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THE
NEW CHURCH REPOSITORY,
AND
MONTHLY REVIEW.

DEVOTED TO THE EXPOSITION

OF THE
PHILOSOPHY AND THEOLOGY

TAUGHT IN THE WRITINGS OF

EMANUEL SWEDENBORG.

CONDUCTED BY

GEORGE BUSH, A. M.



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NEW-YORK:

PUBLISHED FOR THE PROPRIETOR, 16 HOWARD-STREET.

LONDON: J. S. HODSON AND W. NEWBERY.

1851.

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THE
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Vol. IV.

JANUARY, 1851.

No. 1.

ORIGINAL PAPERS.

ARTICLE I.

THE CORRESPONDENCE OF LOVE AND HEAT.

THROUGHOUT the Divine Word that principle which we call Caloric, and which is the fundamental stimulus to all vitality, is signified by the term Fire. This, we are taught by an author whose pages are almost sacred in the eye of reason, corresponds to love—in a good sense to celestial love, in an opposite sense to infernal love. And Newchurchmen have always delighted to trace out the striking and beautiful analogies which are presented between the love or heat of the soul and that glorious emanation from the natural sun which executes the will while it images the nature of God. But the subject is of such vast and central importance in the true philosophy of mind and matter, that no time is wasted and no labor is fruitless, which confirms or amplifies our conception of its truths.

The Divine Love is the sole self-existing spiritual substance. It is life itself, and every vital manifestation in its extent and degree is a token of its presence. We follow its progressive development from the animalcule in the rain-drop, through the manifold phases of animal life to the perfect form of man, that wonderful being who is at the same time an inhabitant, a spectator, and an actor in two worlds. And now by the medium of a special revelation, we are enabled to pursue these manifestations of Divine Love by successively ascending steps, until they pass away from the sphere of our cognizance in the ineffable and unapproachable splendors of the third heaven. All the passions and emotions of the mind, however dissimilar in appearance, are modifications of the life's love; and hence the ruling love is the

determining force of the whole spiritual organization. If these spiritual propositions be true, then our assumed correspondence between love and heat necessitates the two following deductions: 1st, Heat is the essential exciter to natural life. 2d, Heat is the only primary natural force.

The truth of the first proposition is almost apparent to all who have noted the hatching of an egg or the luxuriant vegetation of a hot-bed. The difference between summer and winter proclaims it with striking clearness. In the cold season the vegetable world is reduced to its minimum of vitality, retaining only a spark which the returning spring may kindle into the annual flame. Many animals lie during the whole winter in a condition of torpidity and apparent death. The geographical distribution of plants and animals is an analogous exemplification. The gigantic vegetation and almost incalculable forms of animal life which characterize the torrid zone, gradually disappear as we proceed toward the poles, until at last we find only a few Mosses and Lichens, rein-deer, and savage and stunted men—the scattered inhabitants of a frozen and desolate region. These effects of heat are not confined to the land; the sea also gives its testimony for the truth. The Gulf-Stream is a broad current of water issuing from the Gulf of Mexico, and sweeping for many hundred miles athwart the Atlantic in a north-easterly direction. Coming from a tropic clime it is warmer than the vast body of water through which it forces its wonderful way, and with which it is finally amalgamated. Now the marine plants and animals which are found in this current, are more numerous and of higher grades of development than those which exist just beyond its borders, showing the vitalizing power of heat under circumstances in which no other hypothesis can account for the effects.

The question of the identity of the imponderable agents has for some time engaged the attention of the scientific world. At first it came in the shape of a pleasing but fanciful speculation. Its plausibility became more and more apparent with the progress of research, and vague intimations were given out from the oracles of science of a real fundamental unity in the forces of nature. But now the greatest names in Europe and America are enlisted in its favor. Light, in the language of Mrs. Somerville, who has put to shame the male sex in scientific acquisition—light is luminous caloric—and caloric is invisible light. The same wonderful relation which so obviously exists between heat and light, has been discovered between electricity and magnetism, and in fact between all four of the Imponderable Agents. Chemical force, which was long considered a separate causative principle, has at last fallen under the same category, under the name of Actinism. The three degrees, in which not only heat but life itself displays its properties, are beautifully exemplified in an analysis of the solar ray. This ray consists of three combined elements—Heat, Light, and Actinism—but separable by the prism. They have been thus isolated and made to act *singly* upon vegetable tissues. Actinism, the lowest degree of heat, acts specifically upon the roots of plants. It is the mere power or chemical affinity which

gathers together the material elements of the vegetable form. Light, acting solely upon the trunk and leaves, transforms these elements into woody fibre and organizes the individual. The power of heat is principally shown in promoting the development of the flowers, fruit, and ultimately the seed. Heat proper in the vegetable kingdom is chiefly concerned in the reproduction of the species. This vegetable reproduction is the still lingering trace of that affection which prompts the animal to sexual passion, and the human race to conjugal love, and even here the correspondence of Love and Heat is tenaciously preserved.

Many spiritual truths may be elicited or confirmed by a minuter study of the properties of Heat. That Love produces wisdom is illustrated by the gradual incandescence of heated substances. And even the order of the succession of the rays of this artificial light indicates the priority of love, for the red rays precede and resolve themselves into the white, and we know that red corresponds to love and white to wisdom. "If you would know of me," said the Lord, "do my commandments."

The radiation of heat—its constant effort to flow equally into all things and away from any given centre—represents the tendency of love to communicate itself perpetually to others and to propagate its blessings by constant diffusion.

It radiates equally upward and downward, as God's love is equally influent into heaven and hell, the upward and downward of the spiritual world. But natural particles which become recipients of heat, acquire an immediate power of ascension. And so the human soul which becomes a recipient of Divine love, is elevated above natural things. This principle of ascension in heated particles is not due to any repulsion which they exercise towards their colder neighbors, by which they drive these latter down beneath them. Far from it; for this would be essentially antagonistic to the nature of love. A gas rises in the air and a cork in water, because the surrounding and heavier particles rush downwards and displace it by pushing it upwards, and so of a heated bubble at the bottom of a vessel of water. We might learn two great truths—that the reception of Divine love elevates the soul, and that every evil man precipitates himself into hell—from as simple a text as the boiling of water. Swedenborg, in maintaining the substantiality of the spiritual world, frequently tells us that love and wisdom only exist and appear in recipient organic forms. All other conception of them is a sheer phantasy. Such also in the material world, is the case with heat and light. If we could advance in space towards the sun, leaving behind us the numberless terrestrial objects which receive the solar rays, we would not find the heat and light becoming more and more intense as we proceeded. Quite the reverse, we would get colder and colder, and the whole canopy of the heavens would be an immense field of unrelieved blackness in which the sun and stars would appear like small white spots. Heat, without form, may be conceived of mentally as a distinct entity, but *experience* can never sanction such an imagination. Heat and cold, light and darkness, and all of those opposites which Dr. Whewell calls "the funda-

mental antitheses of philosophy," are entirely relative. The traveller going up the mountain puts on his overcoat when the descending wayfarer is taking his off and complaining of heat. A cat catches her mice in a cellar where man is in total darkness. And so, an emotion which to one person is beautiful and pleasing, to a second is disagreeable; and a thought which to one mind is brilliant with wisdom, to another is obscure with folly.

Heat especially manifests its properties to us by producing *changes of form*. Every substance owes its specific form to the quantity of heat which it receives and is capable of retaining. An addition or abstraction of the heat modifies the form. If all heat could be withdrawn from matter, the whole universe would immediately rush together into one solid concentrated mass of stillness, darkness, and death. Similarly the Divine Love preserves the spiritual world in its forms, universally and particularly, and causes the change of form which is as essential and unceasing a phenomenon in that world as in this. This Divine Heat tortured the infernals who had taken possession of the very bodies of men so fearfully that they cried out in agony at the mere approach of the Saviour. It is with this divine fire that we are to be baptized in the great process of regeneration. And the passage of a solid through the liquid into the gaseous condition, aptly illustrates the influence of the Divine love in raising the same man from the natural successively to the spiritual and celestial spheres of being.

One of the most beautiful confirmations of Swedenborg's general teachings upon this subject is to be drawn from the very curious phenomena of animal heat. Until we come to the animal kingdom we find that all manifestations of caloric are due to the sun alone. The mineral kingdom is excited only by his influx. Plants depend entirely upon his agency for their life. Their vitality diminishes in the exact ratio in which the solar heat recedes. They have no interior forces which can be called into play and serve as temporary substitutes for the solar beam. Animals, however, have a heat-producing power of their own, by which they can resist cold. They have life from an internal as well as an external source. Swedenborg alone has given us the key to this mystery. Animals, according to his philosophy, are forms of affection, and affection is Love, so that every exercise of this love or act of their spiritual life is represented in the natural sphere by a generation of heat. Their power of producing this heat increases as they rise in the scale of being, for superior development of form only indicates a higher and more complex influent affection. And here lies, we apprehend, the strongest line of demarcation which can be drawn between vegetables and animals, a point which has long interested and puzzled Physiologists. All other supposed tests have proved fallacious or are only partial. But Dr. Carpenter states that the smallest animalcule, in freezing water, retains around himself, by his own calorific powers, a little uncongealed sphere a good while after the rest of the liquid has taken on the crystalline structure of ice. Man possesses this power in by far the highest degree. Any considerable variation from their specific heat destroys the life of animals, but man is capable of meeting and resist-

ing the most extraordinary extremes. Hence animals are limited to special climates and localities, but man at pleasure rears his palace on the Ganges or digs a subterranean chamber in Nova Zembla.

This view of correspondential connection between caloric and affection, involves a new theory of animal heat—a theory which the positive philosophers of the age would brand as fanciful, but which may appear very rational when the cloud of prejudices and pre-conceived opinions has been dissipated from before the mental eye. A mere statement of it is only here permitted, as its elucidation would require many pages. Physiologists commonly teach that animal heat is produced by the chemical re-actions constantly going on between the tissues of the body and the oxygen of the air taken in by the lungs. Now while the synchronous appearance of caloric and chemical changes is admitted, we think the reversed relation of cause and effect contended for between them is entirely unestablished. Let us trace and endeavor to fix the grand analogy between the macrocosm and the microcosm, and see if that cannot point us to some truth. In the macrocosm there is a great central body from which a subtle emanation proceeds, and is transmitted through appropriate media to the earth or ultimate. Not till it reaches and flows into the forms of that earth, does it become cognizable to our senses as heat, light, actinism, &c., &c. Now is there no structural analogue in the microcosm, which may indicate also a functional analogy? The nervous system is the essential seat of animality. Animal development, the nervous system, and the heat-producing power proceed *pari passu* from the earliest vestiges of life to its consummated manifestation in the form of man. The brain is the sun of the bodily system, and the nerves are the media by which it is connected with the ultimate organic forms or tissues. That a continual secretion and emanation of some wonderful and imponderable fluid or agent is continually going on in this central organ, all physiologists agree. Its effects are exhibited in the parts to which the nerves are distributed, Chemical action, secretion, motion, and caloric, are concomitant manifestations. Caloric is the proper exponent of the cranial emanation. When a nerve is paralysed, the limb to which it is distributed becomes cold, and would actually die, if its vitality were not maintained by artificial heat. Physiologists in experimenting on animals have found the temperature to fall very rapidly on injuring the central portions of the nervous system. When an animal is destroyed by removing the brain, artificial respiration, although it kept up the action of the heart and purified the blood as usual, did not maintain the heat of the body in the faintest degree. In the macrocosm it is acknowledged that heat produces chemical action even though appearances be entirely to the contrary. Why should they abandon all philosophical analogy, and declare that the very reverse happens in the microcosm—that chemical action produces heat?

The love of the Lord and the neighbor are perverted into self-love and the love of the world when they flow into forms which have degenerated from the structural order of heaven. So the influx of the normal animal heat into organs whose physical order has been

disturbed produces the many malignant fevers which scourge the human race. And similar effects are produced by the influx of the solar ray into certain parts of the earth's surface. The fearful hurricanes and tornadoes of tropical countries are illustrations. So are the direful and pestilential malaria generated by the sun's heat in marshy and swampy localities. But the most terrific example is to be found in the Simoom or hot wind of the desert. This burning current of air is only originated in the interior of sandy wastes which are entirely destitute of water, and have been submitted to the prolonged action of sunshine. This absence of water is beautifully significative to the Newchurchman of the deficiency of truth in the minds of those who exhibit mental phenomena corresponding to the Simoom. Its deadly stroke is so fatal to man and brute that death and putrefaction are almost simultaneous. By a merciful provision of Providence it neither ascends high into the atmosphere nor does it quite touch the earth. Birds escape it by rising in the air, and men and animals by falling upon their faces until the demon of the wilderness has passed over their heads.

The internal heat of the earth would appear to correspond especially to self-love, and indeed the whole cosmogony or creation of the earth to the course of regeneration. The natural man is like the earth in its earliest condition, burning in his own fires and entirely destitute of forms recipient of Divine life. The Lord reduces him to order, represses, confines, and causes to recede, this self-love which would destroy all order. He surrounds this self-love or proprium with an external envelope or plane for his influx, and causes in the plane a successive and beautiful evolution of affections, thoughts, and uses. The central heat of the earth, although detectable very near the surface, has not a particle of agency in the production of terrestrial life. Man has no life in himself, it is all derived from the Lord. The Divine influx reduces him to external order, but an occasional volcanic eruption of sinful passions reminds him that interiorly he is entirely evil. What changes would occur in the earth if the sun were entirely withdrawn from our system? It is probable that when the solar heat contained in the earth's thin crust had radiated into space, immense fissures and upheavals would be produced by its contraction, and the central heat would rush forth and submerge the broken continents in seas of liquid fire, and finally reduce all things to that pristine condition when "the earth was without form and void and darkness was upon the face of the deep." Entirely analogous is the spiritual effect when a human soul turns itself voluntarily away from the Lord.

W. H. H.
Cincinnati, Ohio.

EXTRACT.

"If one reflects whence man has vital fire and heat, he will find that it is from love, for as soon as he ceases to love the man grows cold; and the more he is in love, so much the more he grows warm."—A. C. 4906.

ARTICLE II.

GEOLOGY AND THE NEW CHURCH.

AN interesting and perhaps somewhat difficult question is raised by a correspondent in the October No. of the Repository, p. 471, viz: how the teaching of Swedenborg, that "beasts and wild beasts, whose souls are similar evil affections, as mice, venomous serpents, crocodiles, basilisks, or cocatrices, vipers, &c., with various kinds of noxious insects, were not created from the beginning, but have originated from hell," &c. (*A. E.* 1201), can be reconciled with the facts of Geology.

This is answered on p. 474 of the same No., by an extract from Mr. Hayden's reply to Dr. Pond, which does not seem to me quite satisfactory. The answer seems to involve a tacit admission that the fossil animals discovered by Geologists were really of noxious character, and attempts to reconcile Geology with Swedenborg, by referring the period of their animated existence to a time subsequent to the creation and fall of man. To notice it in detail, the first point of the reply is,

"First, we are not so clear as to the teaching of Geology on this point. It must be remembered that it is a doctrine of Swedenborg that man has existed on this globe for many thousand years longer than is usually supposed, and this doctrine is receiving constant corroboration by a variety of discoveries."

It is not quite easy to perceive how this affects the question at all. I believe Geologists do not assume that man has existed on this earth only six thousand years (which is about the period "usually supposed"), nor for any definite number of years. The earth may have been inhabited by man for a million of years, or even longer; I am not aware that Geology says anything to the contrary. I understand its teaching to be simply, that for a long succession of ages *prior* to the creation of man, whatever may have been the length of time since, there existed animals which, from their close resemblance to *noxious* animals of the existing Fauna, and from other apparently significant circumstances, are inferred to have been of noxious character. The next point in the reply is,

"Secondly, it is certain that none of the animals *mentioned by Swedenborg* have ever been found in a position which would necessarily refer the period of their animated existence to a state geologically anterior to the present order of things."

I think the question cannot legitimately be confined to the particular animals "mentioned by Swedenborg." It seems rather to be concerning the existence of *such animals as are mentioned in Geology as being of noxious character*, prior to the creation of man. Swedenborg says, moreover, that he did not attempt to enumerate all the noxious animals (*D. L. W.* 338). But we are forced to admit that animals *of the same genus as some of those mentioned by Swedenborg*, existed long anterior to the creation of man on this earth, unless there be found good ground on which to doubt the united testimony of those

who have made the most profound investigations in the science of Geology. Among the animals mentioned by Swedenborg are scorpions and crocodiles. And Geologists tell us of the existence of scorpions as early as the Carboniferous formation, which is the most ancient of the secondary epoch, and of the existence of crocodiles in the Trias or Saliferous formation, which is the second period of the secondary epoch, and at the same time that no traces even of the very lowest order of mammalia appear, until the upper stages of the Oolitic formation, which is the third period of the secondary epoch. While none of the carnivorous and herbivorous mammals make their appearance until the lower Tertiary or Eocene period. And that in all this vast succession of ages, during the Primary, Secondary, and Tertiary epochs, not only are no traces of man to be found, but there are also, until the more recent Tertiary formations, *no traces of existing species of mammalia*. They also furnish evidence that *the period of man's creation was not till after that of the existing Fauna*. This latter evidence is also strongly corroborated by Swedenborg. In the Treatise on the Last Judgment he holds the following language:

"That the human race is the basis on which heaven is founded, is because *man was last created*, and that which is last created is the basis of all that precedes. Creation commenced from the supreme or inmost, because from the Divine; and proceeded from (to) ultimates or extremes, and then first subsisted. The ultimate of creation is the natural world, including the terraqueous globe, with all things on it. *When these were finished, then man was created*, and into him were collated all things of Divine order from first to last." (L. J. 9.)

But to give the question a wider scope, not confining it to noxious animals "mentioned by Swedenborg," we find evidence, seemingly indubitable, that during the countless ages of the secondary epoch, *reptiles predominated in the animal kingdom*. Lizards, some having wings, many of which were of gigantic size, of predacious character, and hideous aspect, abounded everywhere, peopling earth, air, and water. Hence this period is named by geologists, "The Age of Reptiles." It can hardly be regarded therefore as "*certain*, that none of the animals in question have ever been found in a position which would necessarily refer the period of their animated existence to a state geologically anterior to the present order of things."

But what Mr. Hayden regards as "the true answer which the system gives to such a charge," is as follows:

"Swedenborg teaches that other and innumerable worlds were created and inhabited myriads of ages before the crust of our planet became fitted to receive its population, and therefore that heaven and hell had existed before; neither of them depending for their earlier inhabitants upon emigrations from our earth."

It may be a pretty sound theoretical *opinion* that other and innumerable earths were created and inhabited before our earth became fitted to receive its population, but will either yourself or Mr. Hayden please to point out *where* such a doctrine is taught by Swedenborg? It is a question on which there are opposite opinions, even among the best informed in the writings of our illustrious author. Le Boys Des Guays, for instance, supposes the universe to have been created "from

a single outbirth." (Des Guays' Letters, 3d Ed., pp. 94, 96, 118.) But, if it were admitted as an established truth, that other earths were *created and inhabited* before this, and that "therefore heaven and hell had existed before," it does not seem to follow, nor does the idea appear very reasonable, that a pure and virgin earth, fresh from the hands of the Creator, would be subjected to the noxious influences from the hells of other earths. The very contrary of this seems also to be the tenor of Swedenborg's teaching. Whenever he had intercourse with the spirits and angels of other earths, he speaks of being led by the Lord to a great distance, "for," he says (*E. U.* 127), "*all the inhabitants or men of every earth, after finishing their course of life in the world, become spirits, and remain near their own earth.*" (See also *E. U.* 1, 139; *A. C.* 9968.)

How the seemingly so well authenticated teachings of Geology are to be reconciled with the truths of the new dispensation, is a matter of interesting inquiry, and the more so, because, however invulnerable absolutely, it seems one of the most vulnerable points of attack, for want of a knowledge of the particular truths adapted to its defence. It is more easy in this, as in many other cases, to discover error, than to perceive and point out the truth, and it is chiefly for the hope of eliciting truth from others that the present article appears. There seems no ground on which to doubt the actual existence of many species of animals of *reptilian form*, during a vast succession of ages prior to the habitation of the earth by man. On the other hand, there is no questioning the positive teaching of Swedenborg, that "all noxious things, in both the animal and vegetable kingdoms, and also in the mineral kingdom, are evil uses, and were not created from the beginning, but have originated from hell." To reconcile the two is the problem. I hope yourself, or some of your readers well versed in the theology of the New Church, and also in science, may shed some light on this subject. Perhaps it is worthy of consideration, whether the reptiles, and other animals of the Secondary and Tertiary epochs, whose forms, &c., are similar to *noxious* animals of the existing Fauna, may not nevertheless have actually been of such real character as to be representatives, not of evil, but of the lowest sensual and corporeal things of man, in an orderly unregenerate state, as before the fall, thus not from hell; for even the men of the Celestial Church were *born* merely sensual and corporeal, and became successively spiritual and celestial by regeneration. That reptiles, as a class, are orderly, and have a good correspondence, in their degree, seems abundantly taught by Swedenborg: and that reptiles, birds, and beasts, are relatively natural, spiritual, and celestial, corresponding to those degrees in the mind of man. (See *A. C.* 909, with citations, *A. E.* 357, near the end, &c.)

Without the order of reptiles, the natural degree would seem to be wanting in the animal kingdom; and as "creation proceeded from ultimates or extremes," must not reptiles have been first created, as is taught by Geology?*

* The writer has here probably been misled by an erroneous translation, as the original has "*ad ultima, to ultimates.*" We have so corrected it in a preceding paragraph.—Ed.

Geology seems to furnish reliable evidence that some of its fossil reptiles, and other animals were of *predacious character*. But does this necessarily make them *noxious*, in the true sense, as described by Swedenborg, which seems to be, such as are destructive of, or noxious to, higher forms in the animal kingdom, that is, of higher correspondence than themselves, or of whatever constitutes the food of such higher animals? In *D. L. W.* 338 they are thus defined :

"Such in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, horned-owls, screech-owls, mice, locusts, frogs, spiders ; also flies, drones, moths, lice, mites, in a word, those that consume grasses, leaves, fruits, seeds, meat, and drink, *and are noxious to beasts and men.*"

Now, horses, sheep, and kine, "consume grasses, leaves, fruits, and seeds," and yet they are not noxious, but are among the highest correspondences; *they feed upon that which is lower than themselves*. But mice consume "fruits and seeds," and are *evil* correspondences; they feed on that which constitutes the food of animals *higher* than themselves, and thus are *noxious* to them. So of locusts, various sorts of worms, &c. Birds which are of good correspondence, *even doves*, feed more or less upon flies and insects of various kinds, thus destroy animal life; but the insects upon which they feed are of lower order than themselves. So would not beasts of prey, and predacious reptiles be of orderly correspondence, *if they fed only upon animals lower than themselves*? They frequently have a good correspondence in the Word, as the harmless serpent (*A. R.* 455), the eagle, the lion, &c. In a corresponding manner is not that which is higher fed by what is lower in the mind of man, that is, supplied with the materials of use, the understanding by the senses, the will by the truths of the understanding? &c.

Geology also gives evidence—from their analogy to existing species—that many of its fossil reptiles were of *hideous aspect*. Is this incompatible with their being of orderly correspondence to the sensual things of man? As man rises successively by regeneration into the higher degrees of the mind, and in their superior light looks down upon the sensual and corporeal, are they not, relatively, of hideous aspect? Is there not some reason to believe that, before the fall of man, the order in the animal kingdom was such that each kind fed appropriately upon that which was lower than itself; and that, in consequence of the fall, disorder entered into the animal kingdom, and thus, that, in addition to probable new creations of noxious animals since the fall, many species which were orderly before the fall, afterwards preyed upon, and became noxious to animals of higher form than themselves? Thus, may it not have been literally true that "the wolf could dwell with the lamb, and the leopard lie down with the kid?" And may we not, moreover, indulge the hope that in that prophetic era when "all nations shall be gathered into Jerusalem," and the whole world shall have become completely regenerated, the hells will be closed from this earth, and this sublime and heavenly order be again restored, even in the ultimates of the creation? When Swedenborg mentions among the noxious animals enumerated by

him, "serpents, scorpions, crocodiles," &c. (which are animals proved by Geology to have existed anterior to the creation of man), is there not some reason to believe that he spoke of them *only as to their present character*, and that only *as such* "they were not created from the beginning?" And may there not have been a mistake, in *admitting* to the opponents of the New Church, that the fossil animals of Geology were really *evil uses*, in the sense described by Swedenborg?

I have made these few suggestions, I trust, not with undue confidence in their correctness,—there will, I doubt not, be found errors among them,—but, as before intimated, with the hope of eliciting more light from yourself, or some of your readers who are better able than I, to do the subject the justice which its importance merits.

S. M. W.
Peoria, Ill.

ARTICLE III.

HAHNEMANN AND SWEDENBORG.

WHEN a person, pleased with a theory, wishes to believe that theory as true, it is no difficult matter for him to find confirmatory evidences, which, to his own mind, satisfactorily prove its correctness and infallibility. Every system of theology prevalent in the Christian world is, in the estimation of its advocates and adherents, satisfactorily proved to be the true system of theology taught in the Word of God. In like manner every system of philosophy propagated among men is, to those who embrace it, proved to be correct, and, as far as seen, in agreement with the laws of nature. It would be strange, therefore, if the disciples of Hahnemann should, in their efforts to uphold his system, fail to trace out some apparent "affinities between the fundamental principles of Homœopathy and the doctrines of the New Church." But that these affinities are apparent only and not real, and that in reality there is not the least agreement between the theory of the one and the truths of the other, we think must be seen by every impartial mind which properly investigates the subject.

Mr. De Charms, in his article, we admit, has advanced many truths in his observations with respect to the doctrines of the New Church; but these truths he has most obviously misapplied, or rather has wrongly construed in his application of them to the system of Homœopathy; and his effort to trace out the analogy or correspondence between the doctrine of "*similia similibus curantur*" and the doctrines taught by Swedenborg has been a most signal failure. At least his article is, to us, anything but satisfactory.

Diseases of the body correspond to the evils and falses of the mind, and are produced by them.

"By all the diseases here named are signified spiritual diseases, which are evils destroying the life of the will of good, and falses destroying the life of

the understanding of truth, in a word, destroying the spiritual life which is of faith and charity : natural diseases also correspond to such, for every disease in the human race is from that source, because from sin ; every disease also corresponds to its evil ; the reason is, because the all of the life of man is from the spiritual world ; wherefore if his spiritual life sickens, evil is also thence derived into the natural life, and becomes a disease there."—*A. C.* 8364.

"That diseases have correspondence with those who are in the hells, is because diseases correspond to the lusts and passions of the mind (*animus*) ; these also are the origins of diseases ; for the origins of diseases in common are intemperance, luxuries of various kinds, pleasures merely corporeal, also envyings, hatred, revenges, lasciviousness, and the like, which destroy the interiors of man, and when these are destroyed, the exteriors suffer, and draw man into disease, and thus into death ; that man is subject to death by reason of evils, or on account of sin, is known in the church ; thus also he is subject to diseases, for these are of death."—*A. C.* 5712.

The curing of natural diseases corresponds to, and is representative of, the healing of spiritual maladies or regeneration.

"Healings were effected by the Lord on the Sabbath days, for healings involved the healing of spiritual life ; and the dropsy involved the perversion of truth and good ; thus the healing denoted the amendment and restitution of perverted truth : for all the Lord's miracles involved and signified states of the church."—*A. C.* 9086.

"Inasmuch as diseases represented the iniquities and evils of spiritual life, therefore by the diseases which the Lord healed, is signified liberation from the various kinds of evil and the false, which infested the church and the human race, and which would have induced spiritual death ; for divine miracles are distinguished from other miracles by this, that they involve and have respect to the states of the church and heavenly kingdom ; on this account the Lord's miracles consisted principally in the healing of diseases."—*Ibid.* 8364.

"All diseases which the Lord healed, represented and thence signified spiritual diseases, to which natural diseases correspond, and spiritual diseases cannot be healed except by the Lord, and indeed by looking to his divine omnipotence, and by repentance of the life : the faith whereby spiritual diseases are healed by the Lord, can only be given by truths from the Word, and by a life according to them, the truths themselves and the life according to them constituting the quality of the faith."—*Ap. Ex.* 815.

Spiritual diseases are healed by the Lord as the divine physician, therefore physicians on earth in the cure of bodily diseases are representative of him, as magistrates and the ministers of the Word are representative of him in their respective offices.

"I Jehovah am thy healer—that it signifies that the Lord alone preserves from evils, appears from the signification of healing, as denoting to cure and also to preserve from evils, for when diseases signify evils, to heal signifies their cure and preservation from them : and because to heal has this signification, the Lord also calls himself a physician : 'They that be whole need not a physician, but they that are sick : I came not to call the just but sinners to repentance,' *Matt. xi. 12, 13, &c.*"—*A. C.* 8365.

"By Joseph commanding his servants the physicians, is signified influx from the internal concerning preservation from evils which hindered conjunction. That physicians signify preservation from evils, is because in the spiritual

world diseases are evils and falses, spiritual diseases being nothing else, for evils and falses take away health from the internal man, and induce sickness in the mind, and at length pains; nor is any thing else signified in the Word by diseases.—Jehovah the Physician denotes the preserver from evils.—In the same sense also the Lord calls himself a physician in Luke.”—A. C. 6502.

It is obvious from these passages, that physicians, as the healers of physical diseases, are representative of the Lord as the healer of spiritual diseases; for as the physicians in Egypt were thus representative of Him, so also of necessity must physicians now, and in all ages, by the same correspondence, be representative of Him.

Now, inasmuch as natural diseases correspond to spiritual diseases, and have their origin from them, and are caused by them; and inasmuch as the healing of the one corresponds to, and is represented by, the other; and inasmuch as the physician in the healing of physical disease is representative of the Lord in the healing of spiritual disease; and inasmuch as all things in the natural world are the correspondences of things in the spiritual world, and exist and subsist by influx thence (A. C. 5377), therefore, there must of necessity in like manner be an exact correspondence between the medicines used by physicians for the removal of physical diseases, and the spiritual medicines by which the mind of man is restored to spiritual health, for otherwise corresponding results would not and could not be produced by them. The medicine by which the healing of the spiritual diseases of the mind is effected, is spoken of in the following language:

“And the leaves of the tree were for the healing of the nations,—signifies rational truths thence derived, by which they who are in evils and thence in falses are led to think soberly and to live decently. By leaves of the tree are signified rational truths; by nations are signified they who are in goods and thence in truths, and in an opposite sense they who are in evils and thence in falses, in the present case, *they who are in evils and thence in falses*, because it is said, for the healing of them, and they who are in evils and thence in falses, cannot be healed by the Word, because they do not read it, but if they have judgment, they can be *healed by rational truths*.”—Ap. Ex. 1339.

“Whenever man is compared to a tree, or is called a tree, then fruit signifies the good of charity, and leaf the truth thence, as in Ezekiel: ‘By the river on the bank thereof on this side and on that side shall come up every tree of meat, whose leaf doth not fail, neither is the fruit consumed; it bringeth forth new fruit according to its months, because its waters issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf for *medicine*’ (xlvii. 12); where tree is put for the man of the church, in whom is the kingdom of the Lord; fruit for the good of love and charity; *leaf for the truths thence*, which serve for the instruction of mankind and their regeneration, wherefore the *leaf* is said to be for *medicine*.”—A. C. 855.

“In Ezekiel xlvii. 12, it is treated by the prophet concerning the new house of God, or the new temple, by which is signified a New Church, and in the interior sense the Lord’s spiritual kingdom; wherefore *the river*, upon whose bank came up every tree of food, signifies those things which are of intelligence and wisdom; *trees* the perceptions and conjunctions of good and truth; *food* the goods and truths themselves; *water going forth from the sanctuary*, the truths which constitute intelligence; *the sanctuary*, celestial love, in the supreme sense the Divine Human of the Lord from whom is that love; *the fruit*

which are for food, signify the goods of love; the *leaf*, which was for *medicine*, signifies the truth of faith. Hence it is evident *what MEDICINE signifies*, namely, *that which preserves from falses and evils; for the truth of faith, when it leads to the good of love, inasmuch as it withdraws from evils, preserves.*"—A. C. 6502.

Now it is most obviously seen, that according to the teachings of Emanuel Swedenborg, the medicine which spiritually heals man, or liberates the mind from falses and evils which are spiritual diseases, are the truths of faith by which regeneration is effected; and that consequently, the medicine which is to cure natural or physical diseases which are the correspondences and effects of falses and evils, should be composed of such substances in nature as are correspondences of the truths of faith, and not of such substances as correspond to the opposites of these truths.

But what is the nature of the medicine by means of which Homœopaths effect their cure? Mr. De Charms, in his article in defence of the system, speaking with reference to the remedies employed, says, "When a man is poisoned by a mineral, the remedy is not another mineral poison, but a corresponding poison from the animal or vegetable kingdom; and *vice versa*. Or if the remedy be a mineral poison, it is one from a lower discrete degree of the mineral kingdom. The law of derivation calls for the cure of animal by vegetable poisons and of vegetable poisons by mineral; or of poisons in the higher degrees of each kingdom, respectively, by those of the lower degrees." By "*similia similibus curantur*," therefore, according to Mr. De Charms, is signified, like poisons are cured by like poisons: that is, the physician casts out poison from the system by a similar poison; the correspondence of this the reader cannot fail to see.

"Poison in the Word signifies deceit. Deceit is as a poison which infects and destroys with infernal venom, for it goes through the whole mind, even to its interiors; the reason is, because he who is in deceit, meditates evil, and thereby nourishes his understanding, and delights it, and thus destroys every thing therein which is of man, that is, which is of life derived from the good of faith and charity."—A. C. 9013.

"The poison of dragons and the gall of asps signifies what is enormously false, as existing from the falsified truths of the Word."—A. E. 433.

"The poison of the reptiles of the earth signifies falsities from the sensual man, which subtly pervert truths by fallacies."—*Ibid.* 650.

According to the correspondence of Homœopathy, or the affinity of its fundamental principles to the doctrines of the New Church, deceits and falses are cured in the mind by similar deceits and falses of a lower degree; for, we are told that poisons which correspond to these, are cured by similar poisons of the lower degrees; medicine by which the body is healed being, according to Swedenborg, and, indeed, according to the Word, the correspondence of that by which the mind is spiritually healed or by which man is regenerated.

Medicine, according to Swedenborg, corresponds to the truths of faith; but according to the theory of Hahnemann, as explained by Mr. De Charms, it corresponds to the influx of hell into man, creating

in him for the time a more grateful abode for infernal spirits. "The theory is," says Mr. De Charms, "that the evil spirits of hell, who are exciting diseases in the human economy, by flowing into human poisons corresponding to them, which sin has generated therein, are *derived*, drawn down, from that economy, by presenting to them a more grateful field for their infernal activity, namely those *similar* poisons, or the effects in man's body of those similar poisons which correspond to the hells of those spirits in the animal, vegetable, and mineral kingdoms, which lie beneath man." The medicine which creates in man a disease which corresponds to hell, must have its origin from hell, and necessarily corresponds to the spiritual evil which creates hell. Hence evil is cured, or removed, by the creation of a similar but more inveterate evil, which absorbs or destroys the former; so that evil is cast out by evil, or according to the doctrine of the Pharisees, the Lord casts out devils by Beelzebub the prince of the devils.

The healing of the body corresponds to the healing of the mind; and the medicine by which the body is healed, corresponds to the truths of faith by which the regeneration of the mind is effected: consequently the effect produced by medicine upon the body, must correspond to the effect produced by truths upon the mind in the process of regeneration. But the effect of truth upon the mind, is not, as taught in Hahnemann's theory of medicine, to create artificial concupiscences in the mind, similar in their character to those to be removed, but stronger, in order to overcome them by absorbing their evils. But the Lord permits evil spirits from hell to flow into the evils already existing in the mind, and by the excitement of these evils to tempt man, so that he might be made sensible of them, and seek deliverance from them. Truths received by man from the Lord resist these evils, combat against them, and overcome them, so that man by the truths of faith is rescued from their power, and is made whole. We give the following passages in illustration:

"While man is being regenerated and becoming spiritual, he is continually in combat, on which account the church of the Lord is called militant; for before regeneration, lusts have had the dominion, inasmuch as the whole man is composed of mere lusts, and falsities thence."—*A. C.* 59.

"Temptations are nothing else but the combats of evil spirits with the angels who are attendant on man; the evil spirits stir up or excite all the wicked things that a man has either done or thought from his infancy, consequently both evils and falses, and condemn him. But the Lord by angels protects man."

"The angels who are attendant on man, bring or press forth his goods and truths, and thereby defend him; this combat is what is made sensible and perceivable in man, and causes remorse and pain of conscience."—*A. C.* 741, 751.

"Temptations are no other than intestine combats, disputes, and contentions, respecting power and dominion; evils contending on one side, and goods on the other."—*Ibid.* 1923.

"Temptation is in no case wrought by good spirits, but by evil, for temptation is an excitation of the evil and the false, which are with man."—*Ibid.* 4307.

"It is the evil with man which causes temptations, and which also leads into temptation, of which evil there is no cause in God."—*Ibid.* 2768.

"The tempted are in interior anxiety, even to desperation, in which they are kept more especially for the end that they may finally be confirmed in this, that all things are of the Lord's mercy, that they are saved by Him alone, and that in themselves there is nothing but evil, in which truths they are confirmed by combats wherein they conquer."—*Ibid.* 2334.

"I will refine thee, but not with silver; I will choose thee in the furnace of affliction: affliction denotes temptation. Affliction denotes temptations both external and internal; external are persecutions from the world, internal from the devil."—*Ibid.* 1846.

"He who is in the combats of temptation, and conquers, acquires to himself more and more power over evil spirits, or over the diabolical crew, till at length they dare not assault him; but on every victory obtained, the Lord reduces to order the goods and truths from which the combat was supported, when, consequently, these are purified; and, in proportion as these are purified, the celestial things of love are insinuated into the exterior man."—*Ibid.* 1717.

Disease in the body corresponds to evils and falses in the mind. The excitement of the falses and evils in the mind by influx from hell, or by the infernal crew, is a state of temptation, which is the cause of internal pain, called in the Word affliction, and by which man is made sensible, as stated in the above extracts, that he is nothing but evil, and that the Lord only can save him. With this internal pain endured in temptation or the state of spiritual affliction by which man is made sensible of his natural evils, corresponds the bodily pain which man endures in sickness, the sickness being the manifestation of a disease previously existing in the system, but now excited and brought forth by certain influences, which correspond to the influx of hell into the concupiscences of the mind; spiritual temptation is the combat of evil spirits against good spirits, or angels attendant upon man, or the combat of the hellish principles, to which these spirits correspond, against the truths and goods to which angels correspond. So bodily pain or sickness is caused by the conflict between disease and health, each striving for the dominion over the other, the one being promotive of life, the other causing death. But do the angels in the spiritual combat of temptation in the mind of man, to which corresponds the conflict between health and disease in the body, conquer infernal spirits "by presenting to them a more grateful field for their infernal activity?" or do they conquer by the opposition of their heavenly sphere to the infernal power which seeks to draw man to hell? The victory is gained by the power imparted to man to resist, and not by causing evil spirits to withdraw from man, until they are wholly defeated in their effort, and dare to assault him no more. "Evil spirits," says Swedenborg, "excite or stir up all the evils and falses in man, and condemn him; but the angels press forth the goods and truths, and thereby defend him." "He who conquers acquires to himself more and more power over evil spirits, till at length they dare not assault him." In like manner, by opposite principles, which, in nature, correspond to the truths of faith that heal our spiritual maladies, must the diseases of the body, corresponding to the lusts of the unregenerate mind, be resisted, and overcome, and their power to injure in man destroyed.

Mr. De Charms, in confirmation of the truth of Homœopathism, says, that "the Lord permits infernal spirits to go out of men freely, as into swine, by the impulse of their own love, instead of pushing them out arbitrarily by any impulsive force of his own." But we see no connection between such permissions of the Divine Providence, and the doctrine of Hahnemann. The Lord indeed permits such spirits to descend as into swine; but he does not create the swine for their reception: nor does he create any poisonous minerals, or noxious weeds which absorb malignities; these, according to Swedenborg, are not his creations, but are the effects of the perversion of his divine order. It therefore, by no means follows, that "the natural means of healing human diseases consists in presenting more ultimate similar poisons in lower planes of infernal activity." The Lord does not expel demons by such means, but by the finger of God, or the power of divine truth.

Poison, in the Word, signifies deceit, hypocrisy, falsehood; and healing denotes regeneration. Hence, it is evident, that the fundamental principles of Homœopathy, so far from being in agreement with the doctrines of the New Church, are in perfect harmony with the doctrines of the Old, where the truths of the Word are altogether falsified, and where these falses are preached as truths for the purpose of regenerating men.

We would recommend to Mr. De Charms' consideration, Dickson's "Chrono-Thermal System of Medicine," and feel assured that he would find that system much more in accordance with the truths of the New Dispensation, than the one which he has so unsuccessfully attempted to vindicate.

THOS. WILKS.

ARTICLE IV.

DE CHARMS' REPORT ON THE TRINE.*

No. I.

MOST readers of the New Church Repository are doubtless aware that a report was prepared for the Central Convention in this country, by the Rev. Richard De Charms, assisted by several members of the Ecclesiastical Council of that body. The astonishing number of 632 pages, together with an appendix of eighty more, is comprised in the work; to which circumstance, as well as to the little importance which most Newchurchmen attach to the subject, we attribute the fact that

* THE NEWCHURCHMAN—EXTRA.—Nos. iv. to xvi.—*A Report on the Trine to the Central Convention, and other Documents for New Church History: embracing an Historical Sketch of the Rise, Progress, and Present State of the Trine in the New Church Ministry in England and America, together with Arguments for a Ministerial Trine from Scripture, the Writings of Swedenborg, and still existing Representatives; Authorities for the Trinal Order; A Form of the Trine for the New Church Ministry in the United States; some Remarks on Wilks' Report, and Mason's Letter, and an Appendix of Documentary Matter.* Baltimore: Printed for the Central Convention, 1848. 8vo. pp. 712.

it has been little circulated, less read, and never reviewed in any of the periodicals of the church.

The report is very verbose, and as might be supposed from this fact, not lacking in repetition. The chief writer is somewhat addicted to a denunciatory habit, which at times almost approaches to virulent abuse. Messrs. Cabell and Powell are, however, more concise in their chapters, less caustic, yet, in our view, not less logical. As the book contains much that deserves careful attention, we propose to note what we deem the most important portions, compelled by a stern necessity to be very brief, lest our notice prove a document as massive as the Report.

After introducing his subject, Mr. De Charms devotes his first chapter to the "necessity of Order." He insists that it should be internal and external—the external to be developed first in time. He then proposes the subject with the "simple consideration, *whether the thing is true*;" extracting the conclusion that in such a case it "must be good for the church to be conformed to it." To substantiate his position in the controversy, he, through the volume, summons up every trine in nature, accidental occurrences and former institutions, even the trinal skin upon the body is pressed into service, to show that a proper ministry cannot exist in a clergy of the single grade.

The second chapter is devoted to an exposition of the method "in which order is to be induced." The logic is characteristic. The assertion is made with all clerical vehemence, that "the idea of the church's external order flowing spontaneously from the internal states of its professing members is absurd." We seem to see the sublime here bowing to the ridiculous. What man in his sober senses, with a well illustrated mind, can fail to perceive that every attempt in all churches to develop external regulations has emanated from the peculiar internal states of the dominating members?

Mr. De Charms shows conclusively that such was the case with the General Convention. And men can be found who will demonstrate as plainly that the peculiar order of the Central Convention originated in the *peculium*, if not *proprium*, of its leading spirits. To suppose that institutions which men frame (and the two Conventions, and their subordinate local bodies are precisely such) can be any thing else than emanations proceeding spontaneously from the ruling loves of those who form them, is preposterous. Yet the author of this part of the Report evidently labors under the impression that order may be induced upon the church under such circumstances, even while the facts which he cites controvert his position.

The third chapter of the Report, after asserting that a trine exists in all things, proceeds to castigate the opponents of a three-graded ministry, with peculiar bitterness. The trine is insisted upon as being the order of the First Christian Church, a position defined more fully in succeeding pages, by Mr. N. F. Cabell. Till we arrive at that chapter we omit remarks on the position. The distinct sentiment is afterwards propounded that the church is the correspondent to the earth, and that the priesthood or clergy is the "representative man" to be placed upon it. Till there was a priesthood there existed no

visible church. The clergy are the internal of this visible body ; and without them this corporeity could no more exist, than a body without a soul. These doctrines, we are assured, were taught in *T. C. R.* 146, and 784. Upon reading this we were prompted to see what Swedenborg taught in the passages above referred to. Alas ! for the writer, the proofs are too fragile for his support. The doctrine of the Report is not to be found in either section. Brick from a clerical kiln is plainly substituted for the stone made use of by Swedenborg ; and the slimy asphaltum is employed for mortar.

The *pruritus* for an imposing ecclesiastical polity is too manifest in the history of the New Church in England and America. But that a class of men, more internal, spiritual, and celestial, are the true internal to the church is taught by our illuminated author.

"It is according to divine order that a new heaven should be formed before a New Church on earth ; for the church is internal and external, and the internal church make one with the church in heaven, thus with heaven ; and the internal is to be formed before the external, and afterwards the external by the internal."—*T. C. R.* 784.

We cannot see how the commissioning men to act as a clergy, with ever so imposing ceremonials of inauguration, can possibly make them an internal church and at one with heaven. But it is palpable that a life of good and truth is the true token of a place in the internals of the church.

The first attempt on record at establishing a clergy, like other denominations, was made in London in 1787. In this matter as there was no *ordaining* minister to begin with, the Receivers designated, by casting lots after the example of Acts i. 22–26, that Robert Hindmarsh shall be the man. He accordingly ordained his father, James, and Samuel Smith, both of whom were previously Methodist preachers. Considering his relation in the lot as of divine appointment, Mr. H. ever after regarded himself as a clergyman without formal inauguration. "From this root all the clergy of the New Church in England have sprung."

After some comments about this matter, which are in keeping with the spirit of the whole Report, Mr. De Charms proceeds to notice the convocation of the first General Conference at London, April 13, 1789. At this time the Society in that city, which we are definitely assured had its chapel near the "London Stone, supposed to be the *Milliarium*," "the most remarkable *central place* of Ancient and Modern Britain," had eight preachers who officiated without pecuniary compensation. In 1790, Rev. Manoah Sibley was installed pastor, and so the policy was changed.

The English Conference was not exactly a permanent body ; being called chiefly to settle the question of "order in the ministry." Twice did it suspend its series of annual assembling, to be convoked again by the London Society. Not, however, till 1815 was broached the idea of a three-graded clergy. It was then declared to be the standard order, but as the time was supposed not to have arrived, it has never been carried out. Mr. De Charms takes occasion to reiterate

his position, and disapprove the course of the English Newchurchmen. The idea of a one-graded ministry as usual receives new censure. "If," says he, "an external priesthood is not first instituted to represent the Lord in his work of salvation, in the spiritual and celestial degrees, &c., *the spiritual and celestial planes of the mind never could be opened in men of the church on earth.*" This is the fullness of the false persuasions into which the editor of the Report has involved himself. Swedenborg never taught such a doctrine. A professed teacher in the New Church, who can avow it, must have forgotten to read the exposition given in Divine Love and Wisdom, 237, 238. There we are assured that man when born comes into the natural degree, and attains the highest point of understanding, called rationality. The spiritual degree is opened by the love of uses derived from intellectual things; and the celestial by the celestial love of use, which is love towards the Lord. Not a word is said about clerical agency in the matter. We are astonished at the obfuscation and effrontery which can in the face of these rational doctrines of Swedenborg, venture to assert that these two higher degrees cannot be opened in a man's mind, except by the medium of clergymen inaugurated by external ceremonies into one or another gradation of the ministry.

We learn with much satisfaction that all our New Church friends in England are not misdirected by this trinal theory. Rev. William Mason, well known in this country as the author of several works, some years since, while President of the General Conference, took occasion to express his utter dissent in a letter to the Central Convention. Had the question of trinalism been pressed in England as it has been in America, the result would have been a schism. And we are convinced that the future will ever prove, in this respect, a repetition of the past.

Let us be distinctly understood. We do not utterly disclaim the ideas themselves which pervade this Report, or those propounded by the General Convention. Were they carried out in accordance with the internals of the church, they would be made manifest to be correct. But when arbitrary external legislation essays to fix the bounds, there can appear only a graven statue, devoid of life, or at least a vegetable of the cucurbite family, whose external contains all the substance, while the heart is but emptiness. The production may be perfect and beautiful externally, but it is dead as to internals. Such we are of opinion will be the result of all efforts to legislate an order for Newchurchmen. Towers of brick, like ancient Babel, may ascend high, heavenward—but no temple of Jehovah can contain an altar on which man has thus lifted his graving tool.

The fourth chapter in this Report is the most lengthy, but to most readers it is also the most interesting part of the book. Containing as it does quite a minute sketch of the history of the New Church in this country, we shall attempt to give a statement from it of the proceedings connected with its rise and progress, appending where proper Mr. De Charms' sentiments.

The question of a trine in the ministry was not agitated in America, when there was instituted a clerical order. As in England, New-

churchmen deemed it important to have a class to exercise the teaching function, but in neither country had the fancy taken scope, that they must model a trine. Mr. De Charms acknowledges that "a minister to conduct the forms and ceremonies of public worship in a single society *was all* that was thought of." He dates the formation of a "*regular*" ministry at the period when Ralph Mather and John Hargrove were ordained at Baltimore.

Previously, however, there had been instituted periodical meetings of receivers at Halifax, Nova Scotia. They had taken an ecclesiastical form, and received baptism and the Holy Supper. But as no "clergy" had part in the matter, Mr. De Charms characterizes the whole proceedings as *irregular*, a word of emphatic meaning in New Church Conventions at the present time. "There was no right to expect that the New Church would grow, spread, or increase by degrees in this country from such a beginning as this. But it *was* otherwise in the United States of America."

Had Mr. De Charms written his report a few years later, he might have learned that "regularity" had not proved so potent in its conservative properties as to prevent even the Baltimore Society from dwindling away, so as to be unable to sustain a minister, as his personal experience can testify. While several societies more irregular in their organization and proceedings are still vigorous and flourishing, the one first formed in Philadelphia, and the second in the United States, has died outright. To reflecting minds it must be evident that a more vivifying element must be kept in action in the internals than can be produced by any form of external regularity.

In 1784, and afterwards, Mr. James Glenn, of London, came to Philadelphia and began to announce the truth of the New Dispensation. Though not ordained, he both baptized and administered the Holy Supper, which appears to have been customary in England, before Newchurchmen attempted to institute a clerical office. This is of course disapproved by Mr. De Charms. While he insists that a three graded ministry is necessary, as otherwise the spiritual and celestial planes cannot be opened in the man of the New Church, he vehemently declares that he "cannot see any necessity for the first receivers of our doctrines to form a church by instituting baptism and a supper, or external worship, without a regularly ordained, or consecrated, or commissioned priesthood or ministry of the Lord for its orderly administration." He does not seem to remember that all who are in the good of love are the commissioned priesthood of the Lord (A. R. 20); nor that it is not the presence of men of certain external rank, but the conjunction of the receiver with the Lord, who is then present with the whole of his redemption, that renders the Holy Supper of efficacy as a part of worship (T. C. R. 725).

Mr. Ralph Mather, a New Church preacher, came over from England in 1794. He was accompanied by Rev. Dr. Duché, an Episcopal clergyman who was rector of Christ church in Philadelphia, before the Revolution, but had returned to the mother country. Dr. Duché, who was the first chaplain to the American Continental Congress, was known to be a receiver of the doctrines taught by

Swedenborg, though he never preached them openly. His daughter married Rev. William Hill, whose agency was afterwards effective in establishing the New Church in this country.

At Baltimore, April 1, 1792, "the New Church first appeared in a visible form in these United States." Mr. James Wilmer, a clergyman of the Church of England, never ordained by a New Church minister, preached to them regularly. After about three years he returned to the Old Church pulpit, not apostatising, however, from the Heavenly Doctrines. His reason was that he did not consider that men were prepared to receive them.

Mr. Robert Carter, a *layman*, succeeded him in the pastoral function. "He also administered the sacrament of baptism to any who were willing to receive it at his hands, and when he was not present, he authorized other members of the society to do it." When he embraced the doctrines of the New Dispensation he was proprietor of about one hundred slaves, whom he emancipated, being convinced, it would seem, that slave-holding was inconsistent with the genius of the New Jerusalem, in which we should not greatly differ with him.

In 1798, Mr. John Hargrove became a Newchurchman, and withdrew immediately from the Methodist connection. He was an ordained deacon, which Mr. De Charms styles "the first grade in the trine of the Methodist ministry." So zealous is he in pursuing his hobby that he does not observe that the eldership in that denomination is virtually two gradations, so that the ministry is actually a *quadrine*.

Mr. Hargrove could not approve of preaching by *laymen*. Nor did he deem himself authorized to proclaim the Heavenly Doctrines by virtue of his Methodist ordination. By his influence a new organization was induced upon the society at Baltimore, by which Mr. Carter was thrown into the back ground.

A curious course was adopted to commence this regular ministry. As Mr. Mather was an authorized preacher in England, it was deemed expedient to acknowledge him in that office here. Mr. Hargrove being the pastor *de facto* was also to be ordained. To preserve a proper gradation, the first named gentleman was inaugurated pastor over the New Church society at Baltimore. Mr. Hargrove was then baptized by him, and then in like manner ordained by the delegates of the congregation as Mr. Mather's assistant. As the future distinctive sentiment of exclusive clerical ordination had not quite arrived at its maturity, the people did not yield up to Mr. Mather, as might have been done, the duty of imposing hands upon Mr. Hargrove. Mr. De Charms did not at first recognize this as a valid ordination, and sought to receive that ceremony in England, but was persuaded otherwise by Mr. Noble.

We have no disposition to review Mr. De Charms' disquisition upon the peculiar nature of these ordinations. Those who have can find it in the Report commencing at page 83. To our mind, the logic is based upon a position which is not authorized, and of course of no importance.

The double pastorship at Baltimore resulted in dissension between the two office-bearers. The prior rank conferred upon Mr. Mather

was unpalatable to his associate. Perceiving that in spite of formalities, he was not *actually* the pastor of the society, he returned to England, whereupon Mr. Hargrove took his place without ceremony.

The third minister ordained in the New Church of America was Rev. Hugh White, previously a Scotch Presbyterian. His residence was at Monticello, Virginia. This was in 1810. The fourth was Rev. Adam Hurdus, who had formed around him a society of the New Church in Cincinnati, Ohio. In the summer of 1816, he visited Mr. Hargrove, at whose request he was ordained. Mr. De Charms complains that admission into the clerical office was made too easy, and attributes the slow progress of the church to the defect of theological preparation. Many pages are therefore employed to set forth the importance of a New Church seminary.

The next ordination was that of Rev. M. M. Carll, in Philadelphia, December 31, 1816. Here was an instance in which formality took the place of reality. Jonathan W. Condry was the man who was the actual pastor. A petition was presented simultaneously to him and to Mr. Carll, which was complied with only by the latter. "There was no tendency," says Mr. De Charms, "to an *Episcopal* form of *government* here. There was nothing like a bishop ordained over it. The minister was in fact a very secondary man, and made to hold quite a secondary office. He was indeed endued with ordaining power, but he was to exercise it only '*under the authority* and at the *request* of the *society*, and in the *manner* and under such *restrictions* as they may prescribe.'"

Dr. Lewis Beers, of Danby, Tioga [now Tompkins] County, N. Y., was ordained into our ministry next after Mr. Carll, and very nearly about the same time. This gentleman is too well known to require to be characterized or eulogized.

The first General Convention was summoned at the time of Mr. Carll's ordination, and met at Philadelphia, May 15, 1817. This body assumed at once the province of regulating ordinations, but referred Mr. David Powell's application to be ordained to Messrs. Hargrove and Carll. A committee was also appointed to inquire into the expediency of establishing regulations for the ordination of ministers. Mr. Powell and R. H. Goe, of Wheeling, Va., were subsequently admitted with limited powers. At the Convention of 1818, the committee made a report. They recommended their own continuance another year, and advised that *laymen*, who officiate as readers of societies, "would confine their labors to the reading of the Word, the Lord's prayer, the writings of the herald of the New Dispensation, and such prayers, sermons, and hymns as are known to contain the orthodox sentiments of the church." They also protested against the practice "which they have heard somewhere to have existed, of the administration of the holy sacrament of baptism, and the Lord's Supper by laymen," which they considered a "dangerous precedent." Ordaining power was vested in the *concurrent* action of the societies of Baltimore and Philadelphia, instead of each of them.

Rev. Charles J. Doughty was next ordained at New York city, Aug. 9, 1818. By special authority, Rev. Thomas Newport, of Le-

banon, Ohio, was ordained by Mr. Powell. The powers of the ordainees West of the Alleghanies were all limited, "*lest*," as Mr. Hargrove expresses it, "*our ordination should run wild through the western wilderness and ultimately discredit us and give us an incurable pain.*"

A. W.

(To be continued.)

ARTICLE V.

CONJUGIAL LOVE.

CONJUGIAL love is the union of the Lord with His Church. The Lord in His inmost degree is Love and in His outer He is Wisdom. This Divine Wisdom is perceived as the *alone* truth by the church. It is the inmost life of the church; her reception of the truth awakens a warm love, the "image of the Lord" fills her every thought. To her He is the most beautiful among the sons of men, she hangs upon every word of His mouth, she seeks Him with a ceaseless longing—an ever yearning love; she exalts Him, glorifies Him, magnifies Him, and is only great in His greatness. The Lord beholds His wisdom out of Himself. He sees His own Divine image in the church. He sees that He alone is loved, and the satisfaction of an infinite blessedness fills the Divine soul. He realizes His boundless capacity to confer happiness, and the Divine love flows forth without measure upon His bride born from his own bosom. In His light she sees light, and in His love she loves. He is the wisdom of her love, and she the love of His wisdom. How beautiful is this union! His thought and His feeling become hers. His will is her law, His understanding her judgment, while He the Divine, Infinite, Holy one, gently accommodates Himself to her weakness, instructs her ignorance, devotes His whole life and being to the care and protection of His lovely bride. Behold how He adorns her, how daintily she is arrayed in silk and finely embroidered garments, while jewels of gold and silver and precious stones make her beauty all glorious as they shine and scintillate in the light of the countenance of the royal bridegroom; and behold, too, how the Lord loveth her, how he seeks to elevate her thoughts, to purify her feelings, how He makes her the medium of His good to others, how He lavishes boundless riches upon her solely that she may dispense of His bounty to the poor and the needy. She becomes the organ of His life, the recipient of His infinite blessedness. He delights to give her all things in giving Himself to her; all that He asks in return is a pure, heavenly, devoted affection, a loving trust, a perfect confidence in Him, while He embraces her on every side with the protecting arms of His Divine providence.

Look, oh, man! upon this heavenly union, and behold how that lovely bride stretches forth her loving arms to all the children of men, and woes them to her bosom, that she may teach them to love the

heavenly Father, and shall we not fly to that fair abode, and as little children look up and cry Abba, Father? But this Divine, all glorious Father, so sublime in His serene infinite soul, so vast in His unlimited understanding, awes us; we love and worship and adore. But we are *finite*; He perceives that we need companions, *small* as we are, adapted to our peculiarities. He will make us happy and good with our equals, while, like a kind parent, He will watch over us, educate us, and prepare us for usefulness. And for this end "created He male and female from the beginning," man the reflex of Himself, woman the reflex of his own lovely bride, that they might enjoy their own Divine loves in all created forms; hence man in His inmost is love, in his outermost he is truth. The woman is the love of that truth, hence in the inmost she is wisdom taken out of the man, and the Lord endues this wisdom with love. The man loves his own wisdom in the woman, but is struck with delight and astonishment at her wondrous love for him. Because this is a principle from the Lord in the woman, she becomes a holy thing to the man, and his inmost love and outer wisdom flows forth into an outermost understanding, in which they both conjoin for the care and protection of the beloved being bestowed upon him by the Lord. A woman cannot be truly conjoined to the Lord in the inmost degree until she loves His Truth ultimated in a man, any more than the church can be conjoined to the Lord without perceiving and loving Divine infinite truth. And the man is a selfish egotist until he loves himself out of himself, even as the Lord loves Himself out of Himself. How entirely useless would be the existence of Deity if it existed only for itself. Love and wisdom would be only vague abstractions, metaphysical entities, if the Lord did not flow forth into an active life of uses. He creates a body for Himself, a tangible being, a consciousness of blessedness, of infinite power, by living out of himself, and He has created man to live in this same way. Man can only fully realize his own being in woman, she is nothing without him. But he is perfected in her.

Man is an angular mathematical form, exactly *true*, but not beautiful. Woman seizes this form and from the crucible of her warm love, she moulds the truth into grace and beauty. For man's understanding deals in outermost truths. But the Lord has blessed woman with perceptive faculties above the sphere of man's reason, and while he looks to the outermost relations of things she at a glance perceives the inmost. Hence she becomes, as it were, the soul of his *thought*, she is the will and he the intellectual principle, she is governed and guided by him, while he in all things is modified by her will, and scarce recognizes his own crude thought in her plastic feminine representation of it; hence he thinks oftentimes that he acts from her wisdom, forgetting that she has no wisdom except through him.

Thus woman dwells in the *heart* of man, as in some fair and stately palace, and she looks forth into his garden of Eden, his whole spirit world of thought; she knows every lofty tree, every blooming flower and odorous plant and herb for the use of man, and every singing bird that soars heavenward in her beautiful domain, and she culls the fairest of flowers and weaves bright garlands, and adorns the

brow of her beloved with his own thoughts, while he even thinks that she is bestowing treasures out of herself upon him. This gives to woman a sportive grace, a gentle lovingness, an apparent wilfulness, a delight in the power which she has through man, while she knows that he is the link that binds her to heaven, and thus she is humble and grateful and yielding in the height of her power. How beautiful is the life of conjugal partners! The woman flows into the thought of man like influent life; she knows all things that are in him, hence she can adapt herself to his every variation; she calms him when excited, elevates him when he is depressed, regulates him by her heaven-given power, as a good heart regulates the judgment. The Lord loves the man through the woman, and loves the woman through the man, and these two distinct and separate confluent streams, from the fountain of Divine life, rejoice in their blessed and beautiful union, as like ever does when it meets its like. And it is only when the two streams unite that they can reflect the Divine image; they are noisy, turbulent, and turbid, until the meeting of the waters of life, and then in a calm, serene, deep, and beautiful blessedness they flow on so softly and smoothly that the holy heavens and the Divine sun mirror themselves in the clear waters; and if night, chill and drear, draws its darkening curtain around them, soon the silver moon of a trusting faith floods them with a gentle radiance, and bright stars of intelligence gild the night's darkness, and they patiently await the dawn of an eternal day, when their joyous waters will again flow in the *sunshine* of heaven.

A conjugal union is truly a heaven upon earth, for it is the conjunctive principle that binds the world to the Lord. It is this life ultimate in finite forms.

Let us pause, and with self-abased and adoring hearts ascend from this outer creation to the inmost and holiest—to the Lord—the soul of the universe; let us look forth from this Divine centre and source of all life, into the Infinite Grand Man of the Universe—behold its first casement of the celestial soul—the celestial heaven, in which the Lord dwells supreme in beauty and holiness, and high and lifted up. This inmost Grand Man is beyond our conception with its infinity of blessed perception. Then comes the second or outer garment of the Lord, the spiritual world—and this Grand Man is wondrous and unlimited in power and wisdom from its Divine soul and inner world; and then comes the *Material* Infinite Grand Man of the Universe, in which countless solar systems are to the universal, ceaseless circulation what one drop of our blood is to our small finite circulation; but every material sun is a condensed ray of glory from the creative sphere of the Lord's divine, self-subsistent life—and this ray has in it life from the Lord, and dispenses it to its revolving planets. Let that Divine ray be wanting, and instant annihilation would be the effect—just as the life of the soul wanting in the drop of blood produces instant death. The inmost degree of the blood is the receptacle of the life of the soul, and holds that drop in conjunction with the universal life of the body. Now, conjugal love is that creative ray of life from the sphere of the Lord's person, which holds our solar system in con-

junction with the Universal Grand Man ; and if conjugal love found no receptacle on our molecule, the earth, or in our *drop*, the solar system, it would cease its connection with the body of God. Hence the gentle, sportive, childlike, innocent love of two conjugal partners upon the earth, serves the highest *use*, and the Lord provides, that for the preservation of our earth, there shall always be some partners united in this ultimate existence, that heavenly life may descend into the lowest plane ; and once, when life had almost ceased in the dead earth, and it was sinking into utter corruption, the Lord himself descended, and consummated a marriage between heaven and earth in the union of His Infinite Divine with His Divine Human. He married *good to truth*, and from this union comes all conjunctions. For conjugal love is simply a union of each finite good with its corresponding finite truth. Truth being the masculine principle, protects and guards the feminine principle of good, while good adorns, elevates and refines truth, and the *two* make a *one*, as substance and form make a one, or light and heat make a one.

This is no poet's dream, no fiction of fancy, but one of those simple practical truths that comes within the sphere of our reason ; it is a *science* which must be studied, and comprehended, and lived. When the Lord in His Divine Providence brings the *two* together, in this life, that were created the one for the other, their union is wrought out by slow degrees, as in the union of the Divine and Human. The false and evil is to be put off before the Divine life can ultimate itself—an unceasing regeneration is going on—a purifying from self-love is the daily life of two partners. The wisdom which the man has from the Lord, and the love which the woman has from Him, are ever seeking conjunction. But the false and the evil that clings to every earthly being is constantly warring against this Heavenly union ; in conjugal partners, hell is opposed to heaven, and it is only by a steady looking to the Lord, that Heavenly love can be preserved. The Lord opens the inmost degree of thought and feeling in the two, and elevates their love to higher planes, and thus increases their joys and felicities, and when it is a true spiritual love, an entire union of heart and mind, then the two have entered heaven, and enjoy its beautiful blessedness even while their material bodies yet dwell upon this coarse outer world.

How wonderful is the wisdom of the Lord ! How blessed is His love, in thus creating *two* that they may become a *one* ! The sympathy, the gentle affection, the loving tender confidence, that, like magnetic thrills, makes one conscious of the inmost life of the other, gives a charm—a fulness of satisfaction—a serene blessedness to existence, that no isolated being can possibly conceive of, let external circumstances be what they may.

Conjugal love is independent of external circumstances ; it is heaven-derived, and receives nothing from the earth. It gives heavenly joy to all of its surroundings. It is that glorious inner sunshine of life, that blesses the poor man as boundlessly as the rich. And how beautiful it is for *two* to realize that time and space have nothing to do with their union. In each other they see eternity ; they know from

whence their emotions flow, and know that the fountain is Infinite. The Lord is the beginning and end ; to them, the first and the last. They live *in Him, from Him, and to Him*. They love only His Divine image in each other ; they seek to do good to others, as organs of His Divine life. He is the glory and blessedness of their whole being.

And if such blissful emotions can be realized in this cold, hard, ungenial, outer life, what must it be when the two pass into the conscious presence of the Divine Father, and behold each other not in angular material forms, and dead material light, but in the Divine light of Heaven, in Heavenly forms—radiant in intelligence—glowing in the rosy love of eternal youth—beautiful in the “beauty of the Lord?”

M.
Trenton, N. J.

CORRESPONDENCE.

LETTER FROM A UNITARIAN CLERGYMAN.

It is proper to observe in reference to the following letter, which comes from a highly respectable source, that it was not written with the slightest view to publication. It is from the pen of a Unitarian clergyman, of the most liberal and catholic stamp, and was forwarded to a lady, in connection with a letter of recommendation which she sought from him as her former pastor, with the design of uniting herself in fellowship with the first New Church Society in this city. As it seemed to us that the objections urged in the letter against certain peculiarities of our order and doctrine were not at all confined to the mind of the writer, but were shared in by multitudes in the religious community, and that it would be highly desirable that they should receive a distinct and pertinent reply, application was made to the author for his consent to its publication in the Repository, accompanied with such comments as its tenor might suggest. To this he very readily assented, under our usual condition of suppressing names, &c., and stating the circumstances under which it was written. Having ourselves a superabundance of labor on hand, we turned it over to our friend W. B. H. who, it will be seen, has laid us and our readers under great obligation by the clear and satisfactory manner in which he has met the objections of the writer, to whom, by the way, we shall be happy to give a place in our pages should he see fit to propound, in the candid spirit of the present letter, any farther difficulties, doubts, or inquiries relative to the general subject.

— Oct. 28, 1850.

MY DEAR FRIEND,

I was much gratified, you may suppose, by receiving your letter, which came into my hands just now. I assure you I can sympathize with your sentiments and feelings in relation to the views you have adopted. If they give any strength to your faith in God, any larger measure of love to your Saviour, any stronger desire for holiness, any increased charity for your fellow-men, how can I help rejoicing with you in this ? I am only pained that you should suppose that these new convictions and opinions need separate us from each other. I never loved my friends because I supposed they agreed with me in my special theology, but because we had the same faith in God as our Father, the same love to man as our brother. Have we not the same faith still ? Be-

cause you receive as truth certain special revelations of Swedenborg concerning the spiritual world, I take it that you have not found a new master. Is not one *our* master, even Christ, and all we His disciples, brethren? Nor have you left our church if you still hold yourself a disciple of Jesus, for we, you know well, claim to be only a church of disciples.

You say, "Would that you could become interested in the same revelations." That is not a thing to be wished for, since I have had some of the works of Swedenborg for many years in my library and have studied him, I trust, with much advantage. I have followed in these studies the method he himself recommends—trying all he says by the Spirit and by my reason, and accepting what seemed true, rejecting what appeared false. Swedenborg, as I read him, claims no authority as a master, to be believed on his "say so." Some of his views accordingly, I have received as truth, and they have entered into all my preaching for many years. I hold him to have been a Seer, who had special opportunities for contemplating, in the spiritual world, things which no other man (as yet) has so fully seen. But when he comes to reflect on what he had seen and heard, and put it into written language, he was liable to be mistaken, and I think *was* mistaken in many respects. This, many Swedenborgians do not admit, but as Miller once said of himself, "My dear sir, I never was a Millerite," so Swedenborg, I think, was never a Swedenborgian. His disciples have fallen into that great sin of sectarianism, which it was a part of his mission to oppose. In building up a separate sect on the authority of his name, they have acted naturally, but unadvisedly. He intended that his views should be a leaven to pervade all denominations and lift them to a higher plane. He did not found an outward Church, and the New Church, as he taught, was not an outward sect, but a spiritual presence pervading all the Christian world. This radical error in those who have received his doctrines, an error into which they were led by the old spirit of sect which they brought with them out of Protestantism, and which his teaching did not wholly conquer, has made them narrow, clannish and exclusive. The spirit of a broad humanity, of a world-wide philanthropy, hardly exists among them. So did not Swedenborg teach nor live. He, you know, always remained in communion with the Lutheran Episcopal church of his own country, in which he had been educated. In this he was consistent, for he believed the New Church to be a spiritual one, not an outward body, and to be entering all the old churches, and taking up their materials into itself. But those who call the outward collection of receivers the New Church, really deny and reject the New Church of Swedenborg's revelations.

I have said that I perceive, or think I perceive, that Swedenborg erred in some things. One of these errors relates to his doctrine of the Lord. He appears to me to deny the Humanity of Jesus. He allows him a human body, but a human body without a human soul is not a man. The Scriptures plainly teach in a hundred places that Jesus was a perfect man, and that he had a soul which could suffer pain, and be sorrowful even unto death, which had a sense of dependence, and therefore needed to pray for strength, &c. In Swedenborg's theology what has become of this human soul of Jesus? That God was in Christ I fully believe. I find God manifest in the flesh by a perfect union with the human soul of Jesus. But, as I said, it seems to me, that Swedenborg while setting forth the Divine nature of Jesus undervalues his human nature. I would not be understood in what I have said of the sectarianism of those who call themselves the New Church, that I disapprove at all of your leaving the Unitarian church and going to the New Church. That you have changed your opinions is not a reason for so doing. The only good reason I know of, for leaving one church and joining another is that you can get and do more good in one than another. You probably can get more good at a Swedenborgian church than you could at a Unitarian, and perhaps may do as much good or more. If so, you ought to go to one, and I hope and pray that you may find there the means of a deeper and holier faith than you could ever gain when among us. I have never regretted when my friends have left me to go to the New Church, which in Boston occurred four times. I loved

them none the less, but I did feel somewhat pained that they should so understand and interpret their allegiance to their New Church that I never saw them again in mine, or in my house. An occasional visit to old friends, after leaving them, would at least show that your heart has not grown *narrower* in adopting a new system of opinions. My sheet is at an end, or I would write more. God bless you and yours always.

Your friend, &c.

We publish in this connection the following additional letter from the same writer to the same person, and received by her subsequently to the foregoing, not only that we may give due honor to the kindly and liberal spirit which it breathes, but because it contains a little fuller expansion of some of the sentiments embodied in the former. It will be seen, however, that the ensuing remarks of W. B. H. cover substantially the ground occupied by each.

— Dec. 9, 1850.

MY DEAR FRIEND,

I write to acknowledge the receipt of your letter, which came last night, and to relieve your mind from any apprehension that I find the frank expression of your views "intrusive." On the contrary, it gives me great pleasure to see any one who has convictions of truth, and who expresses them with earnestness and good will. I cannot profess myself satisfied on all points, with the people of the New Church, nor can I receive all of Swedenborg's views as divine truth. You may have accounted for the apparent exclusiveness of the body who call themselves the New Church, but I still think that Swedenborg would not recognize in this sect, which takes its place, with its creed and forms, among other sects, like the Episcopalians, Methodists, &c.—that *New Church* whose coming he announced. His church was to be a leaven, hid in the meal, till the whole was leavened. But on this point I will not descant, though much comes to me to say.

As regards the Christology of the New Church, I complain of it that, as you say "we do not hold to the belief that Jesus had a human soul." If he had not a human soul, he was not really a man. For certainly a human body without a human soul is not a man. The most essential element of humanity is wanting. The soul of an angel in a human body, would not be a man. But nothing is more clear from Scripture, that whatever else he might be, Jesus was a perfect man, made in all respects like his brethren, and that this was necessary for the work of redemption.

I have not the least objection to Mr. Bush's publishing my letter with comments—provided he publishes the whole of it, omitting only what relates to private matters. I mean that I wish him to state the circumstances under which it was written and then give the whole of it, omitting names only and what has no bearing on the subject of your change of faith. I shall read with great interest whatever remarks he may append. I honor Mr. Bush for his change of views and his manly encounter of opposition in consequence thereof. I have read many of his works with attention. I am no captious caviller at Swedenborg or at his disciples. On the contrary, I acknowledge myself indebted to them for much light and spiritual nourishment and hope for more. I have no quarrel with Swedenborg because he teaches the full divinity of Jesus, for in that I also believe. I only object that his views appear to me to deny the humanity of the Saviour. His view of the Divinity of Jesus suits me much better than that of the Trinitarian.

One word more on your view of mystery. You justly say that mystery attends the commonest operations of Nature, and that we often know the fact without knowing the How. But you will observe that in such cases we *never* believe anything in relation to the How. I know that the grass grows. I do not know how it grows. My creed on this subject, therefore, stops exactly

with my knowledge. I believe the proposition, "The grass grows"—for that is a perfectly plain and intelligible proposition. There is no mystery involved in that idea. But I believe nothing at all concerning the "How it grows." So that it is strictly true, I think, that "where mystery begins, belief ends."

Farewell again, and again receive my blessing and good wishes. May we both forget the things behind, so far as they are outgrown opinions or outgrown states of mind, and reach forth to things before. But we will remember with gratitude and undying affection, all that God has done, by any past instrumentality, for our immortal development.

Truly yours.

REMARKS.

The broad charity and tone of deep Christian candor pervading the above letter call for a corresponding kindness of consideration on our part. There can be no more doubt, we think, that such a charity pervades the heart of the writer than that some clouds of slight misapprehension have not yet been driven from about his head. He seems to rest in a conclusion that the "Swedenborgians" have committed, and do commit, the "sin of sectarianism," by coming out from among the other denominations and associating themselves together as a distinct religious body. We confess ourselves somewhat at a loss to understand precisely what the writer means to convey by the word *sectarianism*. It is a word used, we think, very loosely by many of the "liberal" writers of the day. If by it he intends to imply a condemnation of a narrow-minded or bigoted partizanship, or that species of exclusiveness which virtually says to other denominations, "You cannot be Christians, and can hope only for the uncovenanted mercies of God, unless you believe as we do;" we heartily join him in the censure, and say that such sectarianism is a sin, and ought to be condemned; and we would not pretend to say that there are no persons connected with the New Church Societies who may have at some time unadvisedly betrayed such conduct. But we do know that if they did it was contrary to the teaching of the writings which they profess to follow.

But there is another kind of demonstration properly styled *sectarianism*, which seems to be the especial "sin" of the Swedenborgians, on account of which we are unable to find in our hearts any very pungent sorrow; namely, their choosing to associate themselves together for the purposes of Public Worship, and to listen to a style of preaching setting forth more particularly what they believe to be true, and consequently tending more directly to their spiritual edification. It is true Swedenborg never recommended anything of the kind; nor is it probable that he foresaw precisely what ecclesiastical results would take place upon the introduction of the new doctrines. But we look upon such developments as not altogether "unadvised," and not only "natural," but in the very nature of things *inevitable*. It could not be otherwise than that a new religious idea, having many points of antagonism to existing systems, should, if it possessed any living force whatever, draw around it its own body of adherents, and gradually accumulate to itself a distinctly organized institution in the world. Herein would be exhibited a proof of its innate vigor. The New Church as a world-event is undoubtedly to work its way, and make its ingress into human history very much through the *leavening* process spoken of in the letter; and we have no objection to such a process, and feel no unkindness towards, and have no wish to condemn, those who wish to retain their old connections, and gradually receive the leaven as it slowly diffuses itself through the surrounding *dough* of the Christian world. And we trust that upon more mature reflection such persons will concede that the "full receivers" have on the whole acted wisely in forming themselves into separate societies, and thus becoming, as far as human agency is concerned, a kind of *yeasty centre* from which such leavening influence could be propagated. How could our friends connected with other denominations have the works in their libraries and thus derive this leavening benefit from them, unless some humble body of *faithful receivers*, more intent on propagating the truth

than in fearing the odium of an improperly charged sectarianism, had contributed the means and co-operated together to publish the books, and to keep them in print when the circulation would not warrant mercantile enterprise in so doing?

Again, how were the Swedenborgians (a name given to them by others, not assumed by themselves) to avoid forming themselves in a separate body? They were not allowed to hold these views and remain in connection with the other denominations. As soon as it was understood that any persons were believers in these revelations they were *excommunicated* from the church. What were they to do? Remain nowhere? Not so; the natural, inevitable, right course was for them to unite together; and if others would not receive them as Christian brethren, to receive each other as such, and go on their way rejoicing. It is true the Unitarians do not reject them from their Society. The Lutheran Church of Sweden does not treat them so, and hence in Sweden the Swedenborgians have not separated from the National Church. So that the *sin* or the *merit* of coming out and separating ourselves from other Christians is not chargeable primarily upon us, but rests equally, if not principally, upon the Christian world around us, who have by their action forced us into this position. For ourselves we do not regret it. The cause of truth has undoubtedly been advanced by the result.

This kind of Sectarianism, namely, that of separating into distinct Societies, for the purpose of sustaining public worship, and employing a minister to give that kind of teaching which we prefer to hear, we have never been able to find any fault with. In fact, we know of no body of Christians that act in any other way. We do not know of any Unitarian congregation so *liberal* as to call and settle over them an old fashioned Calvinist or a High Church Puseyite. And why is this? Why, simply because they do not wish to listen to such doctrines—they are not edified by them. So it is with the Swedenborgians; they prefer to hear Swedenborgian doctrines, as the Unitarian prefers to hear Unitarian doctrines; and we do not see any other way in which such persons can be suited than by associating together, and making arrangements accordingly. And all this may be done in the exercise of Christian liberty, with as much charity towards our Christian neighbor as any other course. We feel, or ought to feel, as much charity and love for our Unitarian brethren, as they for us, or for their Calvinistic or Methodist neighbors. We do not think that separate organization is any ground for a withdrawal of full Christian charity, nor ought it to subject any body to a charge of *Sectarianism* in its bad sense. Sectarianism in this last sense, of simple separation, we do not view as an evil, but as a positive good. We really think that "Sectarianism" is a bugbear which haunts in our day the minds of many "liberal" and cultured men to an almost Quixotic extent. Many evils have undoubtedly been manifested by the *bad* side of Sectarian history; but then what would our Protestantism be without them? What should our reforming fathers have done? Should they have remained in consort and conformity with Rome? Surely not. Well, we should have had no more liberty under Protestantism than under Romanism, if Protestantism had been developed under one great hierarchy—the Lutheran, for instance, or the Anglican. So with Puritanism; could it have controlled and dictated an external uniformity we should have had no freedom of religious opinion in this country. So with the Methodist demonstration. Their separation from the church of England did good, and we now owe whatever of religious liberty we have to "the wars of contending sects." They are natural, orderly, hopeful developments in the progress of the human mind. We have no tears to shed over them. Children are they of active religious thought. *Separatism*, therefore, we consider not an evil in itself. It is only the indulgence of rancorous, bigoted, unkind feeling, that we are to dread. We are to regard our neighbor, ecclesiastically separated from us, with the same charity, kindness, and good feeling as though he were not separated from us, and when this is done there will no Sectarianism exist that will be of injury to any.

One other item in the above letter demands our attention, namely, “the human soul of Jesus.” The reference made in the letter to the doctrine of the Lord, shows that the writer has not given that patient reading to this particular subject that he seems to have bestowed on other points in Swedenborg’s writings. We infer this from the remark that Swedenborg denies the Lord while on the earth *anything human but a body*. This seems a little remarkable, as so much space is devoted in his writings to the *human nature* derived from his Jewish ancestry through the Virgin Mother, and his whole doctrine of Incarnation and Atonement hinging on that very point,—the depraved proclivities of the human nature which he inherited, but which he never for one moment indulged.

Swedenborg teaches that the human soul is divided into two divisions or compartments; an internal and an external; or, as perhaps some would prefer a different phraseology, we may call the external the soul, and the internal the spirit. The soul wraps the spirit and encloses it as the body wraps the soul and encloses it. So the spirit dwells within the soul as the soul dwells within the body. In the ordinary human being the soul and the body are derived from the mother, and the spirit is derived from the father. The psychical nature of man is not a subject in whom life inherently dwells as a part of its own substance, but is an organized spiritual form, capable of receiving and manifesting life, and which does so receive it every moment from the great Source of life, and enjoy, appropriate, and manifest it forth. So that all life is in its essence one and the same. Infinite and Finite life are in substance the same. There is no impassable barrier of *kind* between human and Divine life. Man in himself considered has no life: the life manifested in him is Divine life, and momentarily derived from the Infinite Source of all life. The difference between the life of a Divine and of a human subject is this: in the Divine it exists *fontally*—in the human it is exhibited *phenomenally*. From the Infinite subject it flows forth as from a fountain; He is the constant producer; into the Finite subject it is poured as into a recipient vessel. All life at its fountain is one, but each recipient subject changes, or modifies that which is received as he chooses and according to the conditions of his own state. And the Divine life thus transmitted and exhibited shows every variety that we see in humanity; as the same light passing from the sun is variously seen as transmitted through variously colored glasses, or as reflected from the surfaces of the different objects in nature.

The difference between the manifestation by which our Lord appeared in the flesh and that of an ordinary human being consists in this: He had no human father, but only a human mother; and hence His *body* and His *soul* (which term we are now using as synonymous with *external mind*) were inherited from the mother, and incorporated in their constitution all those qualities of being that such a derivation would naturally and normally entitle them to. But the *spirit* (which term we here use as denoting only the *internal mind*) was communicated from no human source. It was the actual presence there of the Divine substance itself. The spirit dwelling in Him was the Father himself; “The Father who dwelleth in me, He doeth the works.” No second person intervened between the one only Father and the human soul of Jesus. This Divine indwelling substance was not a recipient of life, but the fountain and source of life Himself. When the life of Jesus began to develop itself, the propensities derived from the mother into His will, and the fallacies from the same source into His understanding, were not allowed to put themselves forth into deliberate acts, but were restrained, and suppressed, so to speak, by the force derived into His being from His divine spirit. Now as the forms of His human soul were only *recipient* forms, that is, forms capable of being infilled with life, and as the human life which essayed to fill them was not allowed so to do, it follows that the life which flowed out into them from within was the *Divine* life of His spirit. But this Divine life was not simply a form recipient of life; it was Divine substance itself, in which life existed *fontally*, and from which it could be imparted to others. Hence the develop-

ment of His life was the gradual passing over of the substance which composed His spirit into the recipient forms which composed His soul, and thus the dead forms of the human became progressively *fossilized*, so to speak, with the living substance of the Divine, the Divine substance infilling the human form; and when the life on earth had been finished, the process had become complete, and the entire form of the external human had undergone a transmutation of its entire substance, the Divine filling the human completely. The human form thus filled with Divine substance constituted a *Divine Humanity*, not a separate person from the Father, but that human form under which the Father manifests to us His otherwise invisible and incomprehensible Divine essence. Thus, neither the merely outward human Son of Mary, nor yet a distinct Divine Person, is the Son, but this Divinely renovated human form, in which the Father dwells as a soul in its body, is the Son. This Divine Humanity, of which the otherwise invisible Divine spirit is the animating principle, being, as we have said, after the Resurrection composed entirely of Divine substance, is no longer a mere recipient of life, but has now become a fountal source of life. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Hence He became the spring or source of a new outpouring of superhuman life into the general life of Humanity, from which it is imparted more directly than before to every believer; and the process by which in Him the maternal human soul was gradually laid aside, and the Divine substance accepted in its stead, is the real process, of which the progressive laying aside of the *natural man*, and the consequent putting on of the *spiritual man* from the Lord, by every individual believer who is sanctified, is a faint image and imperfect copy.

W. B. H.

The following communication was received by the parties concerned two or three years since, and a copy forwarded to us at the time as an ecclesiastical curiosity, in which light we also present it to our readers. It comes in somewhat opportunely in connection with the preceding remarks of W. B. H., as showing the grounds on which the receivers of the doctrines of the New Church have been compelled in self-defence to institute an organization of their own. It is not in all cases a rude or violent ejection that forces them out from former fellowships, but the existence of a certain antagonistic sphere which renders their continuance in them uncomfortable; and when they propose a peaceable withdrawal and seek for a courteous testimonial to their standing and character, they are liable to be greeted with such a document as the following, clearly revealing the *animus* which had pervaded the society and leavened its deportment towards the heretical members long before. In the present instance, though we designate the Church and the Pastor that figure in the transaction, yet we do it not with the remotest view of creating odium towards either—a course which we are confident would not meet the approbation of the separating individuals, who quietly and meekly received the Church's decision, and we believe have scarcely mentioned it from that day to this. The authorities of the church no doubt acted in the premises according to the light (?) they had, and supposed in all honesty, that they were performing a Christian though "painful duty" thus to significantly point to the Church door, to which indeed their eyes were turned, and give them the parting blessing of such godly counsel as they stepped over its threshold. We are of course ready to put the most charitable construction upon the proceeding, appreciating as we do the state of mind by which it was prompted, through we cannot say that we deem a conduct free from censure which would fain condemn as erroneous and pernicious sentiments that had not been thoroughly and candidly examined. We hesitate not to say that there is no more grievous infraction of the principles of justice and equity—no grosser outrage, in fact, upon the whole ethical code of Christianity—than to pronounce sentences

upon the religious faith of serious and sensible people while at the same time the call for a candid consideration of the reasons of their belief is unheeded. How far the Rev. Mr. Worcester in this instance speaks as the organ of his church, or how far he is his own organ speaking in the name of his church, it is not material to decide. In either case we scruple not to say that judgment has been pronounced unadvisedly, because the true grounds and reasons of the alleged erroneous sentiments have not been intelligently weighed. Consequently neither Mr. W. nor his church has a moral right to declare the New Church faith a "deplorable delusion,"—"dangerous to truth and holiness"—"denying the atonement"—and as baseless a foundation on which to build the hope of eternal life as the "fables of Mohammed!" And so of the other counts in the indictment. We could bring the matter to a short issue by simply asking Mr. W. what is Swedenborg's *real* teaching on the subject of the Atonement, Conjugal and Secortatory love, and the Arcana of the inspired Word? What is it in which the peculiar dangerousness of these doctrines and their hostility to holiness consists? Is he prepared to state these points precisely as they are received and understood by Newchurchmen and to show their fallacy as thus held? If not he is guilty of moral wrong—of positive slander—in thus denouncing what he does not understand. It is of no avail to enter the lists with a man of straw labelled on the back or bosom in glaring characters "Swedenborgianism." Of these he may demolish whole armies and yet leave the *real* object of his *professed* assault unscathed and untouched.

But we make these remarks not in a splenetic or objurgatory vein, but as elicited by the peculiar and gratuitous denunciation accompanying the action of the church in the case of Mr. and Mrs. H. It does not appear that any thing more was called for in the premises than the simple resolution which was entered on the church minutes. It is implied that the parties had been already dealt with by way of discipline, and that without effect. They still persisted in holding fast to their obnoxious sentiments, and signified, we infer, in a quiet and orderly manner a desire to be no longer considered as connected with the Tabernacle church. No charge is hinted against their moral character—no intimation given of any attempt on their part to disturb the peace of the Society, by propagating their peculiar sentiments, and why was it not sufficient, if they were not deemed worthy of a letter of recommendation to another religious body, to let them quietly retire without hurling at their heads, as they went out, such a Tridentine anathema against the creed to which they had signified their adhesion? From the very opening sentence of the homily which Mr. W. as pastor reads out to them, it is evident that they were considered beyond the reach of reclamation, and why then pursue them with "counsels" and "warnings," when it is palpable that nothing else than *arguments* designed to show the falsity of their position could have any effect in shaking their convictions or altering their course? The inference on the whole is pretty obvious that the reverend pastor and his flock were not at all backward to improve the occasion to let off a little orthodox spleen towards the espousers of an odious heresy, and to expedite their egress from the Society by a moral process which if ultimated in bodily act would have amounted to an exceedingly summary and not over gentle ejection. But the parties concerned have made no complaint, and we have no other crimination to offer than such as possibly the enlightened consciences of the church members may prefer against them when the truth shall utter its voice in their ears, *if that should ever be*.

SALEM, MARCH 8, 18—.

Mr. John T. H— and Mrs. Ellen P. H—, late members of the Tabernacle Church:—

It has become our painful duty to dissolve your connection with us. At a meeting of the church on the 20th ult., the following vote was passed without dissent:—

"Whereas, our brother, John T. H——, and his wife Ellen P. H——, have absented themselves from the Communion of the Church, for two years and upwards; and whereas, they have signified their desire to be no longer connected with us, in consequence of having embraced different views of religious doctrine,

"Therefore, voted, that as they have gone out from us, they are no longer entitled to the privileges of this church, and we now discharge ourselves from all responsibility of watch and care concerning them."

The church have deemed it useless to attempt by any further labor of discipline, to reclaim you from the deplorable delusion into which you have fallen, a delusion, we have no doubt, it is, as dangerous to truth and holiness, as any other system of false religion by which the minds of men have ever been "corrupted from the simplicity that is in Christ." It cannot be the true gospel, for it denies the *atonement*, which is the distinguishing characteristic of the "truth as it is in Jesus." As a foundation, therefore, for a hope of eternal life, we speak most deliberately when we say, that we could no more build on the communications of Swedenborg, than upon the fables of Mohammed.

It seems to us a mystery all but inexplicable, how any person of rational understanding and tender conscience can recognize Emanuel Swedenborg as an authentic guide in religion, if at all acquainted with his doctrines of conjugal and *scortatory* love; to say nothing of the absurd and preposterous jargon of his pretended revelations of "Heavenly Secrets." He will doubtless have followers for a season, like other dreamers, and deceived, if not "deceitful workers." But the disciples of Ann Lee may as well expect to convert the world.

We, are all aware, however, of the claims of Swedenborgians to superior illumination in all respects; we doubt not, that as a sect they have their full share of the social virtues of the *natural* man, and that they exemplify much that is very agreeable in the ordinary courtesies of life. Nor do we doubt, that most of them, if not all, *practically* reject those parts of the writings of their Leader, which we believe that not one of them would be willing to publish for general circulation.

But to us, it is most manifest, that the purest abstractions or elements of Swedenborgianism are no better, if any thing else, essentially, than ancient Phariseeism. A more subtle, plausible, enchanting device of self-righteousness, we have never yet known in all the schemes of hallucination and delusion, which have had their period in any Christian community. We speak thus plainly, and most emphatically, for we feel that in the circumstances in which we are called to address you, no language of Christian counsel and warning can be too earnest and decided. We verily fear that "you have trodden under foot the Son of God, counted the blood of the covenant an unholy thing, and done despite unto the spirit of Grace."

And though you may repel these sentiments and suggestions, or may evade them with entire self-complacency, we cannot do less than thus to admonish you, in faithfulness to our covenant obligations, and under the constraining solicitude of our accountableness at the judgment seat of Christ.

That you may see your errors, and so repent as to find mercy of the Lord in that day, is our most sincere and fervent prayer.

In behalf of the Church,
S. M. WORCESTER,
Pastor.

From our English Correspondent.

LONDON, Dec. 13th, 1850.

MY DEAR SIR,

Since the date of my last your November publication has come to hand, in which I observed a reference to *Paul* in a letter from an English correspondent. Now it is certainly to be lamented that the subject was ever brought before the

public in the manner complained of. At the same time, it would be difficult to show how it could be altogether ignored without laying the church open to an accusation reflecting upon its consistency and candor. Every one acquainted with the religious world must be aware that it is the question of questions between the New Church and the Old. It is one, therefore, which ought to have been treated argumentatively in a reflective work on the Epistles, and not as a marvel, timed and calculated to make the reader gape with astonishment.

What is done, however, cannot be undone, though it may be corrected and turned to use. All the world has been gravely informed, on the authority of Swedenborg, that *Paul is among the lost*. Is the information really so explicit and yet so bald as the announcement would lead us to infer; or so obscure as it has been represented to your correspondent? The answer to both these questions is a decided negative, as will appear from the following passages, which are the only places of importance, as far as my knowledge extends, where Paul is mentioned. I shall cite them in the same order that they were written by Swedenborg. The passages 4321 to 4413 inclusive are contained in your own translation of Part II. of the Diary, and for the English of the others I am myself responsible.

"*Concerning Paul.*—He was for a long time in front a little to the right, and it was shown him that he might attain to happiness, but whenever the opportunity was granted he continually spake against the truths of faith. At length a certain spirit was detected in a higher place, who said that he led him. He spake with abundant confidence as one that directed him and everything that pertained to him, professing himself to be, as it were, a god, and breathing forth a sphere like the Lord; but he was a certain devil who imagined himself to be the very devil that deceived Adam and Eve according to the common opinion. He was sent into hell, into caverns, where he wandered about till (he came directly) under my feet, and there spake. From thence he by and by ascended, veiled in a cloud, which, however, was his phantasy. It was then given me to hear Paul speaking with him and saying that he wished to be his companion, and that they would go together and make themselves gods. Wherefore being associated they went in company to a considerable distance in front and would fain have deceived those that were there; but they were rejected wherever they came. Having been moreover infested during my sleep by adulterers, these two when they perceived it lent their aid to the infesters, and so stubbornly held me in that vile train of thought that I could scarcely release myself. These adulterers or adulteresses were punished by the bruising process (*gnuggismus*) or reciprocal collisions, which is their (appropriate) punishment; and because those two were concerned in it, they also painfully underwent the same punishment. Hence it was made known to all that Paul is of such a nefarious character, and that it was only from certain causes that he was hitherto exempted (from the proper penalty), for the base suffer punishment for baseness, concerning which I also conversed with him; and he is now among those companies which rove about, and approximate the place of the desert. 1749, 10 July."—*Sp. Diary*, 4321.

The next passage (4322) relates a conversation between Swedenborg and Paul, the tendency of which was to convince the latter that *no one* can be made good by a miraculous process of justification. In the following one again (4323) the spirit mentioned above is alluded to as the one "to whom Paul adjoined himself." After this there is no other notice, I believe, until we come to No. 4412 and 4413, written some months later, which reads as follows.

"*Concerning Paul.*—Paul is among the worst of the apostles, which has been made known to me by ample experience. The love of self, whereby he was ensnared before he preached the gospel, remained with him also afterwards, and because he was then, for the most part, in a like state, he was prompted by that love and by his nature to wish to be in scenes of tumult. He did all things from the end of being greatest in heaven, and of judging the tribes of Israel. That he remained such afterwards appears from very much experience, for I spake with him more than with others; nay, he is such, that the rest of the apostles in the other life rejected him from their company, and no longer recognize him for one of themselves. (I know it) also from the fact that he associated himself to one of the worst devils, who would fain rule all things, and pledged himself to this spirit to obtain for him his end; besides many other things, which it would be too tedious

to relate. If all the things which I know concerning Paul should be related, they would be enough to fill sheets. That he wrote epistles does not prove that he was such (as that would seem to imply), for even the impious can preach well and write epistles; it is one thing to be, and another to speak and to write, as was also said to him. Moreover he has not mentioned, in his epistles, the least word of what the Lord taught, nor cited one of his parables, so that he received nothing from the life and discourse of the Lord, as was also said to him, when yet in the Evangelists is the very Gospel itself."—*Sp. Diary*, 4412.

"Concerning the literal sense of the Word and hypocrites. Paul.—There was a certain one who was insensible to the internal sense of the Word because he wished to place merit in his actions (:Paul:). He was for a long time at a distance from me, and also among the worse class of spirits. He now associated himself with the worst devils, and now wished to form a heaven to himself (of spirits) to whom he might give joys from himself, but the joys of cupidities and pleasures; this also he attempted, but he became worse in consequence of it, and was cast down. I then spake to him that this was not heaven but hell; for (such a heaven) is turned into a black hell. He wished especially to have hypocrites (about him), concerning whom I spake with him. There were hypocrites with me for several days, which I was able to know by the pain in my teeth: they tacitly pressed upon me without intermission; and it was perceived and said that this was from Paul, who hates the internal sense, and that the anger of that hatred has the effect of drawing hypocrites (about him), and that such is the connection of things, for hypocrites believe nothing, but still esteem the literal sense of the Word, because they can thence take many things and apply them in persuading the vulgar, and thus contrive to appear pious."—*Ib.* 4413.

Your correspondent observes, "*the ideas and sentiments expressed [in the Epistles] must be taken for those of the writers, and they are either sincere or hypocritical. The latter I do not think it possible for me ever to believe of the expressions of St. Paul.*" We have seen, however, what Swedenborg says on this subject is open to no doubt, and is altogether so copious that I know not what his "learned friend," who speaks of the "alteration of a single word" affecting the sense of all that has been said, will think of his strange oversight.

It is not without a degree of pain on account of those who have relied so implicitly on the writings of Paul, that I pursue this subject; but nothing can justify us in keeping back these documents now that their contents have been publicly questioned. They have been well known to myself ever since the publication of the *Diary*, or nearly so, and this fact, I trust, will secure me from the charge of precipitancy, or any improper feeling in making them more public under present circumstances. But to proceed. In 4561-2 Swedenborg writes:

"Paul in his life-time only thought of the other life in a worldly manner. He looked for worldly glory there, not knowing what heavenly glory was, or whether it was anything at all. He imagined that he himself would introduce all into heaven and that the Lord would accept them at his hand. Besides he attributed merit to himself above others; having undergone much peril and suffering on account of the worldly glory in order that he might be great; thus quite contrary to the Lord's teaching, that not he who would be *greatest*, but he who would be the *least* should enter heaven, and that the last should be first. Hence, he sometimes associated himself with evil spirits and devils, so as to make an infernal heaven for himself. Hence also he rejected the interiors of the Word, because they are altogether contrary to worldly glory and merit.

"* * * afterwards Paul had a habitation to himself assigned him which was above, to the left; every now and then, however, he desired to collect a crowd (*voluit tumultuari*); at length he was conveyed below where he no longer knew that he had been Paul."

The next quotation is a proof that this state, whatever we may understand by it, *was not permanent*, inasmuch as it was written at a later period when Paul had certainly recovered the knowledge of his own past personality. (The curious reader may find some light in regard to such metamorphoses in the history of Nebuchadnezzar.)

"I was in discourse with Paul concerning his desire to be the initiator, and his expectation that the Lord would receive those whom he introduced, remarking how ridiculous it was, since introduction into heaven is not of arbitrary pleasure, but is a consequence of

the life which is known to the Lord alone. I added, that if the Word was to be understood according to the letter this gift of introduction belonged to Peter, who had the keys of heaven assigned to him, and that his claim was an encroachment on that prerogative. But he answered that he purposed to deprive him of that prerogative having labored more himself. Paul has a great dislike to Peter declaring that he understands nothing, and can do nothing."—*Ib.* 4631.

I may here remark that *the heaven of Christians* had not been formed when Swedenborg wrote these passages, and hence many who would ultimately come into that heaven were liable to great fluctuations in consequence of the stupendous revolutions which were in progress,—myriads of spirits changing their places, and moving in vast bodies like the planetary systems in space with all their inhabitants.

As some confirmation of the probability in favor of Paul, I may observe that some months ago, before your translation of some of the foregoing passages appeared, a young lady gave me the same particulars in a state of *spontaneous trance*. No one either in the room or in the circle of her acquaintance except myself was acquainted with what Swedenborg had said, and that she did not read my thoughts on the subject was sufficiently proved by the additional particulars which she furnished. The most interesting of these was the fact that the demon mentioned by Swedenborg had long since ceased to associate with Paul, and that the latter had been very much humbled. On a subsequent occasion of the same kind she stated that Paul had been brought to a sense of the nature of his writings, and that he had prayed to the Lord to be informed what he should do in order to procure their separation from the Word.* How deeply, therefore, he must have loved his own agency after all! It was added that he received a reply from heaven to the effect that *the Lord would protect His Word*, which was a rebuke, not only in strict keeping with the character ascribed to Paul, but, singular to say, with the following most important passage in the Diary—the number is the next to those cited above in which any mention is made of Paul.

"It is known in the other life that the Epistles of Paul have no internal sense, but their use has been permitted in the church *lest those who belong to the church should do evil to the Word of the Lord* in which is the internal sense; for if a man lives an evil life, and still believes the Word to be holy, he does evil to heaven. On this account the Epistles have been permitted; and for the same reason Paul was not allowed to take one parable or doctrine from the Lord and expound and explicate them, *but derived all from himself* (*sed a semet omnia sumit*). The church indeed explained the Word of the Lord, *but by the Epistles of Paul*, wherefore, also, it recedes on every hand from the good of charity, and accepts the truth of faith, which indeed the Lord does teach but in such a manner that the good of charity is all in all."—*Ib.* 4524.

The next passage in which Paul is mentioned is n. 6062; but I refrain from citing it on account of the length to which the preceding has extended, and the necessity it would place me under of saying something of Zinzendorf. Suffice it to say, that in speaking of the founder of Moravianism, he remarks that, though he discoursed upon divine things with a peculiar simplicity, yet he did it with less wisdom than Paul. "But it was shown him," says he, "that the Lord spake from the Divine wisdom itself by correspondences, as he spake also through the Prophets, thus from his essential Divine. As to Paul, he spake indeed from inspiration, but not like the Prophets, to whom each single word was dictated; whereas Paul's inspiration consisted in the fact that he received an influx according to those things which pertained to him, an inspiration altogether of a different nature, and one that has not conjunction with Heaven through the medium of correspondences."

* It is perhaps not unworthy of note in this connection that Swedenborg remarks (Sp. D. 4562), that he knew not whether Paul, in the other life, had re-considered his writings, but that if he were to do it there might be perhaps some things recalled to his memory which would be of service to him (*ei conducibilia*).—*Ed. Repos.*

This is important viewed as a distinct concession of Swedenborg, that Paul did indeed write by inspiration, though of an inferior grade. But the whole subject would need to be treated in a special volume. Meanwhile enough has been said to put your readers in full possession of what Swedenborg has really stated on the subject, and to enable them to form a judgment of their own. No one can doubt the impropriety of the manner in which the subject has been forced upon our attention, but surely there can be as little doubt of the impropriety of concealing what we have really good grounds for believing. For my own part, I have long seen that this question must inevitably be discussed sooner or later. It is intimately connected with that of the external form unhappily assumed by the "New Church;" and also with the opening of spiritual phenomena in Behmen, who reconciles the writings of Paul with the letter of Genesis, and the letter of the Gospel. The great literal dispensation commenced with Enoch, will probably unfold in two lines of succession, the one of Satan and the other of God; the former containing the Bible and Philosophy of Hell, and the latter of Heaven.

I had intended to make a few observations on the work recently written by Mr. James, but must reserve that for my next.

Remaining yours in the good cause,
ELIHU RICH.

MISCELLANY.

THE CHURCH AND THE PRIESTHOOD.

The following is the extract from the Rev. Thomas Arnold's "Fragment on the Church," to which we alluded in our last.

"It has been stated generally that the efficacy of the Church has been destroyed by the excess of a good and necessary principle, that of government, and the introduction of another principle, wholly false and mischievous, that of priesthood. The first, in itself, the Church recognises, and must ever recognise; the second she wholly repudiates. And thus we shall find that, while there is much said in Scripture in commendation of the one, the other is altogether omitted, as an element belonging to Heathenism, and not to Christianity.

"Now, omitting all the commandments given us to obey government in general, and all such passages as claim obedience to the Apostles personally, we find several injunctions to submit ourselves to the rulers of the Church, being Christians, and yet not being Apostles;—and all these injunctions are a proof of our first position, that the principle of government in the Christian Church is recognised and sanctioned in the Scriptures.

"But the principle of priesthood, by which one man or set of men, are declared to be necessary mediators for their brethren, so that without them their brethren cannot worship God acceptably or be suffered to approach him, the Scriptures contain not one word, except as rejecting and condemning it. This of course cannot be shown by extracts as to the negative part of it; it will be sufficient to show that the passages usually quoted by the advocates of the priesthood as sanctioning their notions are all misinterpreted, or misapplied; and then to give some passages which assert the contrary to the doctrine of the priesthood, and describe it as one of the great privileges of the Christian Church, that its one great High Priest, Jesus Christ, has given it full access to God for ever, so that there is nothing for priesthood to do, or rather for human priesthood to pretend to do for it, any more, so long as earth shall endure.

"The principle of priesthood unmixed with any other, is seen in the Christian Church most plainly in the claim to administer the Lord's Supper. I say

this rather than, in the claim to administer the sacraments generally, or in the so-called power of the keys, because although something of the notion of priesthood has undoubtedly been mixed with both these, and especially with the latter; and although in practice absolution has come to be a proper priestly act, yet in their origin both the power of baptizing and that of absolving were in a great degree acts of government; being in fact the power of admitting or of restoring members to the privileges of the Christian society. But the claim of administering the Lord's Supper is the assumption of a power exclusively priestly; it interposes in an act with which government has nothing to do, and its supposed object is merely inward and spiritual—to give a spiritual efficacy to that which without its interference would have been common food. The Scripture, then, might recognize an exclusive power of baptizing or of excommunicating and absolving, without at all countenancing the notion of a priesthood, because it might view such a power as one naturally belonging to the rulers of any society, and as connected therefore with government only. But if it be found to recognise an exclusive claim of administering the Lord's Supper, then no doubt it must be allowed in the strictest sense to recognise in Christianity a human priesthood.

"This power is said accordingly to be recognised by the Apostle Paul in two passages, 1 Corinth. iv. 1, and again in the same Epistle, x. 16.

"I. In the first passage St. Paul says, 'Let a man so account of us as of the ministers of Christ, and *stewards of the mysteries of God.*' It is contended that by this last expression, St. Paul means to say that himself and his fellow-ministers were 'dispensers of the sacraments.'

"But, in the first place, Baptism and the Lord's Supper are not in the Scripture sense mysteries at all. A mystery, in the Scripture, is a hidden truth; almost always it signifies a truth hidden generally from men, but revealed to the people of God. By a figure, Christ himself is twice called 'the mystery of God,' or 'of godliness' (Coloss. i. 27; 1 Tim. iii. 16); because his manifestation in the flesh is the great truth which Christianity has revealed to us. Baptism and the Lord's Supper are actions connected with the Christian mysteries, but they are not mysteries themselves; much less are they so especially deserving of the term as to engross it to themselves, and to become the prominent idea expressed by it.

"Again; by whatever name St. Paul might have called himself, it certainly would not have been 'a dispenser of the sacraments.' He had just before said that his business was not to baptize, but to preach the gospel; that, so far from it being his office to 'dispense the sacraments,' he had only baptized three or four individuals in the course of his whole ministry at Corinth. He who thus studiously devolved on others the ministration of one of the sacraments, could scarcely have desired the Corinthians to regard him as being appointed especially to dispense them.

"On the other hand, we find him saying, a little before, that he and his fellow ministers were in the habit of speaking of 'the wisdom of God in a mystery,' or rather 'God's secret or hidden wisdom,' the wisdom hidden from men, which God fore-ordained before the world unto our glory. And again further on in the Epistle, he uses the expression 'I have had a dispensation,' or 'stewardship,' if *οἰκονομία* in the former passage be translated 'steward,' 'entrusted to me.' Now this dispensation is so certainly the 'dispensation of the Gospel,' by preaching, that the gloss *εὐαγγέλιον* has actually found its way into the text, and is expressed in the common editions, and in our translation. It is shown by the whole context, in which he repeatedly says that his business is 'to preach the Gospel.' There can be no doubt, therefore, that when he describes himself as 'a steward or dispenser of the mysteries of God,' he means that very same 'speaking of the wisdom of God in a mystery,' that very same 'dispensation of the Gospel by preaching,' which, in other parts of the Epistle, he declares to have been his business as an Apostle; just as he declares also, that 'to dispense the sacraments' was not his business; for he says, 'God called me not to baptize, but to preach the Gospel.'

"II. The second passage is as follows: 'the cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?' This shows, it is argued, that it belonged to the Apostles to bless the cup at the communion, and to break the bread; in other words, to consecrate the elements, and so to give to them their sacramental character and virtue.

"It is evident that the whole force of this passage depends on the meaning of the word 'we.' If 'we' means 'we Apostles,' as distinguished from other Christians, then the argument would have some plausibility; but if 'we' means not 'we Apostles,' but 'we Christians,' then the whole argument falls to the ground at once. Now the very next verse goes on as follows: 'For we being many are one bread and one body, for we are all partakers of that one bread.' It is then, not 'we the Apostles,' but 'we Christians,' 'we being many,' 'we all,' 'who bless the cup of blessing, and break the bread.' So far from proving that there exists in Christianity a priestly power in the administration of the communion, this passage shows the contrary.

"The contrary also fully appears from the general language of the New Testament. It is declared as plainly as words can speak, that, in a religious sense, all Christians are equal before God, and that all are brought near to him, have access to him, are reconciled to him, are his heirs, and his children. Now some of these terms were applicable to the whole Jewish church, and yet in that church there was undoubtedly a human priesthood. But the Epistle to the Hebrews shows the great distinction, when it says that we are sanctified by the offering of the body of Jesus Christ once for all; that sacrifices must therefore cease to be offered; and that as the especial object of the Jewish priesthood was to sacrifice, so it may be presumed, that where no sacrifice remains to be offered,* so neither should there be any priest. It is not pretended that all Christians are equal socially; for some are governors and others are governed: nor are they so equal as to render distinctions for order's sake in their public meetings unnecessary; for women are not allowed to speak in the congregation: but they are equal religiously, as being all alike redeemed by Christ, and brought by him near to God; that is, put into a condition to offer to him acceptably all religious offices; and in the only remaining kind of sacrifice, the spiritual offering of themselves to God, commanded to be, every man his own priest; inasmuch as by ourselves alone can our own hearts and bodies be devoted as thank-offerings to him who made them and redeemed them.

"We find, then, no place in the Scripture for the notion that any human mediation is required in order to perfect the purely religious acts of Christians. As all Christians can pray acceptably through Christ's mediation, so can all communicate acceptably in the signs of his body and blood; such communion being manifestly not an act peculiar to the rulers of the society, but belonging to all the members of it; and therein differing from baptism, which is an act of government, so to speak, as well as an act of religion; and may therefore be fitly appropriated to one particular order of society, not as priests but as governors."

* For his own view of what was the true Christian sacrifice still continued, see *Introd. to Serm. vol. IV. p. 1; Serm. vol. V. p. 273.*

NOTICES OF BOOKS.

IN MEMORIAM. Boston: Ticknor, Reed & Fields. 1850.

Perhaps no stronger or more striking evidence of the world-wide descent of the New Jerusalem at the present day, can be found around us, than might be gained by an intelligent eye, in watching the current literature of the day, that organ by which the better class of minds among us give out their higher feelings to the world. The press has usurped the place of many means of communication between man and man, and is gradually encroaching upon others. The time is passed when poets and philosophers "fit audience found but few" among their equals and disciples, when Plato sat at the feet of Socrates, and the words of the master were treasured up and repeated from scholar to scholar. The relation of master and scholar no longer exists among full grown men; it has descended to professor and student, schoolmaster and child. Nor is wisdom now carefully hoarded in manuscripts and kept from the eyes of the vulgar, as that of which they are not worthy, as in the old monkish ages. Those things have passed with former days; the very birth of painting was death to them;—but, coming nearer to our own times, watching the growth of the press from its infancy to its present giant form, we may see how it has gradually swallowed up things once held glorious and honorable among men. Public oratory is not what it once was; it is passing away from the Halls of Legislation, the Pulpit, and the Bar. Men speak in our Senate chambers, not to their hearers but to their readers, sermons are written with a view to their being published, for *that* is the compliment which is paid to an eloquent one; our lawyers stand high, more for their business talent than for their eloquence; oratory is scarcely necessary to success at the bar. Epistolary writing has fallen from the high estate it held a century ago, when Horace Walpole and Lady Mary Wortley Montague kept their bon-mots to give brilliancy to their letters.

It is then in the press chiefly, in the literature of the day, that we are to find the exponent of the age, and there, if any where, are we to look for manifestations of the *general* descent of the New Jerusalem. The light of the spiritual sun, like that of the natural, is first seen on the mountain tops, gilding first the highest points of the landscape. And in looking for this development of spirituality, where should we first turn our eyes but to the poets and seers on whom has always dwelt a portion of the divine afflatus.

The poetry, the highest poetry of the day, will soonest show the spiritual development of the times. These thoughts, if they be well founded, may perhaps not unaptly preface a few remarks on the latest work of a true poet, the "In Memoriam," of Alfred Tennyson.

The book has been long enough before the public to make it unnecessary to repeat its history: it is enough to say that it is an offering to the memory of an early friend, Arthur H. Hallam—a noble monument of true and enduring friendship. In all the verses relating to the life of this pure and beautiful soul in the

spiritual world, there is a reality, an individuality, a recognition of spiritual uses, which can have but one source.

In support of this assertion, we might cite pages of pure and lofty poetry; let us content ourselves with a few examples. On page 75 :

" That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Re-merging in the general Soul.

" Is faith as vague as all unsweet,
Eternal form shall still divide
The eternal Soul from all beside ;"

Again :

" So many worlds, so much to do,
So little done, such things to be,
How knew I what had need of thee,
For thou wast strong as thou wert true."

And again :

" So here shall silence guard thy fame,
But somewhere out of human view,
What'er thy hands are set to do
Is wrought with tumult of acclaim."

Most remarkable, through the book, is the tender, human tone, the grief which will find an answering chord in every heart that has suffered ; human in its weakness as well as in its strength. Who does not know from the pains of parting the sad feeling which these lines so beautifully express :

" But thou and I have shaken hands
Till growing winters lay me low,
My paths are in the fields I know
And thine in undiscovered lands."

Then, as faith becomes stronger, comes the call to the departed, to be near him in all the trials of life, and on the next page, with an exquisitely human change of feeling,

" Do we indeed desire the dead
Should still be near us at our side ?
Is there no baseness we would hide ?
No inner vileness that we dread ?

" Shall he for whose applause I strove,
I had such reverence for his blame,
See, with clear eye, some hidden shame,
And I be lessened in his love ?"

And, rising again into love and faith,

" Be near us when we climb or fall,
Ye watch, like God, the rolling hours
With larger, other eyes than ours,
To make allowance for us all."

But passing these most natural cries of a wounded spirit, we feel, as we turn the leaves, that sorrow has had its use first in the softening of the heart to other

affections, the consciousness which always arises in a truly earnest mind when the first stupor of grief is over, that suffering has made us selfish, forgetful of the love still left.

"I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone,
And fill with sighs, a passing wind."

And then a realization of a more spiritual, higher love, which brings peace, and which looks rather forward than back,

"Less yearning for the friendship fled,
Than some strong bond that is to be."

Of the pure and holy friendship which bound together these two lofty souls, it were hard indeed to speak; in the poem alone is to be found the fitting expression of it, in reading it we feel what truly spiritual love may be, how holy and hallowed a thing it is, hallowed in its uses, even in its trials,

"'Twere better to have loved and lost
Than never to have loved at all,"

most hallowed in the "faith that comes of self-control" and in the love which "in higher love endures."

There are too, scattered through the poem, apart from its general scope, touches of deep wisdom, some of which we may well lay to heart. In the thirty-third stanza is a warning which many Newchurchmen may need, in their zeal, not to pull down until prepared to build up.

"Leave thou thy sister when she prays,
Her early Heaven, her happy views,
Nor thou with shadowed hint confuse
A life that leads melodious days."

How often we see a loving, simple faith disturbed and confused and nothing put in its place, the single, lowly trust in the natural sense of the Word shaken, and a bewildered, dim idea of the spiritual sense, confusing the mind, and making cold the heart. The disturbance of a simple religious belief is a serious matter.

It will be seen that we have waved literary criticism of the poem before us, as also the discussion of its merits as a work of art, yet we cannot leave the book without a few words of praise.

Tennyson has certainly in this work advanced a step in art, the step from the elaborate to the chaste; an advance which belongs, perhaps, to increasing years, and which is felt in a lesser degree, by every man as he passes from youth to middle life. His luxuriant fancy seems curbed, not only by the nature of the subject, but by the higher stand-point, the larger view, which he has gained. He no longer heaps image upon image, luxuriating in a wealth of beauty, but his delicate illustrations, drawn from external nature, here partake of the placid beauty of Wordsworth.

We almost hear the babbling Wye, as

"The wave again
Is vocal in its wooded walls."

And in Wordsworth's highest strain too, is the sixty-fourth stanza, too long for quotation, where his grief has made him "kindly with his kind." Let me close, by recommending this poem to all lovers of pure and beautiful poetry, informed by a holy spirit of love.

Cincinnati, Ohio.

C. B.

EDITORIAL ITEMS.

The New Church brethren in England propose to make the Great Industrial Exhibition in London, in 1851, available, as far as possible, to the interests of the common cause, in the manner intimated in the following Circular, which appears in the *Intellectual Repository* for November last.

To the Members of the New Church throughout the World.

BELOVED BRETHREN,—The Industrial Exhibition of 1851 will attract to London individuals of every class, from every country of the civilized world; and among these numerous visitors there will doubtless be many receivers of the heavenly doctrines of the New Jerusalem. It appears, then, very desirable that advantage should be taken of this circumstance to afford an opportunity for the greatest possible number to meet together on the occasion; and this can be effected only by fixing on a time which may be considered generally convenient for the purpose.

In order to carry out this idea, and make the necessary arrangements, the following Committee has been formed of members of the two Societies in London:

Mr. Bourne, 47 Leadenhall-street,
Mr. Butter, 48 Clouesley-terrace, Islington,
Mr. A. Essex, 9 Crawford-street, Portman-square,
Mr. Gunton, Guilford House, Lamb's Conduit-street,
Mr. Pamplin, 112 Upper-street, Islington,
Mr. Watson, 4 Highbury-crescent, Islington.

This Committee then, in the name of the New Jerusalem Church in London, affectionately invite the co-operation, by suggestions or otherwise, of the members of the Church, both at home and abroad, to give due effect to this unprecedented gathering "of those who profess to be influenced by mutual love grounded in a similarity of faith," and which is "instituted that they may meet together in cordial joy and friendly union."

The following proposed arrangements are submitted to the Church at large, as at present appearing to be the best means for promoting the object intended: these however will be subject to such modifications as the suggestions of our friends and a more mature consideration of the subject by the Committee, may render advisable:—

1. That there be two meetings—the one on the Tuesday, and the other on the Thursday, in the second week in July.

2. That the first be a friendly tea meeting, affording an opportunity for mutual introductions, &c.

3. That the proceedings of the second meeting consist chiefly of addresses from such of our friends from the country and from distant parts, as shall favor us with their presence on the occasion.

This announcement is made thus early to allow of time for receiving the suggestions of our distant friends. The Committee propose to meet on the *third Tuesday* in every month. Communications are requested to be sent either to the Secretary, or to any other member of the Committee.

London, 15th Oct., 1850.

H. BUTTER, Sec.

We learn from a letter in the last No. of the *Medium*, that the plan of the buildings for the Urban N. C. University has been agreed upon by the Board of Trustees. The trees are already planted and growing. The site is commanding and beautiful, and the plan, which is by an eminent architect, is original and unique, combining great beauty with convenience and economy. A considerable portion of the building materials are on the ground, and the work will be commenced early in the spring.

AFRICAN LANGUAGE.—We published in our last a statement of Rev. Mr. Koelle, a German missionary of the Church of England, in Africa, that he had discovered a peculiar written language in the Vy country; the alphabet of which was said to have been brought from the interior. Rev. Mr. Hoffman, an American Episcopal Missionary, from Cape Palmas, has communicated to Mr. W. Oland Bourne, of this city, some specimens of this writing, which Mr. B. has communicated to the *Tribune*, with the characters of which we have been obligingly furnished. We regret that the specimens are too few to furnish the means of analysis of the system of writing, to ascertain its relations to other systems. The following is the specimen.

How do do!

How do do!

Vey be fine country.

Vey be fine country.

Vey (People) love Tobacco.

Vey (People) love Tobacco.

Vey People much love God.

Vey People much love God.

Woondu.

Woondu.

Woondu.

Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. He gives a short specimen of the alphabet, and a list of about fifty words. There are distinct characters for *bah*, *beigh*, *bih*, *boh*, *boo*, and *bang*; and perhaps, if we had the whole alphabet, for more syllables beginning with *b*. It will be noticed that several of the characters above are repeated in different sentences, particularly the first representing "Vy" nation, people or tribe being understood.

The Vyes live on or near a promontory, as Mr. Hoffman remarked, about fifty miles from Monrovia, if his information was correct. Mr. Koelle embraced an early opportunity of proceeding in a vessel to the nearest point from which the nation could be reached, and will doubtless make known the result of his discoveries at an early day.

ANOTHER DISCOVERY.—Mr. Layard has made a discovery at Nineveh of the greatest interest. He has penetrated into a chamber which appears to be of the same class as the "House of Records," noticed by the prophet Ezra. In this chamber Mr. Layard found in *seven* cotta tables, piled up from the floor to the ceiling, what are apparently the archives of the Assyrian Empire during a long historical succession. Five large cases of these tables have been packed up for transportation to England. Some of our antiquarian

literati indulge the idea that these tables will give a better account of the history, religion, jurisprudence, and philosophy of the Assyrians, thirteen centuries before the Christian era, than we have of either Greece or Rome during any period of their history.

The following extract of a letter from Dr. Payne, of Bath, Me., discloses a very interesting fact in the animal economy, and particularly in connexion with the theory of spiritual agency in the generation of diseases. Dr. P. says, moreover, that he had concluded to waive the prosecution of this idea under the impression that Mr. De Charms would fully occupy all the requisite ground in his reply to Dr. Holcombe. It will be seen, however, that this anticipation is likely to be disappointed. "Dear Sir:—Before receiving the last number of the Repository, I had concluded to write a short article for the succeeding number, in illustration of some of the points of my former article, and particularly upon that point where it is stated that, in disease, spirits are at work forming ultimates in the body, in order to increase and extend their power, and in this process they must first disorganize the body, or a portion of it, before an ultimate can be formed; and from this process of yielding up the body, results all of those sufferings which we call, in the aggregate, disease. This view of the effort to form ultimates out of some of the organs or tissues of the body by spirits, is, I believe, susceptible of confirmation, in a degree, by ocular inspection. Microscopic investigations develop some curious examples, and singularly to the point; as, for example, in certain diseased structures the microscope reveals completely organized and well developed vegetable growths, in every way similar to those formed in the vegetable kingdom, and alike susceptible of Botanical classification; while in certain stages of other diseased developments a fully organized animal form is seen, endowed with life, and referable to a certain *genera* and *species* of the bad animals of the animal kingdom."

Mr. Clapp seems likely to supply by degrees the desideratum so often complained of in our N. C. literature, to wit, suitable books for children. "Little Jessy and other stories," the "Children's Home Book," and some others recently published, are of this description. They discover a healthy New Church tone and may be put into the hands of the little folks with perfect safety. The "Immortal Fountain," lately published by Mr. C., from the pen of the Rev. Mr. Edleston, of Leeds, is a beautiful allegory which may be read with advantage by persons of all ages. We understand also that Mr. C. is just about to bring out a new edition of "Letters to a Trinitarian," which has been for some time out of print. This edition will have six pages of new matter, consisting of an extended list of references to the "Arcana," and "Apocalypse Explained," on the general subject treated in the Letters.

We have received a very able communication from Mr. De Charms in reply to the strictures of Dr. Holcombe, published in our December No., but which is unfortunately so long that we were compelled to inform the author that without very considerable curtailment or protracted piecemeal insertion we saw not how we could give it to our readers. He remarks, in reply, that he has become so averse to anything in the shape of controversy in the New Church, that he prefers to withdraw the article altogether even at the risk of being thought to have yielded the field, while at the same time he is perfectly conscious of standing upon impregnable ground in the positions which he has assumed, and of being able to offer a satisfactory reply to every argument of Dr. H. against the soundness of the Homeopathic theory. From the great labor and research bestowed on the question by Mr. De C., and the ability and interest which mark his discussion of it in the communication forwarded to us, we deeply regret the necessity which may prevent its appearing in our pages; and even now we cannot but hope that the writer will see proper to submit it to such modifications as will enable us to give it an early insertion.

NEW CHURCH REPOSITORY

AND

MONTHLY REVIEW.

Vol. IV.

FEBRUARY, 1851.

No. 2.

ORIGINAL PAPERS.

ARTICLE I.

PRESIDENT HITCHCOCK'S VIEW OF THE RESURRECTION.*

DR. HITCHCOCK, the able President of Amherst College, has contributed, in the beautiful volume indicated below, what Oldchurchmen will consider a new element of support to the expiring dogma of a physical resurrection. We receive his theory with great pleasure, because, although tainted with fundamental error, it is still indicative of a gratifying advance towards New Church truth. We must however bring it to the test of a system which is the best known laboratory for the detection of spiritual poison. The author himself speaks somewhat dubiously of its soundness:—"The manner in which I have endeavored to defend the Scripture doctrine of the resurrection of the body, (?) by an appeal to certain principles of chemistry and physiology, which seem to have been overlooked both by the enemies and the friends of the doctrine, seems to me quite conclusive. Yet as I have met with it in no writer, I ought not to be overconfident in its validity." We can give the author full credit for the modesty of true science, while at the same time we feel prepared to show that he has reason to doubt whether its validity will indeed stand the test. We make no apology for citing this theory before the tribunal that sits, in the writings of the New Dispensation, upon every form of theologico-scientific speculation; and in order to compare the

RELIGIOUS LECTURES on the Peculiar Phenomena of the Four Seasons: I. *The Resurrections of Spring*: II. *The Triumphal Arch of Summer*: III. *The Euthanasia of Autumn*: IV. *The Coronation of Winter*: delivered to the Students in Amherst College. By EDWARD HITCHCOCK, D.D., L.L.D., President of the College. Amherst, 1850. 12mo. pp. 143.

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present more understandingly with the teachings of Swedenborg on the same subject, we will give a brief synopsis of the latter as the best preface to our critique of the Dr.'s view.

Swedenborg's doctrine of the resurrection is a necessary corollary to his general philosophy. It is not a disconnected article of a creed, but an inference which every mind, in possession of a few fundamental truths, makes for itself. It is only by conceiving the *true nature and use of the natural world* that we can grasp certainly the ideas of *descent* and *ascent* evidently suggested by the term resurrection. The denial of a spiritual sense to the Bible is only an integral part of that materialistic spirit which pervades the old theology. Its ablest divines speak of heaven and hell as places, and actually speculate upon their localities in the material universe. If we adhere to a literal interpretation of the Word, we can get no distinct idea of a spiritual world as contradistinguished from the natural world. Hence the sticklers for that interpretation believe that Elijah's natural body ascended to heaven in a chariot of fire, that a dove actually came down from the sky upon the head of our Saviour, and that this solid globe is to be destroyed with fire. Upon this head we believe the Roman Catholics are perfectly consistent and true to the literal law of interpretation, when they teach that the bread and wine of the Eucharist are really transmuted into flesh and blood. Prominent in this catalogue of misapprehensions—and we could not reproach ourselves for saying absurdities—is the common dogma of a natural resurrection.

To those who have never discriminated between the *appearances* and the *realities* of life this is a necessary and reasonable item of faith. But its fallacy becomes immediately apparent when the relations of the spiritual and natural worlds are truthfully presented. There is then a spiritual world—a world of *substances* and *forms*—prior, superior, and interior to the natural world. In that world are the societies of just men who have passed from the natural sphere—there are the mansions prepared for the residence of the faithful—there are the numberless and wonderful objects seen by prophets, apostles, and lastly and especially by Swedenborg. The illuminated Seer of the North may be paradoxically called the *natural philosopher* of the spiritual world, for he has studied and expounded the phenomena and laws of that world with something of the spirit and manner which characterize the investigation of physical science. From him we learn that the spiritual is connected with the natural world by *influx*. As heat, light, and electricity flow into a seed and cause it to develop into a tree, so spiritual forces flow into natural matter as a basis, and animate it into forms of life and beauty. All life, all thought, all sensation, all force, are resident in the spiritual and not in the natural sphere. The brain is the known recipient of all impressions. Without it, feeling is impossible, and yet we refer our sensations to the *extremities* of the nerves—to the face or the hands or the feet. The appearance is, that life is in the ultimates or circumference of the body, but Physiology has detected the illusion, and rational experiment has ignored the evidence of our senses. When will Swedenborg's philosophy point out to men the *analogous illusion*, that life is manifested in the natural world? The material universe is a mass of inert

atoms, without affinities, without attractions, without properties. Spiritual forms flow into them, and straightway affinities, attractions, and properties, are manifested. All causes are spiritual. The natural world is the skeleton frame-work of the spiritual, into which its living muscles are inserted, and which is moved in obedience to its will. Every man, every angel, and every devil, has a *spiritual body* which inhabits and is subject to the laws of that spiritual world. This is not a body to be assumed at some future period; it is not developed by some unknown process from the natural body which we bury in the earth. Between spiritual and natural there is an impassable gulf, so that one form cannot possibly be transmuted into the other. Every soul is primarily created in the spiritual body of which Paul speaks. This body is the real *man* and for purposes of fixation and probation, it descends into the natural world, and invests itself with a material covering which we call the human body. At death it is liberated from its terrestrial chain and restored to its original higher sphere of life. According to this sublime and philosophical view, *birth* is a going down of the spirit into the grave of the natural world, and the final day of natural life is the day of resurrection to the emancipated spirit. We never cease to live, we are never literally dead. We are nearest to death in our natural life. Our change at death is like the passage from the lower to the higher rooms of the same house, whereby we gain a superior position and a more extended prospect. A return of the soul into the natural sphere by means of a new body, however wondrously re-modelled, would be a descent of the spirit inconceivably to be deplored. It would confound forever the two essentially distinct planes of human existence. Indeed the old theology anticipates the destruction of our natural world, and the substitution of a sublimated, purified state of being with all the elements of natural life. According, however, to the New Church creed, the spiritual world retains its relation, as prior, superior, and interior to the natural, while the latter is still subsequent, inferior, and external to the former, the eternal basis of an eternal superstructure. And many collateral truths establish this view, as but a single link in the great chain of what Swedenborg calls the *True Christian Theology*. With these considerations fresh in our minds let us proceed to an analysis of Dr. Hitchcock's improved theory of the resurrection body. He discusses the scientific phasis of the subject under four heads, of which the following is the first.

"Philosophy teaches us that the identity between the present and the resurrection body cannot be an identity of particles or of organization." This is a candid and sensible surrender of the old position which has so often tested our patience and shocked our common sense. But there is no reason to suppose that the writer would have abandoned it, if he had not believed that his substituted theory would inculcate, in a more plausible manner, the same ultimate fact of a material resurrection. This theory is thus expressed in his second proposition. "Philosophy shows us that sameness of chemical composition and idiosyncrasy of form and structure are all that is essential to personal corporeal identity." To the physical fact we assent, and will give some of his very appropriate illustrations for the benefit of those

who neither heard nor have read his sermon. "It can make no difference," says the Dr., "from what source the oxygen and hydrogen are obtained which form water. It will be identically the same substance though its elements came from the antipodes. So it is with the oxygen, hydrogen, carbon, nitrogen, phosphorus, and lime, that make up the human system." Again, "It is not necessary that the resurrection body should contain a single particle of the body laid in the grave, if it only contain particles of the same kind united in the same proportions, and the compound be made assume the same form and structure as the natural body."

This is certainly an improvement upon the ridiculous picture which religious poets have been accustomed to draw, of heads, arms, and legs darkening the air upon their passage to a re-union with their respective trunks. This theory confines us to no "pent up Utica," but gives the whole natural universe whence we may draw the plastic material of our future forms. The grave then from which we are to rise, is not the six feet by two of mother earth so commonly suggested by the word. It has a more general and philosophical signification, in which we most cordially acquiesce. The whole natural world is to be considered that place of darkness and death from which a resurrection is needed and promised. But, alas! the Dr.'s theory has provided only for the re-construction of a material body, not for the resurrection of a spirit. He and all his compeers write as if there was no spiritual world at all, as if the departed had sunk immeasurably below even the natural plane of being, and as if the promise and hope of the resurrection was that men should rise from a dormant and cheerless state a few feet under ground up into the pleasures of an improved and perpetual natural life.

If it were proposed to bring back the spirits of angels and devils into the world again, the Dr. has presented a plausible method for the execution of the design. We verily believe that if Omnipotence should cause material atoms to assume that precise anatomical and physiological relation which the same number of similar atoms once held in the natural body of Shakspeare, the spirit of Shakspeare would immediately animate the form. It would be because that spirit originally created the form; and the form is exactly adapted to the reception of that particular spirit. Shakspeare would be born again into the world by a supernatural process. But according to strictest logic he must resume only his identical natural life. The improved powers of perception, vision, sensation, motion, &c., generally connected with the resurrection body are not provided for in the Dr.'s hypothesis. The same chemical and structural arrangement of parts must manifest the same properties, and the Dr. would resuscitate a frail humanity to stalk the stage of nature again. The Dr. seems to have an obscure perception of this destructive objection to his theory, for he makes a quasi provision to meet it in his third proposition. Here he drops "the oxygen, hydrogen, carbon, nitrogen, phosphorus, and lime of the human system." After instancing examples of extremely attenuated matter, beyond the reach of mechanical or chemical action, he suggests, with a becoming caution indeed, that the spiritual body may

possibly be compounded of the luminiferous ether. To what forlorn shifts of speculation and vagary will false premises drive even the most distinguished philosophers! Is it not the veriest child's illusion to attenuate matter beyond the reach of the senses, and then invest it with spiritual properties? The Dr. betakes himself to this invisible, intangible ether, not because it is capable of higher vital manifestation, but because it approximates in some degree to his ethereal, vapory, shadowy conception of what a spiritual form is. He cannot grapple with the majestic idea of *spiritual substance* of which all natural substance is but the type and the shadow. He clings to the material world—to the sphere of appearances. Fearful of atheism he turns away from the grosser features of matter, but yet striving for spiritual perceptions; he persuades himself that its delicate attenuations are spiritual forms. But if *matter* by itself and of itself, in any form or under any circumstances, can exhibit a trace of vitality, what is the spiritual world—what is God, or heaven, or hell, but cumbrous and unneeded hypotheses? If the possible vitality of matter be conceded, then are those French philosophers the best logicians who take the phenomena of nature as ultimate facts and refuse stoically to budge a step beyond the narrow limits of time and space. The "Laws of Development" must supersede the Bible, and natural be substituted for revealed religion.

As if interiorly conscious of the untenableness of his third proposition, the Dr. modifies it and presents it in a fourth in rather a negative than a positive manner. His didactic voice has died away to the feeblest speculative echo. He sees no reason why a "germ" of luminiferous ether or some analogous principle should not accompany the particles of the dead body until the resurrection morn, and be then developed into our spiritual form. To this we only answer that it has no support either in nature or revelation. It is like the last frantic effort of some expiring Philistine to uphold the temple which Samson had overturned. What a contrast between this painful and fruitless groping in the dark, and the luminous, consistent, masterly, and positive expositions of Swedenborg!

The Dr.'s idea of a germ was probably suggested by the apostle Paul's well known illustration of the resurrection by the germination of seed. The Dr. is probably aware that the teaching of the great disciple of Gamaliel is not an ultimatum with us. We subject his opinions with unsparing severity to the common and infallible test of an internal sense in the truly inspired Word of God. His view of the resurrection, like those of Edwards, or Wesley, or Channing, must stand or fall according as it is consistent or not with an extended rational physico-theology. We thank him, however, for the suggestion of a correspondence between the true resurrection and the germination of seed. Under the light of modern botany we may discover more beauty and truth in the illustration than the apostle himself was aware of. Divines may speculate and even apostles may err, but nature being constructed and modelled in rigid correspondence with spiritual truths, is an invaluable book of reference. Swedenborg has

given us the key to this book and we expect to find in its pages a perfect agreement with the spiritual sense of the Scriptures.

A seed is not a simple homogeneous substance. It has two distinct elements in its composition. A mass of vegetable matter invested by suitable membranes is the basis. But within these, and frequently requiring the microscope for its detection, is a *germ* or *embryo* from which the plant is to be developed. In this embryo resides the true vitality of the plant. It is already *organized*, consisting in its minutest form of a root, a stem, and a leaf, in fact a miniature tree. It develops under the influence of heat and light. All the rest of the seed is inferior to this central germ in properties, and evidently but a temporary provision for its accommodation. In the course of its progress the embryo bursts its envelopes, which have now become useless and rot away from around it, and rises into the air, from whence it never again descends into the soil. True, it produces other embryonic germs which run the same circle of life from seed to seed, but these germs, like human offspring, are independent individuals. Now the spiritual body makes the same use of the natural body which the germ does of the remaining part of the seed. It alone lives, it alone is truly organized, it is inserted into the natural basis from the beginning, it avails itself of this as a temporary provision, and when it is of no further advantage leaves it to decay, and ascends into a higher and purer life. Against the beauty and completeness of this correspondence but a solitary objection can be suggested—the two elements of the seed are composed of the same chemical constituents, which fact might be applied analogically to the two bodies. But the objection vanishes away when we reflect that spiritual truths cannot be elicited by chemical analysis, which is destructive of the forms which are the indices of spiritual influx, but must be drawn from a study of the *relative uses* of different forms. Vegetables and animals are chemically identical, but their forms and uses determine their spiritual signification. All the figures of a picture are represented on a plain surface. From their different sizes, coloring, &c., we judge of their true relations. And all created objects may be reduced to the same chemical elements, but the bearing and relations of their forms to each other, being caused by spiritual influx, are representative of spiritual truth. The whole natural world is a vast and splendid picture of the spiritual. Its faithful and ardent study will confirm every teaching of Swedenborg in the philosophy both of spirit and of matter. And the doctrine of the resurrection in particular will be liberated from its load of prejudices and speculations, and presented to the human mind with the beauty and the force of geometrical demonstration.

W. H. H.
Cincinnati, Ohio.

EXTRACT.

"The new life, which the regenerate man receives from the Lord, is altogether separate from the will principle or propriety of man, or from man's own proper life, which is not life, but is death, inasmuch as it is infernal life."—A. C. 1000.

ARTICLE II.

DE CHARMS' REPORT ON THE TRINE.

No. II.

HERETOFORE the middle States were foremost in all matters of the New Church. But now arose a society which soon after attained a pre-eminence in the General Convention, that was destined to last many years. Almost simultaneously with the formation of the society at New York, was the organization of that at Boston. Mr. Carl was there, and consecrated them in this capacity, according to the principles afterwards discovered in the famous "conjugal theory," August 15, 1818. Next day public worship was held at Boylston Hall, which "was concluded by the celebration of the Lord's Supper, of which twenty-six of the members of the New Church partook, besides two or three others of different churches." This society is now the largest New Church Society in the world.

Mr. Samuel Worcester shortly after received a license from the society in Philadelphia "to celebrate public worship, the sacrament of the Lord's Supper, baptisms, and funerals," but scrupled to accept these functions, without imposition of hands. In 1820, Thomas H. Roberts, of Frankfort, Kentucky, was ordained, under special authority, by Mr. Newport. Mr. Adam Klinge also applied a little while after for ordination; his request was deferred and he subsequently licensed. About this time several ministers in Old Church pulpits began to preach the doctrine of the New Jerusalem. Nine students at Harvard University, several of whom had joined the Boston society, were reported to the General Convention of 1820, as receivers of the Heavenly doctrines. They had become such by reading the Latin volumes of the *Arcana Cœlestia*, placed in that institution by Rev. William Hill. Messrs. Samuel and Thomas Worcester were in the number.

At this stage of his report, Mr. De Charms goes very fully into a discussion of the subject of separation from the Old Church, and with great justness of perception advocates the policy; scouting the idea that the New Jerusalem is to be a *naked church*, or to have *Old Church clothes* on. "We are not," says he, "the advocates or tolerators of any such views of the New Jerusalem as a *universal, transcendental, 'interior dispensation,'* which is to be developed on any other ground than a *perpetual* renunciation of evil as sin against God—which is to appear in a regeneration without previous *reformation*. We hold to the *impossibility* of having the New Jerusalem established as an interior dispensation, or an internal church, without a corresponding external one." "The charity which would do this—confound all distinctions between the New Jerusalem and the Old Christian church on earth—is a coin of spurious gold, which ought to be nailed to the counter as counterfeit."—p. 142.

Mr. Samuel Worcester had returned to Boston in 1820. A letter from him to Mr. J. W. Condy, of Philadelphia, puts this question, "Do we not want *some officers of rank subordinate* to our priests?" This is the first suggestion of this subject made in the New Church in America. And mark, *it is made by a Boston man in Boston*. And now, too, what was called the "Boston heresy" was broached. This letter from Mr. Samuel Worcester speaks of it. But it is formally propounded by its author Mr. Thomas Worcester. Let that document be inspected, for *there* undoubtedly is the *spring* from whence has gushed all episcopal and papal tendencies in the church in this country. For in the conjugal relation the husband is the *head* of the wife, so that the church is formed in the wife *through* the husband as a medium between her and the Lord. And when the clergy are placed in this relation to the laity, the pastor becomes the *head* of his Society; and this leads inevitably to a similar head of the church in every larger form. How then could it possibly have been otherwise than that the originator of this notion, when it became his duty to frame rules of order for the whole church in the United States, should have devised both the office and the name of "BISHOP" in the New Church of America?

Mr. De Charms elsewhere alleges that this conjugal theory which makes every pastor of a society, and presiding officer of a Convention or association, its primate and marital lord, although publicly disowned by its supporters, is so far from being abandoned, that it now pervades and underlies all specific measures of the General Convention.* He instances the consecration of societies as marriageable virgins, the installment of pastors as husbands, and the dissolution of Conventions as divorcement, to evince the correctness of his allegation. For many years the majority of New Church ministers embraced this theory. But the attempt to establish a general primacy has heretofore failed. Dr. Beers, to whom the office was proposed to be tendered, rejected it; and even Samuel Worcester became a firm opponent. Towards the close of his life he professed to have open intercourse with the spiritual world, which tended to correct his high church impressions. We suppose that the so-called New Era movement originated with these gifts which he possessed, and which Newchurchmen are ready to scout—with what justness it is not ours to say, even if we felt competent.

"The next person ordained into the New Church ministry in this country was the Rev. Holland Weeks." When he embraced the Heavenly doctrines he was pastor of a Congregational society in Abington, Mass. To the great satisfaction of his people he infused these doctrines into his sermons; but when he avowed the source whence he derived them, his warmest friends became his enemies. He was persecuted and proscribed, but the attention which his expulsion from the ministry attracted resulted in their wide dissemination

* We notice in the controversion of Prof. Bush's view of the New Church ministry, by the N. J. Magazine, that C. R. yokes the idea of the formation of N. C. Societies and the marriage institution together, as though they were on the same plane. This certainly looks as though the conjugal theory had not died at Boston.

throughout the region. The Philadelphia society had taken measures to ordain him in 1820, but he only asked for a license, and was neither re-baptized nor ordained till the ensuing April. He was employed as a missionary in Maryland and Virginia, after which he became pastor of a society in Henderson, N. Y., where he died. He ranked as one of the most sincere, intellectual, and best educated men in the New Church.

In 1821, the Boston society sent a communication to the General Convention, in which they laid down the principle "that a minister should be set apart and supported in an exclusive devotion to the duties of his clerical calling." Heretofore the example of Paul had been followed, whose own hand ministered to his necessities; and New Church preachers first provided themselves with food and clothing, that he might be in a healthful state to dispense as his charity the instruction which his congregation required. The committee of the Convention reported unfavorably to the sentiment of the Boston society, also to another proposition of instituting rules for New Church societies.

In 1822, the General Convention passed resolutions which abridged the ordaining powers of the societies at Philadelphia and Baltimore. Candidates were required to obtain a written recommendation from seven male members of the N. J. Church, before obtaining a license; and twelve were required in case they were to be ordained. Additional incumbrances were also imposed. The object of these resolutions was to prevent the ordination of Mr. Thomas Worcester into the New Church ministry, unless he renounced the "conjugal theory."

Mr. Nathaniel Holly was ordained this year, and became pastor of a society in Abingdon, Virginia, which had been formed by Mr. Weeks. As his ministry did not prove very efficient he removed to Ohio, having ordained the Rev. Samuel H. Wills to fill his place. Silas Ensign, of Wooster, Ohio, also became a preacher, but soon deserted to the Methodists.

The General Convention of 1823 appointed a committee to prepare Rules of Order. A resolution was also adopted recommending that at all future Conventions, each society shall be represented by delegates *not exceeding three*. Rev. Manning B. Roche, lately pastor of Trinity church, Philadelphia, was ordained with full powers by Mr. Hargrove. He was a man of brilliant powers and great promise, and proved, till his disastrous fall, to be a popular teacher of the New Dispensation.

The Committee on Rules reported to the General Convention of 1824, that until the nature and character of that body were changed, it was not necessary to form a special code of laws. The Convention adopted the report.

A letter purporting to come from the New Church society at Cincinnati and signed by Daniel Roe, was read before the Convention. It stigmatized formal ordination as an act of man, whereas the operation of God alone should designate the preacher. "It is not therefore a truth," says this letter, "that God communicates the power of the ministry by the laying on of hands." "If this form be acknowledged to have *authority* from the Lord, when at the same time it is apparent

that it is not so, there will always be found those in the Church who will feel it their duty to *resist* what appears to be an assumption of one brother to rule over another." The letter further proceeds to show evil results, and concludes by stating that at Cincinnati the preachers were invited to preach before the society, and afterwards elected to that office if the congregation were convinced of their call.

This communication was referred to a committee, but never published. It has ever been the policy of the dominant party, to suppress all matter which militates with the clerical claims of pre-eminence in the church.

Mr. De Charms now launches forth a torrent of invective against the Cincinnati society. He declares that it is "remarkable for nothing more than this—a chameleon-like quality of taking its hue from those men of intellectual force who happen to be leading it." "Its sentiments have been fluctuating and its courses inconsistent. Hence at one time, it was dead against order in the ministry; at another time, it was hot for it: at one time, as the central force of the Western Convention, it was in favor of the ministerial trine; at another it repudiated it; and at one time, it was in favor of a Convention as a general society of receivers; at another it was for a Convention of delegates from societies." He then refers to the transformation of the Western Convention into an Ohio Association of the General Convention "in a whiff," as being virtually the act of the Cincinnati society. Next he comments on the course of the General Convention in receiving the Ohio Association. "The General Convention was afraid to tell the late Western Convention the truth. There was a fear that the West would fly off, set up for itself again, and not come into the 'brotherhood of churches.' *Charity* required that they should *humor* the West, lest they should lose the power of *leading* and *governing it for its good*. Hence they had to talk gently to it, and open their arms to receive it. But the instinct of self-preservation made them *tie its hands*, lest from its heterogeneous nature, it might by and by get excited, and hurt them." With this quotation, omitting Mr. De Charms' account of his personal difficulties with the society at Cincinnati, we pass on to the main subject.

The Seventh General Convention which met at Philadelphia in June, 1824, adjourned for *two* years, to meet in New York on the first Thursday of June, 1826. The committee to which Mr. Roe's letter was referred now reported through Rev. Mr. Weeks. "And thus do we prove that the *trinal ministerial order* was first brought forward in this country by a New England man, and a member of the Boston Society."

The conjugal theory had been also referred to this committee, but no action was taken, it being deemed not of sufficient importance to engage the attention of the Convention. "The holders of that notion in Boston had determined to talk no more about it openly, but did not fail by secret influence to spread it widely."

An order was now adopted vesting ordaining powers in the Convention as representative of the whole church. This elicits the approval of Mr. De Charms. At this convention Dr. L. C. Belding, and Eleazar Smith were ordained.

"The Ninth General Convention met at Baltimore," June 7, 1827. The gradations of the ministry were the main topic of discussion. The trinal order was sustained, and a list of Ordaining Ministers, Pastors, and Licentiates made out in accordance with its provisions. Wilkins says, "certain principles were acknowledged, and others more than hinted at."

Here Mr. De Charms in his usual style proceeds to expatiate upon the subject of the ministry. He re-asserts that the *Laity* are the circumference of the church, and the *Clergy* the centre, being the Lord's representatives. He also objects to the ordination of a minister into more than one grade at one time, and "presents a *solemn protest* against the elevation of Dr. Brown, without having passed through the second *without the authority of a general body of the church, and without the consent of other ministers of that grade*, as a most flagrant and a most dangerous violation of the established order of our church." These violations, he says, involve such disturbances of the whole body of the church as falling fits are in the physical system.

In our humble opinion ecclesiastical epilepsy is induced rather by the enforcement of arbitrary rules of order, and the inculcation of the sentiment that "so long as this is the order let us abide by it." In medicine, muriate of soda has been successfully administered in falling fits, and in this case we would suggest as a remedy for the spiritual disease, its correspondent—the desire to conjoin truth with good. Bad laws are better broken than kept.

At this session of the Convention a resolution was adopted which authorized the ordination of Mr. Thomas Worcester, who had been so long debarred from that ceremony. He was not, however, ordained, and no application appears to have been made that he should be. The Southern members in their anxiety to conciliate the East, procured the passage of the resolution.

The Tenth General Convention was held in Boston. The power had gone from the South entirely. The East was the predominant influence. Not over five delegates were present out of New England. "Our Eastern brethren *had all the power in their own hands, and did every thing in their own way.*" "Mr. Carll was the only member of the Ninth who was present in the Tenth Convention; and facts have proved that he was only a Southern cipher, used to give value to New England digits by being placed on the right side of them. That office he has not failed to serve in other parts, and in later years."

Mr. Caleb Reed presented the petition of the Boston Society, for the ordination of Mr. Thomas Worcester as their pastor, and with full ordaining powers. In violation of the course laid down at the preceding Convention, he was so ordained. Ordaining powers were also extended by vote to Rev. Adam Hurdus of Cincinnati, probably as a concession.

"From this time," says Mr. De Charms, "Boston became the *core* of the visible New Church in this country." For a time men from the South were designedly put forward for a show only. If any one broke away from Boston leadership, as did Rev. C. J. Doughty, "they were proscribed and put down, as he most cruelly was." "When the out-

breaking of human infirmity has not manifested sufficient error and wrong-doing to blast their reputation, destroy their influence, and cast them into the shade, secret detraction has not been wanting, to do the work." "Now the great magician seats himself in the centre of his machinery, and though all unseen and unsuspected, pulls those wires that effect all those ecclesiastical slights-of-hand by which our visible church is brought into order. The more immediate machinery is the *Boston Society*. The more remote is the leading influence of *New England men*, either travelling through the mass of receivers of our doctrines, and calling on them as they go along, or residing, in official station or business occupation, in distant places, or acting in or on associations either wholly composed of or wholly controlled by them." "All that is wanting is complete power in entire control of the church, to exercise their discipline upon unruly abnegators of their sway. And even now, when the errors of our brethren have been laid bare, and they themselves opposed in their efforts to get dominion over the whole church, observe the **RELENTLESS SEVERITY** with which they pursue, to official destruction, any one who has been instrumental in impeding their progress, or causing them to meet with a temporary fall. In the very spirit of the old Roman form of the Love of Dominion, their motto is "*Carthago delenda est!*"

Mr. Samuel Worcester was heard to declare in substance at one of the quarterly meetings of a church—"New England is the centre of the New Church, and influx from the spiritual world enters the natural world here." "The end and object in taking the lead in the Boston Society, and so developing its peculiar characteristics as to make it a church distinct from the general body was, and is—to *form the general church through it, and then to rule the general church by it.*"

Next follows an attack upon the New Jerusalem Magazine, and a demonstration that it is a Boston organ, and not an organ of the general Church. Afterward comes Mr. De Charms' avowal that the true "centre of the New Church in this world is England—Old England. It is there because that country corresponds to the arrangement of Christians in the spiritual world."

In the Eleventh Convention, held at Boston also, Mr. Theophilus Parsons presented resolutions, which proposed "that the convention should *resign* to the **ORDAINING MINISTERS** the *power of licensing and ordaining* to the *ministry*." The question was referred to a committee which reported the subject for the consideration of the next convention. But Dr. Beers, "with the prudence which has often characterized his rare goodness, moved that the consideration of the subject be indefinitely postponed, and his motion was passed." He was, however, in favor of the principle.

"The Twelfth Convention was held in Philadelphia. This was the last time that the churches in this quarter ever *went through the motions* of making rules of order for the government of the New Church in this country." The Bath Society in Maine reported their Institution on the Boston conjugal plan, by Mr. Worcester. Mr. De Charms objects to this mode of doing business, because, first, an ordaining minister has no more right to do so than a distinguished personage had to

offer the kingdoms of the world to the Lord if he would fall down and worship him; secondly, because the rule is devised by Mr. Thomas Worcester, as our lawgiver, without a reference to the Word, or the writings of Swedenborg; thirdly, it is contrary to the Lord's way of forming Societies in the New Church. They come into such forms "as from themselves." "There is just as much need of ordaining ministers to institute flocks of birds and herds of cattle."

In 1832 little was done, as the cholera precluded a large attendance at the convention. A circular was received, apprising them of the intention to hold a Western convention, and inviting a delegation and advice upon the proceeding. But to this was turned the "cold shoulder."

No dangerous approximation toward a trine was apparent in the convention of 1833. The next year, however, showed that this spirit was not dormant. To the annual assembly was made a communication from the Western Convention, at which umbrage was taken. "There was an honest warning given lest the principles and measures of our Eastern brethren might lead to that vesting of power in a few, and that consolidation of the mass, which were felt to be great impending dangers, and were greatly deprecated in the West." This proved the occasion of many unkind words. "The blow from the West only knocked off the sprout that appeared above ground; the root beneath was not hurt; and it was not long before it shot forth new sprouts. The New Jerusalem Magazine uttered its voice. Much is said about *bad* government, *good* government, and what is *no* government at all. The American idea of *self*-government is exploded. The idea that we create or can create a government over ourselves, and, what is worse, the wish to have it so, must be got rid of. Governors and government *must be made for us*. We are to have no *particular* voice in the matter. We have nothing to do but *to obey*."

In 1835, the General Convention, on motion of Samson Reed, adopted resolutions which surrendered the whole question of ordination to the ordinary ministers who were present at the Convention.

"The Eighteenth General Convention was held in Boston in June, 1836. It was in this Convention, that in seeming contempt of all previous theories, a committee of *laymen* was appointed to make arrangements for the religious services of the Convention, and 'the ordaining ministers a committee on business.'" Mr. De Charms imputes to this assembly the crushing of the printing press got up by the Western Convention. But the most abominable absurdity which was perpetrated was the adoption of a resolution referring to the committee of ordaining ministers to report at the next Convention on the question of celebrating the Holy Supper in public or in private. This resolution was grounded on the conjugal theory, from the "notion that a pastor's administering this Holy Sacrament to his particular Society corresponded to a husband's cohabitation with his wife." Mr. De Charms challenges proof that Swedenborg ever inculcated such sentiments. It cannot be given. Mr. Doughty reported the next year in favor of the resolution. He sought also to carry out the principle; and the result "was the dividing and at length the breaking up of his

Society, and at last his expulsion from it." We are glad to add that some years after he perceived the falsity, and rejected the conjugal theory as being from Hell.

"In the next Convention, the Nineteenth, that of June, 1837, the far known and much celebrated Rules of Order were brought forth." Episcopacy was in the warp and the woof. A chief Bishop was proposed for the Church, who should be elected by the Convention, and hold his office till death, resignation, or removal; whose functions should be "to institute and receive Societies into the New Church; to administer the Holy Supper to Societies which have no pastors; to ordain ministers into the subordinate degrees, and to watch over them; to preside at meetings of the Convention, and administer the Holy Supper on these occasions; also to call a meeting of the ministers for consultation, whenever in his opinion the good of the church requires it; and to propose to the Convention such measures as he shall think necessary for the protection and welfare of the church." All proceedings at Conventions were proposed to be under the supreme control of the Bishop.

Mr. De Charms was present at this Convention. He urged upon its leaders that these rules should not be adopted. The West was not represented, and would be driven off by such a proceeding. If a Mass Convention would be held it might settle the whole subject properly, and not produce schism. These considerations were presented to the Secretary of the Convention, and the Editor of the New Jerusalem Magazine. Both these gentlemen answered him favorably. Mr. De Charms was Chairman of the Committee to report what should be done with the ordaining minister's report on the Rules of Order. He reported in favor of submitting the whole matter to a Convention of Representatives of all the New Church in the United States. The Editor of the Magazine arose and offered a series of resolutions as a substitute.

"No one said a word. The messenger from the West felt that his saying anything would be utterly useless. He felt how entirely alone he had been in the debate of the preceding day. His spirit knew that it had not a single hand to hold it up, or a single heart to cheer it, in that Convention."

The subject was laid over a year. Thomas Worcester was sent to feel the pulse of the Great West. Mr. De Charms' Report was left out of the Journal,—"*no record was made of their name, their character, nor their drift.*" But it was learned that Episcopacy was unpalatable to the people of the West. The Rules of Order were modified so as to exclude the offensive name. The policy adopted was to organize Societies, and from them form associations which should be presided over by an ordaining minister, who, in turn, should report to the President of the General Convention. "The thing," says Mr. De Charms, "is true."

The Convention of 1838 also passed resolutions excluding Societies which neglected organization in accordance with the Rules of Order, and requiring ministers on the List to report annually. Several Societies protested, and a majority of ministers refused to report.

The next Convention directed the Secretary to address notes of inquiry, to which, however, few took pains to reply. Those ministers who did reply were treated with great disdain.

The history of their Convention since then "would be little more than a detail of alterations." "At the Convention in 1840, almost every member had a copy of the Rules of Order in his hand, and so constant was the reference to the Rules, to correct this motion, or rightly direct that, that a very worthy clergyman observed that he really thought the members of the Convention studied the Rules of Order more than they did their Bibles; and if they would pay a little more attention to their Bibles, and a good deal less to their Rules, he was sure the business of the Convention would go on far more harmoniously and efficiently."

Nor have the subsequent Conventions allowed the Rules to hinder them, when they wished to transcend their requirements. B. F. Barrett and S. F. Dike were ordained without the co-operation of a sufficient number of ordaining ministers, Mr. Doughty being elbowed out, because of being instrumental in forming the Central Convention. A. E. Ford was ordained without being baptized into the New Church. Alterations have often been made to accommodate particular members.

Attempts were also made to engraft the tithing system upon the Constitution of the General Convention. Long articles upon the matter were published in the New Jerusalem Magazine, and reports were made, but it came to nothing.

Mr. De Charms concludes this division of this chapter by relating Rev. Samuel Worcester's difficulty with the Bridgewater Society. We omit the details, because they cannot be interesting to others, and out of justice to that gentlemen's memory, having been assured that he repented of his attempts to coerce arbitrarily the members of his congregation.

Efforts were made to enlist the English Newchurchmen in the absurd theories of the General Conventions, which met with a signal failure. Nor has this body yet organized itself to the satisfaction of its members. Dissent is heard all over the land. Two out of the three New Church periodicals disapprove the stringent measures of the hierarchy. The Central and Western Conventions are extinct, but a continuous murmur among the men of the church announces that the days of priestly rule in this first and last of the three are being numbered.

A. W.

(*To be continued.*)

EXTRACT.

"There are two things appertaining to man, which hinder him from becoming celestial; one belongs to his intellectual part, the other to his will part. What belongs to his intellectual part, consists of vain and empty scientifics, which he imbibes in childhood and youth; what belongs to the will part, consists of pleasures derived from evil lusts, which he favors and indulges. The latter ought first to be shaken and dispersed; and, when this is done, then first he is in a capacity of being admitted into the light of things celestial, and at length into celestial light."—*A. C.* 1542.

ARTICLE III.

NEW CHURCH ORGANIZATIONS.

DOUBTLESS many of my New Church brethren have been pained to witness the want of harmony in New Church Organizations. The diversity of opinions on the subjects of the Ministry, Conventions, and Organization of Societies, will never be satisfactorily settled until the men of the Church come into a higher perception of Order, and have a corresponding love of uses.

In what I have to say in this article, and in the plan for Organization accompanying it, no pretensions to superior illumination are made ; but being placed, by the good providence of the Lord, in greater external freedom than probably most of the men of the New Church are, I have for some time past felt it my duty to present my views on this subject to the Church at large for their consideration.

We may classify and arrange as much as we please, we cannot make an *Inbirth* harmonize with an *Outbirth*, and it is this fact, in my humble opinion, which is the true cause of all the diversity of opinions on the subjects above named. By an *Inbirth* is meant any act by which one Society organizes another, or one minister ordains another. By an *Outbirth* is meant all principles and influences that flow from Heaven or the Lord into the minds of men, and working out into ultimate life, or associating them together according to their perceptions of use. In no other way than the latter, in my opinion, can the goods and truths of the Church be ultimated in harmony with the Laws of Divine Order. We have been cautioned against putting new wine into old bottles ; let us heed the good council of our Divine Adviser, and not go back to the past for a form to hold the high and holy truths of the New Dispensation.

The Apostles had a great work to do ; it is granted that they were divinely commissioned to preach the Gospel, but their commission lasted only to the consummation of the age. And besides, who, let us ask, were their hearers ? They were mostly ignorant men who could neither read nor write, and the only means of salvation to them was by preaching. Let us try to understand this point.

The first Christian Dispensation was proclaimed by the mouth ; the second by books. The first may be called a preaching and hearing age. The second, a reading and doing age. The first was, to a great extent, a belief in mysteries. The second, an understanding of truths. In these remarks no disparagement to the first is intended. It performed its use and passed away. The second is before us, and happy for us will it be if we are willing laborers in the vineyard of the Lord.

No one need expect that every Society will agree as to all the external forms of the Church. As each begins in freedom, let it remain free to act for itself, and if the New Church Societies are led by charity, they will most willingly associate together, making the

degrees not in the ministry but in uses, or organizations according to use. We know that all things in the created universe are relative. We read in the writings provided for the use of the New Church, that "all things that are according to Divine order have relation to good and truth, and all things contrary have relation to evil, and the false." In this relative position in which we are all placed is to be found the true cause why we desire association. The natural man desires that all associations with which he is connected be so organized that he may gain influence and power by his being a member. The spiritual man desires to be associated with others that his sphere of use may be enlarged. In my opinion, it is impossible for an *Inbirth* organization to exist without containing within its bosom the love of rule. We have only to look at the history of the Old Church to see this fact demonstrated. We cannot have a too sacred regard for the officers in the Church; but the moment we look on a man as better or wiser by virtue of the office he holds, we are on dangerous ground. Good and truth in a man makes a man of the Church; it does not make an officer; it only qualifies him to be one.

Every Society knows best its own wants and means, and if it has not the means to supply those wants as it could wish, must it be denied the use of the means it has? Those who advocate an *Inbirth* Organization, would have us keep our talent in a napkin or hide it in the earth, because we are not able to use it according to their notions of Order.

In the plan proposed, and which we give below, for an *Outbirth* Organization, those who have but one talent are free to use it, and if they do not do so, the fault will be their own.

In the second Article of the Constitution it may be perceived that the plane is low enough and broad enough for all New Church people to meet as brethren, let their Organization be what it may. In the fourth Article the mode of voting for, and term of Officers are referred to Church rule. In my opinion, the usual vote will be best suited to this question, it might have been acceptable enough had I said the term of office shall be during the pleasure of both parties.

The New Church has a deep interest in the education of children, but as the Constitution is mainly for adults, children can be amply provided for by Church rules; it appears to me that their privileges are best defined there.

Nothing in what I have written is designed for argumentation but reflection; persuasion does not belong to the New Church, but illustration and perception is her peculiar province. It is to be hoped that this subject will be viewed from *use* rather than from ancient forms; let every one be free to decide the point on its own merits.

PROPOSED BASIS OF THE ORGANIZATION OF NEW CHURCH SOCIETIES.

Preamble.

Matthew, xviii. 20. "Where two or three are gathered together in my name, there am I in the midst of them."

Believing that this Divine announcement is a full commission for
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organizing a Church Society on earth, and believing that all who associate together for spiritual improvement have their sphere of use greatly enlarged ; and believing that the Lord Jesus Christ is the only proper object of worship, and the only true head of His Church, and that all who look to Him, and put away evils as sins against Him are entitled to, and should receive, all the benefits resulting from the administration of the Ordinances of the Church ; and that our mutual relations may be better understood, we, whose names are undersigned do adopt the following Constitution :

ARTICLE I.

Name, Power, and Object.

This Society shall be known and designated by the name of New Church Society of ———. It derives its authority from the Lord or the truths revealed in his Holy Word, and explained by his servant, Emanuel Swedenborg. The primary object of this Society shall be to perform spiritual uses, and to ultimate the goods and truths of the Church.

ARTICLE II.

General Duties and Privileges.

This Society shall meet regularly on the Sabbath for worship, at such time and place as may be agreed upon. It shall meet quarterly, on Sabbath afternoon for the purpose of celebrating the sacrament of the Holy Supper. It holds fellowship with all who acknowledge the Divine Humanity of the Lord, the Spiritual Sense of the Holy Word, and that the New Jerusalem is now coming down from God out of heaven.

ARTICLE III.

Business Meetings and Funds.

This Society may hold meetings for the transaction of business at pleasure, except the annual meeting, which as to time shall be designated by Church Rule. The funds necessary to defray expenses shall be raised by voluntary subscription, or contribution.

ARTICLE IV.

Officers and Duties.

SEC. 1. The officers of this Society shall consist of a Presiding officer, who shall be denominated Minister. A Secretary and Treasurer, a Church Committee of not less than three nor more than twelve members ; and if desirable a Board of Trustees to consist of three members may be elected. Each officer to perform his function by virtue of the office he holds. The mode of voting for, and their term of office, to be defined in Church Rules.

SEC. 2. It shall be the duty of the Minister to lead in worship, administer the sacraments of Baptism and the Holy Supper, and, when called on, to officiate at marriages and funerals, and preside at all meetings of the Society.

SEC. 3. The Secretary and Treasurer shall keep a record of every business transaction of the Society, and receive and make such disposition of the funds as the Society shall determine.

SEC. 4. The Church Committee shall have a general supervision over the affairs of the Society, provide a place of meeting, and consult with the Minister on all applications for membership, before the petition is presented for the action of the Society, and in the absence of the Minister the Chairman may officiate as prescribed in Church Rules. They shall attend to any other duties referred to them.

ARTICLE V.

Members and Membership.

SEC. 1. Every member of this Society shall take the Decalogue and the precepts of the Gospel for a rule of life, and for any violation of the same they shall be dealt with as provided in the xviiiith chapter of the Gospel according to Matthew. Every one shall be entitled to an impartial hearing and to equal privileges.

SEC. 2. No one shall be admitted into this Society who is not twenty years of age, been baptized by a New Church minister, and is willing to subscribe to this Constitution. Applications for membership shall be made to the minister or the Church Committee, and no one shall be admitted except by a unanimous assent of all the members present at any regular meeting. The privileges of children belonging to this Society shall be defined in Church Rules.

ARTICLE VI.

Church Rules.

This Society may at any regular meeting enact any laws not conflicting with the holy Word, the writings of Swedenborg, and this Constitution as three-fourths of the members present understand them, provided that one-half of the members of the Society are present. Such laws to be denominated Church Rules, and numbered for convenient reference. A three-fourths vote shall establish any rule, and the same vote may alter or repeal it. All voting not otherwise provided for shall be by the members rising or holding up the right hand.

ARTICLE VII.

Alterations and Amendments.

This Constitution shall not be altered or amended, except by a unanimous vote of the members present at one of the Annual Meetings.

E. P.
Savannah, Ga.

ARTICLE IV.

THE HIERARCHICAL TENDENCIES OF THE GENERAL CONVENTION.

IN the Repository for July, 1850, in some just and well-penned remarks upon the General Convention of New Church societies in this country, the writer says, "But what we would intimate is, that the Convention has mistaken the ground of its formation, and built upon a basis of government instead of use, which will always lead to evil. Of any positively conscious prompting of this nature we cheerfully acquit its founders and abettors; but such we nevertheless do not hesitate to pronounce every Church Convention, Assembly, or Conference, which forms itself mainly for the purpose of organized regimen, instead of organized use—use we mean, bearing upon the propagation of New Church truth and life." And again, in the same article, "We would have it distinctly understood that our objections lie against the very fundamental principles on which the Convention was originally founded, and to which we are satisfied all the evils in its working are to be referred. These evils are connate to the system and inseparable from it. It is not in its constitution *an organ of use*, but *an engine of government*; its grand end and aim is, by means of rules of order, to *arrange* the truths and goods of the church, and to keep the body ecclesiastic of the New Church in a sound and healthy condition."—P. 335, 336.

I was forcibly struck with these remarks on first reading them, and was instantly led to ask, "Are they indeed true?" Is our Convention constituted, and does it exist, mainly for the purpose here alleged? Does it aim to be an engine of government, rather than an organ of use, in disseminating the Heavenly Doctrines? If so, it certainly becomes those of us who belong to the Convention to consider whether this aim be legitimate—whether, indeed, it were not better that the Convention be dissolved, than to be continued on such a foundation, and with such intent. It becomes us to consider well, whether under the New Dispensation, a hierarchy is to be kept up *for the mere purpose of hierarchy*, i. e., for the purpose of appointing church rulers, designating their powers, prescribing their duties, determining their relative rank, as among army officers, and maintaining order and subordination among them? Do we need a General Convention, consisting of the congregated church or entire body of receivers in our country, to prescribe a code of laws for each smaller division of the Church, and provide for the due administration of those laws? Is such a Convention, in short, needed for the mere purpose of church government, as the Congress of the United States is needed for the purpose of civil government? Or are there vastly higher and more important ends claiming the attention and efforts of any large and general body of the Church?

This is the question. And it is a question which we must answer, else we need not expect harmony and mutual co-operation in our conventional proceedings. One of the very first things which men

have to do who undertake to act together in any associated capacity is, to agree as to the paramount objects of their association. If some of us think that the great purpose for which the General Convention exists is, to *legislate* for all bodies of the church, great and small, and so to *govern*; and others think that it exists mainly for the purpose of *use* in the way of promulgating a knowledge of the Heavenly Doctrines and promoting the growth of Christian charity, then our action at the meetings of Convention will be determined accordingly, and we shall find ourselves jostling one another perpetually. That which some look upon as the paramount object of the Convention, others will feel no interest in, and will consider as having no claim upon their regard; and *vice versa*.

A hierarchy, then, or a Conference?—a law-making or a truth-promulgating Body?—a Convention for legislation and government merely, or a Convention for mutual aid and encouragement in spreading a knowledge of the doctrines of heaven?—these are the questions upon which the receivers in our country, and especially all who are connected with the General Convention ought to bring to a clear and satisfactory solution in their own minds. Nor will it do to say that the Convention ought to be and to do both. Which should it hold in the *first* place? Which should be the *paramount* object? For which of these ends mainly should it exist?

If the unbiased decision of every receiver belonging to our Convention could be taken to-day upon this question, I cannot for a moment doubt how the vote would stand. I have the best of reasons for believing that a very large majority would say, “A Conference and no hierarchy: a truth-promulgating, and not a law-making Body: a Convention for purposes of charity and for devising ways and means of spreading a knowledge of the doctrines of heaven, not for framing rules for the government of the Church, or discussing questions of ecclesiastical polity. If such be not the great aim of our Convention, then it has not our sympathy and cannot have our cordial co-operation.” Such, I doubt not, would be the decision of the great majority of receivers in our country.

And yet it is clear beyond all question—*facts* leave no room for doubt—that the remarks in the Repository above quoted are strictly true. It is unquestionably true that the General Convention of the New Church in this country, as at present constituted, and in the idea of its original founders and of those whose counsels still prevail in that body, is “an engine of government,” and not “an organ of use, bearing upon the propagation of New Church truth and life.” As some evidence of this, let the existing Constitution of the Convention, its Rules of Order, its Standing Recommendations and Standing Resolutions, be consulted. See how large a portion of these is taken up with “the grades in the ministry,” the “duties and offices of each grade,” the “qualifications of each grade,” “initiation into the grades of the ministry,” “transfer of the services of a pastor,” “institution of societies,” “organization of societies,” “admission of members into societies,” “mode of leaving one society for the purpose of joining another,” “admission of those who have belonged to other societies,” “institution of associations,” “organization of associations,” &c., &c.

From the most hasty perusal of its rules and recommendations, one cannot fail to see the prodigious infusion of the hierarchical element in its nature and constitution. He can hardly fail to see that *government* is the great end and aim of its existence. Nor is the Convention satisfied with making rules for its own government merely (a prerogative that belongs to every organized body), but it must busy itself with making rules for the government of all the inferior bodies belonging to it; so desperately is it in the love of governing, and so intent on the great end of its existence. But knowing how futile must be any attempt to enforce these rules where their adoption is not agreeable to societies or associations, and as if half conscious of transcending its legitimate sphere in attempting to legislate for others, it now *condescends* to *recommend* many things which it once prescribed, hoping thereby the more effectually to maintain its supremacy, and secure a general acknowledgment of its right to rule.

True, the Convention has on its list of Standing Committees, a "Committee on Missions," a "Book Committee," a "Tract Board," a "Committee on Music," and a "Committee to aid the Swedenborg Associations." But the appointment of these Committees evidently must have been made with a view to conciliate certain members of the Convention, who have always held the business of legislating and governing to be quite subordinate to other duties devolving upon our Body. I do not mean to intimate that they were not appointed in good faith. I believe they were, all of them. But what I mean is, that the leading minds in the Convention—those who have impressed themselves most strongly on its ecclesiastical polity, and who have, more than others, controlled its action and shaped its course—have felt little anxiety or desire even that the Convention should concern itself with subjects like those contemplated in the appointment of these Committees. For if the promotion of the Missionary, Book, and Tract enterprises, the cultivation and improvement of Church Music, or aid to the Swedenborg Associations, were things which occupied a prominent place in the mind and heart of the Convention, I am sure we should all be ashamed to confess to the world, or even to ourselves, how little we have done towards the promotion of these enterprises. The wretched poverty of our labors in these fields of use, as may be seen from our published proceedings, is such, that every member of our organization must feel it quite a relief to be able to say, "Oh, the Convention does not care about these things. It exists for quite another and a different purpose—for the end of *government*, not for the performance of uses like these." I say it is quite a relief to be able to say this, and far less humiliating than it would be to confess that these are among the leading objects aimed at by the Convention, when our Journals show so little actually achieved. If it were conceded that the spread of the Heavenly Doctrines by means of books, tracts, and missionary labor were at all prominent among the objects aimed at by the Convention, what would be thought of our zeal in the cause of the New Jerusalem in view of the little the Convention has done or even aimed to do? Who among us would be willing that his interest in this best and holiest of causes should be measured by such

a standard? Why, a single individual of moderate income would be almost ashamed to do as little for any cause that lay near his heart, as our whole Convention has done during the last eight or ten years for either or all the causes here named.

Take one or two examples by way of illustration. Take the standing "Committee on Missions," which was appointed in 1839. The Chairman of this Committee was and is the President of the Convention, who may fairly be presumed to embody, more than any other single individual, the spirit and intent of the body. What have this Committee done for the cause of New Church missions during these eleven years? What have they suggested as worthy of being done? What have they recommended, or asked the Convention to attempt to do? Our published journals show. During this whole period they have never even *reported* to the Convention but three times, i. e., about once in four years, and their three reports altogether amount to forty-three lines in the Journal! The first, rendered in 1840, the next year after the appointment of the Committee, consists of twenty-four lines, and states that \$50 00 had been paid out of the Missionary Fund during the year to the Rev. J. C. Worrell, and \$50 00 to the Rev. Eleazer Smith, for Missionary labor. The second, rendered in 1843, consists of ten lines, and states that the Committee had employed the Rev. H. N. Strong in Missionary services in the northern part of Ohio, and paid him \$50 00; also, Mr. James Scott, for a short time, and paid him \$12 00. And since that time, a period of seven years, there has been but a single report from that committee, and this consisting of barely nine lines! stating that three ministers had been employed a portion of the year in Missionary service, for which they had been paid \$225 00. In neither of these Reports do we find a solitary suggestion from the Committee, nor a single word to awaken an interest in the cause of New Church missions, or in advocacy of the importance or use of any such labor. The object seemed to be, to do as little and say as little as possible. Nor do I mean, by these remarks, to blame that Committee, or to intimate that they failed to do their duty. They probably did quite as much as the active and influential members of the Convention expected or desired them to do when they were appointed. The fault, if any fault there be, lies not with the Committee, but with the Convention, or with those perhaps, who mainly mould its designs and control its action, and who think that it exists chiefly for legislation and government. These form the heart of the Convention; and when the heart is not in the cause, that cause must needs languish.

The "Book Committee" have done rather better. They have furnished several of the Libraries in our country with the writings of the Church, or portions of them—almost the only really valuable thing that has ever been done by the Convention. And yet in this field of use, the Convention has done nothing to what it might, should, and doubtless would have done, if the performance of such uses as this had been among the prominent objects contemplated in its organization.

But the doings of the "Tract Committee" are about on a par with that of the Committee on Missions, and serve to illustrate with equal

force the aims and tendencies of our body. Immediately after the adjournment of the Convention in 1842, a few individuals, feeling an interest in the Tract enterprise, and believing that some good might be done, and at a trifling expense, by printing and circulating Tracts explanatory of our doctrines, met together and appointed a Committee to select, or write, or cause to be written, some New Church Tracts, which Mr. Clapp, of Boston, agreed to print. Through the efforts of this Committee, not as yet acting under the direction of the Convention, and of course not responsible to it, nine Tracts were written, and more than 13,000 printed, and 8,000 sold within the year. But at the close of the year a memorial was presented to the Convention by this private Committee on the subject of Tracts, in which was expressed the opinion that the *Convention* was the proper organ to have charge of this enterprise, and that a Tract Board should be appointed by, and act under its authority. Accordingly such a Tract Board was appointed, and its duties clearly defined. And how did this enterprise prosper after it had been thus adopted and taken home by the Convention? Did it receive a new impulse, and wax stronger and more vigorous under her fostering care? On the contrary, it began from that moment to droop, and languish, and pine away. The Convention, instead of breathing into it new life, seemed to shed upon it only blight and mildew. The cause immediately began to wither, as if touched by some cold and icy hand. The President of the Convention was made Chairman of the Tract Board, as he had been of the Committee on Missions. And the next year we find no Report from this Tract Board. But the tract publisher, Mr. Clapp, reports that, "since the last Convention, *two* tracts have been stereotyped, and 500 copies of each printed." And these two were extracts, one from the treatise on Heaven and Hell, and the other from the Apocalypse Explained, and were printed only a few weeks before the meeting of the Convention. And from the time this cause was committed to the fostering care of the Convention, up to the time of its meeting the current year, there have been issued on the average but two new tracts a year; some years none were issued; and thus, during the whole seven years that the Convention has had this subject in charge, it has done very little more than a few individuals accomplished in a single year at the outset, acting in their private capacity, and without authority from the Convention. The Reports of the Board for the last two or three years show but too clearly that the cause is dying in the arms of the Convention. The Report for 1850 says, "Two new tracts have been stereotyped within the last year, namely, 'Divine Providence,' 4 pages; Mr. Clowes' 'Caterpillars and Gooseberry Bush, or a True Figure of the Bad Passions,' 20 pages. There has been contributed to the Tract Fund during the year, the sum of \$22 50. There has been distributed on account of this Fund, \$15 00." The Report for 1849, consisting of only 7 lines, shows that no new tracts had been published that year, and says, "The amount contributed [to the Tract Fund] during the past year, is \$1 00. The excess of expenditure over receipts is \$1 66." The Report for 1848 says, "The Tract Board reports, that since the last Convention they

have published no new tracts. The amount contributed to the 'Tract Fund' during the year for the gratuitous distribution of tracts, is \$2 00. The amount expended is \$31 37."

These are great doings indeed. But here, as in the case of the Committee on Missions, the Tract Board are not to be blamed for having done so little. How could we expect them to do more than they have done, while acting as the organ of a body whose heart is not in this cause, and whose very breath is almost like the blast from an iceberg to all such enterprises? The Convention has little concern for any of these things. In the idea of those whose counsels have hitherto prevailed in the body, it exists for other and totally different purposes. To legislate and govern is its chief concern, and not to devise and set in operation the best plans for disseminating the Doctrines of Heaven. How then could it be expected that any cause, whose promotion does not fairly fall within the compass of this body's main design, should prosper in its hands. Whatever the appearance or pretence may be, it is evident that no such cause can be cordially embraced by the Convention, until its old platform has been completely upturned, and its paramount object, its main design, changed from what it has been and is.

Turn next to the doings of its "Committee on Music." We ask what and where are they? And echo answers—"Where?" We find not a solitary report from this Committee any where in the Journal. Since the day of their appointment, seven years ago, they have been as silent as the tomb. Would this have been so if the Convention had really felt any interest in this subject? No. The warm breath of that body would have moved the hearts of the Committee, and many valuable suggestions on this subject would from time to time have been presented. But such things are clearly not within the compass of the Convention's grand aim.

And how much have the "Committee on the Swedenborg Associations" done?—a committee not wanting in numbers, surely; for we find the names of not less than twenty-nine individuals on this committee in 1848, the year after their first appointment. What have they done? The Journals tell us. In their first report (1848) the committee say: "*As nothing has been done* during the past year, except through the Maine Association, it cannot be expected that it will be dissolved, until the practical working of this committee shall prove that the Maine Association is useless or inexpedient." (The Maine Association, it should be remarked, existed, and was actively engaged in aiding the London Swedenborg Association, before the subject was taken up or thought of by the Convention.) In their second report (1849), consisting of only six lines, the committee say, "*Although nothing has been done by this committee*, yet the subject is one which ought not to be neglected, and it may be well to continue the committee." And the third and last report (1850) of this committee breathes the language of utter despair as to any thing being done by the Convention in aid of this enterprise. The Chairman says, "By the experience of three years the Chairman of this Committee is induced to believe that the use intended to be performed by means of the committee

ought to be performed by some other more effectual means." What better proof can we have than this, that the Convention feels no interest in matters of this nature? It will appoint committees on any and every subject that may be proposed; but its cold indifference towards nearly every thing not intimately allied to legislation and government, is such as nearly to freeze the hearts of its committees—such, certainly, as to preclude it from breathing into them one solitary vital spark.

If the foregoing remarks were not true to their full extent, what occasion would there have been for the formation *outside* of the Convention, and chiefly, too, of persons belonging to it, of the "American Swedenborg Printing and Publishing Society," and "The American New Church Tract and Missionary Society?" These two Societies have sprung into existence during the past year, simply because the need of some such Societies has begun to be felt, and because the Receivers in our country generally are beginning to see that the uses which they propose to perform are not such as the General Convention cares to trouble itself with—not such as are properly embraced within its field of vision. If the Convention had been differently constituted, and if the performance of uses like those contemplated by these Societies had entered into and made a part of its main design, what need would there have been for these new and separate organizations? They never would have existed. The church needs a printing establishment and book concern of her own, where all the books and tracts and writings of the church may be printed and offered for sale at low prices, in large or small quantities. But it requires not the gift of prophecy to foretell that the General Convention on its present platform will never undertake to establish any such depot of New Church works; or, if it should, the undertaking will prove a failure, because the heart of the Convention will not be in it.

A VOICE FROM OHIO.

(To be continued.)

ARTICLE V.

THE LORD'S PRAYER.

IN this Divine Prayer is a compendium of the whole universe. Swedenborg says, "That in praying the Lord's Prayer, a threefold sense was perceived, as a threefold life." And in it how clearly we can see the three degrees of God, the three degrees of man, the spiritual world, in which we are held in equilibrium, hell, and the three ascending degrees of Heaven. Thus,

"Our Father who art in Heaven," is the Divine Love.

"Hallowed be thy Name," is the Divine Wisdom.

"Thy Kingdom come," is the Divine Providence.

Here in these three clauses we have the Divine Esse, Existere, and Operation; in other words, the substance, form, and acts of our

Lord. These by influx flow into the corresponding three degrees of man. The Divine Love into the soul or will of man, the Divine Wisdom into the mind or understanding of man, and the Divine Providence into the life of man; thus,

"Thy will be done on earth as in heaven," refers to the will of man, which must come into harmony with the Divine will.

"Give us this day our daily bread," refers to the understanding of man, which must be nourished with spiritual truth from the Wisdom of God.

"Forgive us our sins, as we forgive those who sin against us," refers to the life of man, into which the Divine Providence flows.

And when the three lower or outermost come into harmony with the three inmost degrees, then is man in a state of celestial blessedness, for then only is the Lord the centre of his being, the Divine soul that animates him as a receptacle or organ of life.

"Lead us not into temptation," is a prayer against those spirits who are consociated with us, from the evil of our own proprium; and well may we pray to the Lord for protection against them, for without Him they would corrupt us, just as the body would grow corrupt separated from its soul.

"But deliver us from evil," is a prayer against the hells, to which we all have a tendency, and can only be withheld by the Lord, even as the soul upholds its gross material gravitating body from death.

We must ever remember that the universe is born of God, and is "in His Divine Form," even as our finite bodies are born of our souls, and manifest their forms, and in this Grand Man, we are as infinitesimal atoms, living in our three degrees, from the Lord, just as the minutest fibre in our bodies, in its three degrees, receives life from the soul; thus all of the life, beauty, and strength of the Infinite Divine Man of the Universe may be in us, if we are true *living* atoms. But if we are dead scarf-skin, or vile excrementitious matter, that cannot be assimilated in the body of the Lord, then are we cast off into the cold, dead, dark, distorted shadow of God, into hell, which *lives* in vile corruption, teeming with life, but a life that has no harmony of action, no *soul* within it, only such life as our flesh would have cut off from our soul.

Yet, corrupt and utterly defiled as is this putrified flesh, this perverted good, the Lord rules even here. His Divine Providence flows out to the lowest hell. He is Omnipresent, as is expressed in this clause, "For Thine is the Kingdom;" while "and the Power," expresses the Omniscience of His wisdom, "and the glory," expresses the Omnipotence of His love.

Thus the Lord flows forth in this Prayer from the inmost and highest to the outermost and lowest, and the prayerful soul then reascends through His Divine proceeding, wisdom and love, to that essential glory and blessedness that dwells within Him forever more, and makes Him "the crown of Glory and the Diadem of beauty" in the Heavens of Heavens.

"Let *His* beauty be upon us," even as the beauty of a human soul irradiates its body. Let us strive to realize that we are nothing more

without the Divine than would be the soft bloom of the maiden's rounded cheek or the graceful pliancy of her plastic form apart from its indwelling spirit. Thus let us learn to love the Lord as the *alone* life, as the alone fountain of thought and feeling. Let Him be the Glory of our whole being.

But how wonderful is this Divine Prayer, with its Infinite and eternal things, given to us in such a simple and lovely form of the letter, that, while it fills the universe, the lisping child breathes it forth from its infant lips, and is through it conjoined, even in the innocence of ignorance, with the Divine Fountain of Life. Could any but an Infinite love have had so perfect a wisdom?

CORRESPONDENCE.

From our English Correspondent.

London, 2d January, 1851.

MY DEAR SIR,

You will rejoice to learn, that a decidedly increasing interest is felt here in the tone assumed by the "New Church Repository" with regard to the ministry; and it leads me to remark, that there is a moral phenomenon connected with the reception of the new doctrines which is nearly always conspicuous, though their spiritual use—compared with the exotic spiritualism of many old creeds—may be tardier in its development. I allude to the healthy desire of what is mutually right and beneficial between man and man, and a willingness to hear evidence, and act upon it, in regard to his civil, moral, and spiritual interests. There are exceptions, it is true, for which it would not be difficult to account in the peculiar circumstances which have either originated or supported them; but, as a general rule, those who have heartily assented to the truths of the New Jerusalem—though the signs of spiritual life among them are not so obvious as many could wish—are open to conviction on points which are offensive to others, and will more readily part with their prejudices and compel themselves to act according to conscience, than the generality of people. Sooner or later, therefore, a good cause is sure to win its way among them, though it may be in a minority of two or three for a decade or so.

In regard to the ministry, there are at present different opinions, and the organization which the Church has assumed is undeniably *sectarian*. I am aware that the worthy members of the church have uniformly protested against its being regarded as a sect, and, individually, the greater number do not feel that it is one; they are like men in a boat, who seem to themselves to be rowing out seaward, but have unfortunately placed themselves exactly in the position to have all their efforts counteracted by the current setting in the opposite direction. To convince them that their labors are futile, it would be necessary to show them by the evidence of objects on shore that they are drifting back instead of pulling forward. One of those objects is the gradual rise of priestly pretension and power, which ought long ago to have disappeared in the distance.

It ought to have disappeared in the light of the New Jerusalem—indeed it does not, and *will not* bear to be manifest in that light—because it is directly opposed to the divine idea of the Church under the *sole* as well as *supreme* headship of the Lord. On this point allow me to cite the words of an Inde-

endent minister of London, who has written the best appeal against the pretensions of the Roman Catholic Church which has yet appeared.

"The question arises (he says) between ourselves and the Romanists and Romanizers, in what way the true idea of the church is to be gained. They tell us that we must gain it from the successive development of the principles and powers of the Church in successive ages of the world; extract it from the history of its ages of suffering, sorrow, and sin. We answer, that *we will study the history of the Church as we study the history of man*. We do not compound our idea of a man from the catalogue of his sins and sufferings. We look at his history in the light of that idea of man in his purity and perfection which God has portrayed in his Word, at the beginning of human history, and which throws a light, furnished from no other source, on the whole of his subsequent career. Even so, the Church in its beauty and purity stands before us in the history of Scripture, before it had listened to the voice of the tempter, and sought out many inventions for itself. We grant, very freely, that in many points we see only the germs of future development—it needed long commerce with the world and its affairs to develop all the latent capabilities of the Church; but we maintain that perfect system—containing within itself the germs of all its future foliage and fruitage—we behold it in the upper chamber at Jerusalem.

"But, happily, there is a *yet purer form* in which we can contemplate the Divine idea of the Church. The Divine Head of the Church was Himself questioned as to His own idea of His office and kingdom; and in answer he uttered that most solemn sentence, which remains through all ages as the touch-stone by which all gold ecclesiastical is to be tried. In that sentence he breathed his spirit. It is as steeped, as saturated with spirit as word can be:—"*Jesus answered, my Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a King then?—Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that of the truth heareth my voice.*" (John xviii. 36, 37.) Who spoke these words? A poor, lone outcast of humanity? Yes, a poor, lonely forsaken outcast. But remember, it was by His own will and act. He stood so lonely there, before Pilate, because he felt that this was the condition of the accomplishment of his enterprise. *He elected this condition because He felt that it placed him nearer to his end.* This was the man whom ten thousand lusty arms would more than once have borne to a throne more royal than Herod's—but He would not. This was the man who saw above Him, and around Him, myriads of shining angels; who heard in that hour the winnowing of their mighty pinions, and felt on his spirit the hot breath of their eagerness to take Him as he stood there, unarmed and unarmed before Pilate, and seat Him on a throne above the stars of God—but He would not. It was His *will* to stand alone and unarmed amidst the raging throng; and he asserts that *then*, in that hour of pure human experience and suffering, he was in living contact—the very contact which he desired—with the objects of his mission; that he was then laying in silence the foundation of His Kingdom. * * *

"Here is the Master's idea of his Kingdom. Hence streams the light of that idea over the history of ages, in which its image was well-nigh effaced. Neither let all churches, popes, priesthoods, teachers, pastors, Christians come, and try if they can endure its light. * * * The Son did not want a guard; he did not want a throne; he wanted *only truth, and the voice of truth*. * * * His idea of his influence and power as a King was palpably through a relationship, direct, personal, and vital, between Himself and each one of His subjects—a relationship for which no outward relation of any sort could be a substitute, and which was to remain in full force, intact and vital, in every age of the world. He saw that the world did not want good management, good laws, so much as a new heart. Good management would do something; good laws would do something; but a new heart would do everything. We should have a real faith in the vocation of a priesthood to manage the spiritual affairs of men, if Christ had not come to do the work for which the other must ever

be a miserable substitute—to *manage them himself*, by bringing the spirit of each individual believer into vital connection with His own. * * * Christ does not, he *cannot*, if *Spirit* means anything, make over to others the power of regulating His Church. It is self-regulating, and the regulation is more or less perfect, simply as the communion with Him is more or less entire."

Any Church, be its doctrines what they may, in which this principle of individual communion with God, and the perfect freedom which the Holy Spirit brings along with it, is not recognized, is only a part of the great Christian Babylon, which deceives the nations with her sorceries, and the fall of which is triumphantly celebrated in the 18th chapter of the Revelations. The author I have cited complains with sorrow that there are Churches which disown the thing, which disclaim the power of the keys, and yet, in the language of their offices, and the pretensions of their ministers, show an itching palm, a longing for this forbidden power. "The argument of the priest is this: 'Men are incapable of receiving the truth in its purity and wholeness; it needs to be broken up for them, and administered wisely by the spiritual nurse, the priest.' Jesus says, that '*to have the Son is life*;' that '*to hear His voice*' is religion. Priesthood says, 'It is of no use letting men hear His voice; they will not understand it; let them hear our voice instead.'" This extreme, let us hope, will never be ventured upon by any ministry professing to be of the "New Church;" but the *principle* is really asserted, in the claim for peculiar powers, on the pretense of *organization* and *order*, and in the practice by which ministers so frequently constitute themselves the guardians of the truth, which they fancy it is a part of their office to wrap up in suitable phrases, and *accommodate* to their hearers.

Nothing is more insisted on by Swedenborg, in accordance with the language of the Gospel, than that man should "*go to the Lord*." This is a phrase which will bear a good deal of reflection. It is the correlative of the Savior's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the doctrine of man with God and God with man, which must be realized in all hearts before it can be said that every knee bows to Him. To confess Him in the temple, and exalt His name in the "Creed of the Church," may, like good laws and good government, do *something*, but, to "*go to the Lord*" will do *everything*. It is to have *faith* in Him; and what is that but entire reliance on the operation of His spirit in the heart, and the fullest confidence that He will provide, *from within*, for order in the Church, if we will only hear His voice ourselves, and become the voice of truth to others. There is as little real faith in the presence of "God with us," when conventions and orders of the clergy are thought essential to the existence of the Church, as there was in the heart of David when he ordered the people to be numbered.

So depressing are these influences, that a deep gloom would settle on all around us, if it were not for the ceaseless hum of human industry and energy in secular pursuits. There, at least, the great heart of humanity beats with a healthy and vigorous action! There—with much that is evil—there is such a mighty preponderance of earnestness, conviction, duty and probity—in one word, of *use*—as bespeaks the ever-present God where His presence is least sought and acknowledged. In this respect, we have now entered upon a year which we may reasonably expect to mark an epoch in the history of the world. How strange to reflect that the desire of all nations is now turned to this little spot on the surface of the globe! What a proof of the agencies which are preparing for bringing the whole world to judgment, and of the ease with which millions of people may be weighed in the balance! If the event of this year does not disappoint universal expectation, it marks the footsteps of Providence leading the distressed nations to a long-promised land—the Red Sea, perhaps, and the Desert before them, but Jordan and Palestine a little way in advance, and Jerusalem at last, with the nations of them that are saved walking in the light of it.

Believe me, my dear Sir, faithfully yours,

E. RICH.

1. Apropos of the Priesthood. I send you the following lines, lately shed from a MS. dated *Circa*, 1420. They show, with wonderful ingenuity the weathercock was placed on our church-steeple, and what was stood by it in the mediæval ages. The lesson is well worthy of being d as it stands, and would lose miserably by translation.

Multi sunt Presbyteri qui ignorant quare
Super domum Domini gallus solet stare :
Quod propono breviter vobis explanare,
Si vultis benevolas aures mihi dare.

Gallus est mirabilis Dei creatura,
Et rara Presbyteri illius est figura,
Qui præest parochiæ animarum cura,
Stans pro suis subditis contra nocitura.

Supra ecclesiam positus gallus contra ventum
Caput diligentius erigit extantum :
Sic Sacerdos, ubi scit demonis adventum,
Illuc se objiciat pro grege bidentum.

Gallus, inter cæteros alites cælorum,
Audit super æthera cantum Angelorum !
Tunc monet excutere nos verba malorum,
Gustare et percipere arcana supernorum.

Quasi rex in capite gallus coronatur :
In pede calcaribus, ut miles, armatur :
Quanto plus fit senior pennis deauratur :
In nocte dum concinit leo conturbatur.

Gallus regit plurimam turbam gallinarum,*
Et sollicitudines magnas habet harum :
Sic Sacerdos, concipiens curam animarum,
Doceat et faciat quod Deo sit carum.

Gallus gramen reperit, convocat uxores,
Et illud distribuit inter cariores :
Tales discant clerici pietatis mores,
Dando suis subditis scripturarum flores :
Sic sua distribuere cunctis derelictis,
Atque curam gerere nudis et afflictis.

Gallus vobis prædicat omnes vos audite,
Sacerdotes, Domini servi, et Levitæ,
Ut vobis ad cælestia dicatur, Venite :
Præsta nobis gaudia, Pater, eternæ vitæ.]

following is from a gentlemen of high professional distinction in one of the Western , and who, in a previous letter, published in the Repository for September, 1850, of himself, that he has been for twelve years an elder in the Presbyterian Church. a recently read considerable of the N. C. writings, but, as will be seen, has still some ities to contend with.

S ——— B ———, Sept., 1850.

AN SIR :—Your very interesting letter of 4th ult. came to hand in due course, I have been waiting for leisure to avail myself of your kind offer to answer further inquiries.

* Anglicæ, elderly ladies.

The pressing difficulty in my mind is still, the want of evidence of the practical power of the doctrines of the New Church. I have read the article, "Piety," in the "Heavenly Doctrine," and fully recognize the propriety of the distinctions there insisted on. But when I spoke of piety, I meant that union of devotional piety, and practical and active charity, in their highest forms, which, though so rarely witnessed, have yet been exemplified in the lives of a few in almost every age, and under almost every phase of the Christian church. Having in my eye this standard of spiritual attainment as the result which genuine Christianity is adapted and intended to produce in the character of all true believers, and regarding the rareness of this attainment as evidence of some radical deficiency in present and past forms of theological belief, I have the right to demand, that the announcer of a New Dispensation, and a New Church, rising from the ruins, supplying the defects, and removing the deformities of the Old, should demonstrate the truth of his announcement by its practical results. That the time of the Second Advent, if not, as you maintain, actually arrived, is very near, seems to be conceded by most, if not all, intelligent Christians. That just prior to, or at that time, "false Christs and false prophets will arise, who shall deceive, if it were possible, even the very elect," we have the authority and the warning of the Lord. And, so far as I recollect, the Scriptures furnish us but one text by which to distinguish the false prophet from the true. "By their fruits shall ye know them. Do men gather grapes of thorns, or figs of thistles?" I would not, therefore, first inquire, Is the doctrine *true*? and then take it for granted that the conduct and spirit of its followers must necessarily be *good*, however it apparently diverge from the Scriptural requisitions; but, being careful to erect before my mind a proper standard of holiness, I would judge the doctrine by its power to produce a conformity to that standard. This seems to me, both from reason and Scripture, to be the *experimentum crucis*.

If you will permit me to take this much liberty, may I inquire, what has been the practical effect of these doctrines upon your own experience; your communion with Christ, your tranquillity of spirit, your abhorrence of sin, your love to man, and your delight in the offices and duties of charity?

Another formidable, I may as well say, appalling difficulty to my mind, is found in Swedenborg's announcement of the damnation of the Apostle Paul! I was not aware that Swedenborg affirmed this; indeed I had often heard Newchurchmen aver the contrary, until I read Wilkinson's Life of Swedenborg, where the fact is asserted, p. 145. I do not see in what other light this can be received than as a direct contradiction of the word of God. The writings of Paul manifest such absence of selfishness, such confidence in God, and distrust of himself, such tenderness of conscience, such self-renunciation, such ardent charity, and such devout breathings after holiness, that it is impossible to believe that the brightness of such a spirit has been quenched in the darkness of hell.

Again, I have no doubt of the inspiration of Paul. No uninspired man, in the age when he wrote, could have explored the human heart as he has done, or composed so sublime and perfect a system of ethics. (He taught no tri-personalism; he acknowledged Jesus as the Lord, worshiped him as such, and lived a "life of uses.") The motives to this life, if we can believe his own declarations, were wholly unselfish; and Swedenborg's own doctrine secures the admission of such a man to heaven. That he believed or taught faith without charity, no man can believe who reads the xiv. of 1 Corinthians. But, as I was going to say, Paul wrote by inspiration. He claims the gift of inspiration, and his writings afford the strongest internal evidence that he possessed it. Indeed, the New Church writers, if I understand them, admit that although the Epistles were not written by plenary inspiration, i. e., have not a spiritual sense clothed by the literal, yet they are the productions of inspired men; that they are so far inspired as to have been preserved from all error in doctrine or fact. But this inspired Apostle says, "I have fought a good fight, &c. Henceforth, there is laid up for me a crown of righteousness, which the Lord, &c., shall give me at that day." In numerous places to which it is unnecessary to

cite you, he expresses the perfect assurance of his present regeneration and future salvation.

I confess I encountered this statement of Swedenborg with profound regret. I had derived much benefit from the perusal of his writings; I saw and still see much in his theological system to recommend it to the favorable consideration of thinking men. I was not even disposed to resist with obstinacy the evidence of his intromission into the spiritual world. Indeed, I find no great difficulty in such an admission. Whatever may be my final conclusion as to Swedenborg, I believe the time is approaching when scientific discovery will touch the borders of a hitherto invisible region, into which we may then make, under favoring celestial winds, voyages of discovery. But, with my present views, it seems to me that the phenomena presented by the cases of Swedenborg and Davis may have some analogy, and that the messages borne by spiritual seers across the intermundane ocean, are not always the messages of truth.

Will you pardon the freedom of my expressions. I do not wish to conceal the force with which these difficulties strike me. If I know my own heart, it is the truth I seek, and I am willing to take that wherever I can find it. If you can enlighten me on these matters, I shall be grateful.

Yours, truly.

P. S. The same difficulty in relation to David does not strike me with equal force. The statement of Swedenborg, that David, when he speaks in the Psalms, speaks as the *mere* representative of Christ, places his case on different ground. Besides, while there are many things in the life and character of David to render him a very imperfect example for a Christian, there is no where any authoritative Divine intimation of his final fate.

REMARKS.

We should be sorry to fail in a due appreciation of the spirit of candid and frank avowal which pervades the above communication. Nor are we at all inclined to think lightly of the objections which the writer urges. They deserve a serious and honest consideration, and such we have endeavored to give them. But we cannot disguise the embarrassment under which we labor whenever we are required to meet the argument drawn from the *lives* of professed Newchurchmen. A man assures us that he finds many good things in the theory of the New Church, but then he is not satisfied as to its practical working; he does not see that the fruits correspond to the alleged quality of the tree. How shall we reply to objections like this? And what especially shall we say to the high demand which the writer considers himself at liberty to make, that "the announcer of a New Dispensation, and a New Church, rising upon the ruins, supplying the defects, and removing the deformities of the Old, should demonstrate the truth of his announcements by the practical results." How can he demonstrate the practical results before those results come into being? Is it to be expected that the results shall be simultaneous with the announcements? Must not the tree have time to grow before the quality of its fruit shall appear? In the case supposed nothing else can be reasonably demanded of the "announcer" than that the principles of his system, as far as enlightened reason can judge, shall have a tendency to produce the happiest results upon the life. In regard to the system of the New Church as announced by Swedenborg, what difficulty can our correspondent have in pronouncing upon the tendency of its principles? They are by no means obscure or mystical. They come to us in the form of grand fundamental truths relating to the Divine nature, to the nature of angels, spirits, and men, to the laws of the natural and the spiritual universe, to the work of redemption, to the state after death, and to the interpretation of the Sacred Word. As our correspondent is doubtless competent to judge of the rationality and credibility of these asserted truths, and of their accordance with the genuine teachings of Revelation, so we cannot question that he is competent also to decide whether if these

principles are faithfully acted upon, they would not necessarily lead to a pure, exemplary, and holy life. These principles are the distinguishing element of the system, and that by the truth or soundness of which it is to stand or fall. Suppose now, for the sake of the argument, that of those who profess, believe, receive, and rest in these principles there should be some, nay, should be many, who failed to live up to the letter and spirit of their requisitions. What then? What shall be the verdict of a calm and dispassionate reason on the fact? Will it pronounce against the system on the ground of these delinquencies of its professed adherents? Would it be fair to condemn the system because it did not infallibly *secure* the perfect obedience of its espousers? Is it the character of any code of laws designed for moral beings to *compel* their conformity in all respects to its precepts? Are not men left free agents, and have they not therefore power to lay up more truth in their understandings than they reduce to practice in their lives? Why should the system of the New Church be expected to offer an exception to this rule? The fact is, that all forms of religious belief are, in this respect, upon a par. There is in regard to every one of them a possibility that those who profess to receive them may come short of fully exemplifying their spirit and tendency. This holds of the New Church as well as of every other.

But our friend the writer sees fit to adopt another kind of procedure in making up his mind upon the claims of the New Dispensation. "I would not, therefore, first inquire 'Is the doctrine true?' and then take it for granted that the conduct and spirit of its followers must necessarily be good, however it apparently diverge from the Scriptural regeneration, but being first careful to erect before my mind a proper standard of holiness, I would judge the doctrine by its power to produce a conformity to that standard. This seems to me, both from reason and Scripture, to be the *experimentum crucis*" (decisive test). There are a good many paradoxical things brought together in small compass in this passage. In the first place, the writer waves the inquiry whether the doctrine be essentially true, notwithstanding this is the first and legitimate inquiry in regard to every doctrine avowedly of divine origin. How would the writer approach an intelligent heathen with a view to urge upon him the doctrines of Christianity? Would he appeal to the lives of professed Christians, or to the evidences of divinity contained in the Scriptures which embodied these doctrines? Secondly, he takes for granted what is by no means to be assumed, viz., that if the doctrine be true the conduct and spirit of its followers must necessarily be good. This will hold of course in respect to its sincere adherents, but not necessarily of all who are in popular phrase termed its "followers." Thirdly, he erects what he terms a "proper" standard of holiness apart from the doctrines which embody it; and, fourthly, he would judge of the doctrine by its power to produce a conformity to that standard. This is the writer's scheme for determining the claims of the New Church. But we would gladly be informed on what basis and by what rule he would erect his standard of holiness, and how he is to satisfy himself of the power of the doctrine to produce conformity to such a standard. The evidence on this head is not to be drawn from the doctrines themselves, but from their positive practical effects in the lives of their disciples, and even here it is easy to see that great injustice may be done, by requiring conformity to some other standard of holiness than that which is involved in the doctrines embraced. Our correspondent would doubtless be very unwilling to have his religious character tried by the standard of holiness which a college of Romish ascetics would prescribe. And why? Because the doctrines he has espoused lead him inevitably to form a different standard. So in the present case. The author of the letter from his knowledge of Swedenborg cannot but be aware that the peculiar and distinguishing truths of the New Dispensation must necessarily impart a different phasis of religious experience and of Christian character from that to which he has been accustomed, and from which it is so difficult to wean his thoughts. We do not, indeed, venture to claim for Newchurchmen

that they are perfect, or that they are all which their system is calculated to make them, but we may perhaps still say for them that if judged by their own standard, that is, by what they regard as the fundamental truths of the Lord's kingdom, they would be found as a body as exemplary in life, to say the least, as the men of any other Christian denomination. Their doctrines insist upon a religion of life and not merely of faith—upon a walk of charity rather than of piety; consequently they make more of strict integrity in all their dealings with the world than of a devout deportment in externals, while the internals are but indifferently governed God-ward. Without neglecting vocal prayer, they are still taught that the essence of accepted prayer is rather in the prevailing state of the thoughts and affections, while their views of death and of the life that follows must necessarily tend to dispel all sombre hues from their countenance, and diffuse a cheerful air over their entire deportment. Neither do they shrink from indulging in recreations which, though innocent to them, would be apt to be sternly regarded by others. On all these accounts it is easy to perceive that they would be very likely to fall short of our correspondent's "proper" standard of holiness, even if they should escape falling into the category of the profane.

But while the writer deems himself at liberty to make such stringent demands on the system of the New Church on the score of "practical results," we would venture to remind him that we also recognize a right on our part at least to inquire whether the system which he has hitherto professed comes any nearer to the standard on this score than ours? It would seem from his own confession that it does not, for in speaking of the spiritual attainments which he looks upon as the legitimate product of a pure Christianity, he says that he regards "the rareness of these attainments as evidence of some radical deficiency in present and past forms of religious belief." If then his own system has no advantage in this respect, over ours, what shall strike the balance between them but the preponderance of truth? And on this score we cannot but marvel that with a mind so well acquainted with the revelations of the New Church made through Swedenborg as is our correspondent, the evidence of their divine origin does not bear down with such overwhelming weight as to annihilate every minor objection and beget the assurance that so much wisdom, so much purity, so much sanctity, cannot possibly consist with any material error, and that what is so clearly seen to be true should not be allowed to be neutralized by what one fears may be false. This is with the Newchurchman the greatest problem of all—that the truths delivered by Swedenborg should not assert themselves so powerfully to the reason of thinking men, and come home with such an energy of rebuke to all forms of falsity in religion, that no question of their superhuman derivation shall remain. With him this conviction is so overpowering as completely to silence even where it does not solve all his doubts. Though some obscurities may darken certain points of his creed, yet he cannot consent for a moment that this shall operate to weaken the force of what he sees to be clear and indubitable, and what he cannot hesitate to refer to a divine source.

This remark applies even to the case which the writer speaks of as having proved a sad stumbling block in the way of his progress to the New Jerusalem. The final lot of the Apostle Paul, as supposed to be announced by Swedenborg, has ever been a matter of difficult reception among those who have gained a superficial knowledge of his disclosures. The recent ill-judged statement of Mr. Wilkinson has brought the subject into stronger relief and doubtless laid upon the New Church the necessity of its more extended discussion. The letter of our English correspondent in the last No. of the Repository may be considered as having opened the door to a more thorough-going investigation on this head than has as yet been entered upon. From that letter and from other considerations, it may appear that the unqualified assertion of the "damnation of Paul," is not made by Swedenborg. He does indeed represent his state as having been far different from that which has been assigned him in the estimate of the great mass of the Christian world, but we see no

evidence of its being finally and irrevocably hopeless. Inasmuch, too, as the phraseology respecting perdition in the other life, common among the so-called evangelical and orthodox, conveys very different ideas to the mind from that employed in the New Church, we are often pressed by the consciousness of being charged with holding, in regard to the ultimate destiny of Paul and others, sentiments which we feel to be at once injurious and unjust.

But there are other considerations connected with this theme that ought to receive their due weight. In the first place these statements concerning Paul are not contained in those writings which Swedenborg himself gave to the world, and therefore are not, in point of authority, fairly to be put upon a par with them. True indeed it is, that he has inserted in the writings published by himself innumerable passages from the Diary, which was in fact the great store-house from which he drew his memorabilia, but there are, besides these, voluminous masses of matter that for prudential reasons he did not see fit to give to the light under his own hand and seal. The MSS. containing nearly the whole of the Diary have been preserved and published, and, to a greater or less extent, translated, for which we think the church has cause on the whole to be grateful; but it is at the same time no more than due to Swedenborg that he shall have all the credit due on the ground of suppressing statements which he deemed not expedient to transfer from his portfolio to the printing office, and that he shall not be arraigned for things which he did not publish just as if he had published them. The March No. of the New Jerusalem Magazine for 1847, contains an elaborate article on this subject from Mr. (now Prof.) Parsons, in which he strongly maintains that the Diary is "not to be regarded as an authoritative work." "We do not mean," he adds, "that facts are mis-stated, but that they are often so stated that we cannot be sure we understand the statement, and that there is no assurance that Swedenborg himself, at the time, fully comprehended the fact." "In a word, we are entirely convinced that the Diary must be regarded by the Church as separated from the works which Swedenborg published or prepared for publication, by an entire difference of character and authority." As to the various references made in this work to the patriarchs, David, and the Apostles, he thinks they ought not to operate as a stumbling-block, inasmuch as there is abundant evidence from the Diary itself, to say nothing of similar comments elsewhere, that the *personation of character* is one of the most common occurrences in the other world, although this is a fact which was not at first known to Swedenborg, not indeed until after he had himself been in several instances misled as to the identity of certain parties that came before him. Thus, in n. 281, he says, "During several weeks I was in conversation with the Apostles, and with Abraham, with Jacob, Moses, Aaron, Sarah, the wife of Abraham, and with Leah and Rachel; I then could believe no otherwise than that I conversed with them: but afterwards, being taught by experience, I could perceive it was those who sustained the place of those ancient persons in the exterior heaven, and who also believe that they are those individuals." And in another place, after speaking of David, he adds, "but perhaps it was another person" (*sed fortasse alius*). As the result of all this, Prof. P. comes distinctly to the conviction, *that nothing whatever contained in the Diary permits us to form any definite conclusion as to the actual and permanent state of any person mentioned in Scripture*. In the way of logical argument we incline to side with this result of Prof. P., for we doubt if an opponent is warranted, from any thing written in the Diary, to represent Swedenborg as affirming unequivocally the "damnation" of any one of the ancient worthies of holy writ. But as to the position itself, intrinsically viewed, we are somewhat doubtful, for we have a strong impression that the issue of a more searching inquest into the true spirit of Paul's writings will go to confirm Swedenborg's statements respecting him. Whatever were his lot in the other life, certain it is that that lot was founded upon his true character in the life of the body, and if a stringent historical analysis of his career should leave the impression that he was governed in this

world by the motives ascribed to him by Swedenborg, we should then have little room to doubt that what he affirms of his condition after passing into the other world is true. This opens a new and peculiar field of inquisition, and one that we suspect would bring us to results more in accordance with Swedenborg's statements, than has ever been imagined either by the men of the Old Church or the New. But into this field we cannot enter at present, any farther than to say, that the fact of certain individuals having been employed in the inditings of the books composing what is termed the Sacred Canon, is of itself no infallible criterion by which to judge of their personal characters. They wrote as they were moved by the Holy Ghost, and this moving was in great measure independent of their own spiritual state, viewed in its most interior essence. As men of the worst character might *represent* the holiest things, so men but very little advanced in regeneration could *write* the truths of the Lord's kingdom, as easily at least as the man lacking in charity could give his goods to the poor and his body to be burned.

Our illumined author informs us (Sp. D. 782-790) that the souls of men on emerging into the other life pass through a certain process of "divestings," in which they successively lay aside the terrestrial, the corporeal, the natural, and even the exterior spiritual principle, in order to their being introduced into the inmost heaven where the celestial principle prevails. This process, however, which resembles the deposition of garments, may be reversed, and the spirit made to resume, as it were, its cast-off garments, when all its prior states, even to the lowest natural, are re-produced. The ends for which this is permitted are ends of signal use, but not necessary to be dwelt upon here. In another section of the Diary, (1316-1332) he gives us a long account of certain debates held among spirits in the other life, who were reduced to their former states, particularly in relation to the question whether the apostles should actually sit upon twelve thrones, judging the twelve tribes of Israel. The debate was attended with great confusion and a discordant murmuring, especially on the part of those who understood the Lord's words in a literal sense. "There were also several of the apostles present, who were the subjects (i. e., mediums) of those who receive but the literal sense of those words and defend the same; other apostles being excepted, who were absent. For when they are remitted into a corporeal state of life, which is the case when they are let down from the heaven of angels into the heaven of spirits, they are then of a disposition to defend such literalisms, *inasmuch as they had believed no otherwise in the life of the body, than that they should judge the twelve tribes of Israel.*" From this it would appear that the views even of the apostles themselves had been extremely crude and vague relative to the true meaning of the words which some of them had been the instruments of putting on record. Another subject of their reasonings was, whether any one could be admitted into heaven unless in the world he had suffered persecutions and miseries,—a proposition, says our author, which was also strongly maintained by the apostles while they were in their former state, as in the life of the body, and they accordingly "desire to judge, and when permitted (only by way of trial) thus to judge, it was stated that they were not willing to admit any into heaven except martyrs and those who have suffered persecutions, and consequently miseries,"—"such is the nature of their judgment, which they had frequently before asserted [to be true]; thus thinking themselves worthy to be preferred before others, because they had suffered persecutions more than others, and had preached the Gospel throughout the world." He then proceeds to relate in what manner this opinion was refuted, and then says, "it was added, that there are myriads in heaven who are more worthy than the apostles although they have suffered no such persecutions: which they could not deny, inasmuch as the heavens are full of angels, whereas the apostles are only in the exterior heaven."

We have adduced these passages as evidence to show that the real state of the apostles while on earth was spiritually somewhat low, as is apparent from the grossness of their views on some important subjects when reduced to a state akin to that of their bodily

life. There is indeed in this connexion no special mention of Paul, yet if it be admitted to hold good of the rest of the college of apostles, it doubtless may of him also. Besides, we shall probably on some other occasion adduce additional reasons for believing that Swedenborg has neither erred nor slandered in what he has said of this distinguished apostle of the Gentiles.

At present we have only to say, in conclusion, that it is not easy to perceive upon what grounds precisely Swedenborg's alleged disclosures respecting the state of Paul in the other life should subject him to so much obloquy or should avail to deter from the further perusal of his writings those who have been otherwise favorably impressed by them. These disclosures are either true or false. If they are true, then of course our respected Seer is acquitted at once of all ground of censure or rebuke, for no man can be justly condemned for stating the facts of the other life as they are. If they are not true, then it is certain that Paul's real condition is not effected by what is said of him. If he was a saint or an angel before, he is as much so as if Swedenborg had never written a line concerning him. The question then resolves itself into this, Has our author knowingly and wilfully misrepresented his case, and thus laid himself open to the charge of having defamed a good and holy man, or has he without any bad intention, and simply through the delusive influences incident to his entranced condition, been unconsciously led into a mistake respecting him? We know of no other alternative suppositions, and we feel free to demand that Swedenborg shall be judged in the matter by the laws of that charity which he so incessantly proclaims. Our object is to fix and determine the precise ground of censure in the case before us. Has Swedenborg wantonly slandered the apostle, or has he been unwittingly betrayed into error concerning him? The former hypothesis is, we think, precluded by the whole tenor of his life, character, and writings. No one adequately acquainted with these can honestly cherish the belief that he was capable of a conscious act of injustice to the character or memory of any man whatever. And in this instance the incredibility of the thing is heightened by the absence of any conceivable motive. Why should he seek to disparage a name venerated in all ages of the Christian church and which he had himself beyond doubt been taught to reverence from his youth? If it be said that he had formed a scheme of doctrine to which that taught in the epistles of Paul was at variance, we are then confronted by another marvel which itself requires solution. We have a phenomenon to be accounted for in the fact, that one who had been most of his life devoted to his physical science and philosophy in general should, in a comparatively short period of time, have gone so profoundly into dogmatic theology as to have excogitated a system which required the cashiering of an inspired writer whose authority every sect and every heretic had ever been forward to plead. This we hold to be a problem absolutely demanding explanation by those who could urge for a moment that it was Swedenborg's *interest* to annihilate as much as possible the respect and reverence hitherto accorded, by one consent, to this eminent champion of Christianity. The only alternative then that remains is, that if Swedenborg has misrepresented the actual condition of Paul in the spiritual world, it has been through some unintentional and therefore venial error. We say venial—for surely we can afford to find some excuse for one who has given so much evidence of a sincerity, simplicity, and truthfulness approaching the angelic throughout every portion of his voluminous writings. What then is the true ground of that inveterate prejudice which on this score prompts a recoil from these wonderful productions? Is it one which a candid and intelligent man can justify to himself? We think so highly of the general spirit of our correspondent in point of candor and liberality that we are somewhat desirous of knowing what it is that constitutes the *gravamen* of the objection that arrays itself in his mind in view of this feature of Swedenborg's professed disclosures. Perhaps he may be willing to enounce it distinctly. We have for

ourselves some difficulty in conceiving it—in connexion, we mean, with the whole drift of his writings.

We have much more that we could easily say in reference to the themes of the foregoing letter, but having already drawn largely on our space, we forbear. Ed.

Extract from a private letter.

I.—, Dec. 9, 1850.

MY DEAR SIR,

My last will have afforded you a slight view of the ground I should take in regard to the Ministry. Perhaps you will be shocked, but I have come to the conclusion which I briefly expressed in that letter, by slow and painful steps. Slow, because I mistrusted my own judgment, and dared not decide hastily, knowing that some few at least would be influenced by the views I might adopt, and painful, because I have had as much reverence for the ministry when quite a boy, as any man living. I remember the time (when I could scarcely see over the high-backed pew in Mr. S.'s church) looking up to him, in his black gown, as the good genius of the place, and inwardly praying that I might live to be as good and intelligent a creature as he; and as I grew up, and became acquainted with such characters as Pestalozzi on the one hand, and such divines as Law on the other, they were always before my eyes as models, which it would be my highest honor to imitate. Even three years ago, I made up my mind, after much anxious controversy with myself, to be a quiet good christian, and attend most punctually at church, learn all I could, and be at peace with what I could not approve, by shutting my ears and eyes to it. Why, said I to myself, if a tree stands by the way side, with ever so little fruit on it, should I refuse to avail myself, and gratefully too, of that little, however misshapen and unlike a thing made by God, the tree itself may look? I soon found, however, that it was impossible, unless I had renounced all society. Questions would be debated at meetings for conversation, and as I had opinions, and could show good ground for them, I was never allowed to be a silent listener.

Such are the circumstances, then, under which I have come to the conclusion, that it is all a delusion to make the pulpit the *sine qua non* of the society, a conclusion in which I am supported by all analogy. What family was ever aggregated on the principle that all its members were fond of one book or amusement? Yet the church is only a family. Show me a number of persons bound together by certain spiritual and moral affinities, and I will show you how they may constitute themselves a missionary body. On the other hand, I defy you to show me the preacher who can superinduce these affinities upon the heterogeneous mass who attend worship as playgoers attend the theatre.

Societies can only be formed by spontaneous or natural affinities. Collect five hundred New Church people in one room, say at a soiree, and you will find them associate in small knots. In the same way you may throw a handful of various chemical elements into a glass of water, and only such will combine as are naturally proportionate to each other. The way in which our societies are formed by the action of the pulpit, is much the same as if some one, not a duly authenticated engineer, were to go to a machinist and collect together various parts of an intricate engine, taking all the necessary parts, but not such as were made to the same scale. Well, he pins and screws them together, and by and by turns on the tap. The steam rushes in, and one part jars or grates over another. This old crank gives an awful twist to that effeminate looking rod, and first one, then another screw is sure to get loose. The thing might have looked well enough before the steam was

let in, *but then it was performing no use.* All the parts also would work well enough if they were distributed afresh, and by that act as many good machines would be made as the old organization had made bad ones.

The steam which moves the machine of human society, is the spirit and working life of the Deity. Men may arouse themselves by constructing organizations, and they may look exceedingly well to the eye, but by and by some one is sure to turn on the tap, and try to set the thing working. Then begins the tearing and pulling and squelching, and the unfortunate wight through whom the steam was let in, is execrated by every part of the infernal automaton as the cause of its wretchedness!

Yours, &c.

From a lady whose reception of the doctrines has been somewhat recent.

—, Dec. 18, 1850.

REV. SIR,

I cannot close this letter, without assuring you of my continued and unabated attachment to the doctrines of the New Church, and without bearing testimony to their purifying and elevating effect upon the character. (I see in looking over your reply to Dr. Woods, you mention this subject, near the commencement of the work.) I *know* that I love my God and Saviour better, that I love his creatures better, that I delight more in doing them good than I did before I read Swedenborg's works; and in comparison with my life before that time, I can say that I am perfectly happy. Though from a child I sought with tears to know the true way of life, and was willing to do anything which I thought my duty required; though I oft listened to the teachings of those who were acknowledged to be well skilled in the mysteries of the faith of the Old Church, yet I could find no peace; I knew not what to do to be saved; I felt like one walking in the darkness of midnight. But now that the glorious light of the New Jerusalem has dawned upon that darkened soul, I can see, with St. James, that a man is justified by works and not by faith only. The way is plain and straight before me; all that I have to do, is to walk in the way, and attain eternal life. Oh! that *all* would come to the light.

I wished to speak upon this subject in my last letter, but had not time. I think I can never be grateful enough to the Lord my God, that he has taken my feet out of the horrible pit and the miry clay of the doctrines of the Old Church, and planted them upon the rock Christ Jesus in the New.

Yours, &c.,

Letter from a recent reader and receiver, furnished to the Editor by the friend to whom it was addressed.

DEAR SIR,

I owe you many apologies for not writing to you earlier. It was my purpose when I received your kind letter to have replied in a short time. And I have been anxious all the while to correspond with you upon the subject of the doctrines and truths of the New Church, which I am now happy to inform you interest me more than all things else. Myself and Mr. V. sent on to New York a short time since for a small lot of books, and we now have the following: "Heaven and Hell," "Conjugal Love," "Hobart's Life of Swedenborg," "Arboin on Regenerate Life" (an excellent little book), "Apocalypse Revealed," "Bush on the Resurrection," "Bush on the Resurrection of Christ," "Bush on the Soul," "Catechism of Universal Theology," "The Animal Kingdom." We also sent for 12 copies of "Des Guays' Letters," and 100 copies of

"Prof. Bush's Reasons for embracing the Doctrines of Swedenborg" (intended for circulation). These we have not received. My reading hitherto has been irregular, but notwithstanding this fact, my desire to become more intimately acquainted with the doctrines has increased, and it is now my chief desire not only to comprehend them with the understanding but to embrace them heartily in my life. The spiritual sun is beginning to dawn upon the interior man; the tongue so long palsied is beginning to learn to lisp the dialect of angels; the moral sensibilities, so long submerged beneath the bitter waves of a gross sensualism, begin to feel the actual presence of spiritual substances suited to their nature; the eyes so long closed begin to open upon the realities, order, and sublimities of the moral universe; the ears are unstopped and begin to catch the harmonies of the heavenly spheres. My heart is filled with love to God for the glimpse I now have of heavenly truths. And to you, my kind sir, as the instrument under Providence who directed my attention to those heavenly truths, I feel a weight of obligation that I never can discharge. Oh, how I regret that I have so long neglected and slumbered over the truth, and that the world is now in such profound ignorance of those heavenly verities, and especially do I regret that I neglected during the year 1849 your kind offices and attentions. But I knew not then, as I know now, what I was doing. This is an exhibition of my present views and feeling, nothing beyond the reality. And yet I know that the great work of regeneration has but just begun. The insanities of twenty years' standing are to be removed. All the history of my life, and all my secular interests are now in strong array against a hearty and cordial reception of the doctrines of the New Church in the life. My poor heart seems to be at times the citadel upon which all the fiends of darkness are pouring their hellish artillery, but those who are for us are greater than those against us. Our friend V. is becoming more and more interested in the truth; his faith and works are on the increase, but he, in common with myself, has great trials. We are considered generally in the village as being crazy; this we regret no more than the blowing of the wind. I have written this scrawl hastily, being about to leave home, and would not have written so hurriedly, but I was unwilling to delay longer an answer to your communication.

Yours, &c.

MISCELLANY.

SPIRITUAL ATTRACTION AND EQUILIBRIUM.

Our attention has been called to the following paragraphs occurring in a New Year's Sermon preached at Philadelphia in 1843. As the Discourse is now out of print, and as the leading ideas of the extract strike us as important in their bearing upon the subject of Equilibrium, in regard to which several queries have been recently propounded in our pages, we have concluded to insert it.

"As all things in theology are reduced to two general principles, so are all things in astronomy. For, in the solar system, it is found that all the physical laws by which the planets move in their respective orbits, and by which the component parts of each planet are held in consistency, depend upon the two principles of tendency to the sun and mutual attraction. And it is moreover remarkable, that mutual attraction is seen to be the direct consequence of solar attraction. Thus it is because all the planets in the system, and all the parts of each planet, have a common attraction to the sun, that they have a particular attraction to each other. And thus the laws of astronomy afford a perfect

natural presentation of the theological law that love to God produces, and makes one with, love to man.

"We are taught in the writings of the New Church that love is an actual spiritual attraction. It is the sphere of the divine love, acting as an all-powerful attraction, which effects the resurrection of the spirit from the body after death. And we are told that the love of the Lord is so strong in its attractive tendencies, that, in its redeeming and saving efforts, it would not only take man to itself, but, if it were possible, would take him *into* itself, and endow his soul with all its own divine felicities.

"The essence of love is to love others out of itself—to desire to be one with them—to desire to make them happy from itself, and, with a view to conjunction for the sake of this end, to desire to be loved in return. Hence love is both a tendency to the object loved, and a drawing of the object loved toward the object loving. This is the reason that the love of God produces mutual love, and so is the principle of mutual attraction. For when any number of recipients of love from the common source of love are each and all attracted to that source as a common centre, this tendency to that common centre produces necessarily a mutual tendency to each other. Since, then, the tendency of man to God, which is produced by God's love flowing into him, is man's love to God, and the tendency of those who love God to the image and likeness of God in others, is man's love to the neighbor, it follows that love to God is actually in the spiritual world what solar attraction is in the physical world; and love to the neighbor is the same, in respect to the spirits of men, that reciprocal attraction is in the planets of the same system, or that the attraction of cohesion is in the component parts of the same planet. And it will be ultimately discovered by true science, that the physical attractions which bind all solar systems and the universe of worlds in harmonious and enduring consistency, are nothing less than the love of God in its ultimate effects in the material plane of being.

"But what is the relation of self-love and love of the world to the love of God and the love of the neighbor; and how does the science of astronomy illustrate this relation? Let us premise, what the New Church teaches, that 'every active principle hath its reactive or reciprocal principle, that any effect may be produced; and the active principle is the cause, while the reactive is the thing caused. Therefore reactivity is also of the active principle, as the thing caused is of the cause; for all energy in the thing caused is from the same cause. This is the case with reaction in singular the things of universal nature.' From this it follows, that a reactive principle is indispensable to the efficiency of an active principle, and hence, that to every active principle there must necessarily be a corresponding reactive principle. Consequently, the divine love, which is the source of all action, and is therefore the essential active principle, could not operate in man unless there were a principle in man to react on it. This principle must be something which is caused in man by the love of God as it flows into him. Now when the love of God comes into man, while in a mere natural state, it is turned into self-love. Hence self-love is that in man which reacts on the divine love in him. When self-love is subordinate in man to the love of God, and reacts on the love of God ordinately, it causes man to move in the orbit of order: but when it reacts inordinately, it causes him to move in the orbit of disorder. And as self-love reacts on the love of God, so the love of the world reacts on the love of the neighbor. We see, then, that love to God and love to the neighbor need to have opposites in man, and hence come the existence of self-love and love of the world. Nor will it be difficult for us to see why that inordinate activity of these opposite loves which constitutes hell and the devil, is permitted in the economy of the divine mercy, as means of still educating good from evil. For an illustration of this, let us again refer to astronomy.

"In the solar system, we see the operation of a law which exactly corresponds to the spiritual law which has been laid down. For we find that a planet is made to move in its orbit by the counter influence of two opposite tendencies, which are called the centripetal and the centrifugal forces. The

one is a direct tendency to the sun, and the other is a tendency to fly off from the sun in a tangent to a radius of the sun's sphere of attraction. The one is the *action* of the sun upon the planet, the other is the *reaction* of the planet's weight and momentum on the sun's attractive force. Thus the sun by its attractive power *acts* upon the planets, while the tendency of these to remain still, or to continue in a motion from the sun, *reacts* upon the sun's attraction; and the result is the motion of the planets in orbits, which are various resolutions of these two forces.

"Applying this comparison, we see that man is subjected to the operation of two forces in the moral world. Love to God is a spiritual attraction, which draws him to the Lord as a centre; and love to self is a spiritual repulsion, which prompts him to fly off in a tangent to the circle of divine order. The divine love acts upon the self-hood of man, and man's self-hood reacts upon the divine love: and in the exact balancing of these counter spiritual forces, man's order and happiness consist. Love to God comes from God, and is his spirit infused into man. Love to self comes from hell, or self in its essential form and activity, and is the sphere of hell flowing into and ruling man's affections.

"But here a question arises. Whence is hell? Or where was the sphere of hell before man was created, which flowing into the first created man could cause him to fall from a state of spiritual integrity? There was no hell, or sphere of hell, before man was created. Man was not first created an angel. The law promulgated by the apostle was coeval with time and nascent with creation—'that is first which is natural, and afterwards that which is spiritual.' Hence the universe, the world, and the earth were created before man. This is evident from the Word in Genesis. And by analogy, the man must have been created before the angel, as 'the earthy' must have existed before 'the heavenly'—the natural before the spiritual. In other words, man must have been created at first an animal with celestial and spiritual instincts, as a butterfly is first a worm; and from a human animal, he must have been created a spiritual and a celestial man by the development of latent powers, which was the breathing of the breath of lives into his nostrils. Now in the animal, corporeal, or natural form and quality which man first had, and which the first man ever created had fully, there was all of hell in principiates.

"It has been seen that the divine love could not act in creating man and forming him for heaven without something in him to react. The first reactive plane was the lowest of man's being. In this it was needful that he should act freely, according to his reason, in order that he might be a man and not an automaton. And in the reaction of the corporeal, sensual, or natural principle of the first created man upon the divine love in him, was the all of hell in potency. For hell is *one man* in a mere external state, without acknowledgment of God, or without a divinely celestial or spiritual principle of action. The infernal regions are the ultimate corporeal principles of man, the mere sensualities and lusts in which the mind of man is immersed when his soul is wholly submerged in his body. And man is in the infernal regions when the celestial and spiritual powers of his mind are put out in their bodily senses and delights. This state is induced when the man comparatively remains the worm, and has not the chrysalis and the butterfly developed in him. Remaining in a mere natural, sensual, corporeal, and beastly state, or relapsing into that state, the divine love as it flows into him is perverted into a nature directly opposite to its own, that is, into the most sordid and base selfishness. His head is on the earth and his feet upturned to heaven, so that heavenly loves flow into his feet and become extinguished by descending into direct opposites in his head.

"Hell, therefore, originates in man; and is nothing else than the inversion of his form, so as to pervert the divine influences of love and wisdom. Hence the whole of hell, as to its principiates, is in every individual man; and hence, if there were but a single individual man in existence, and his form were entirely inverted, as would be the case if the first created man, or any one subsequently created, should remain a human animal and not become a spiritually or celestially angelic man, there would be a full opposite to the Lord

that is, a perverse receptacle for every influent divine principle, and of course a complete reaction to the whole heaven designed to be filled throughout eternity with angels. Thus in man's corporeal part, there would be an entire hell in principiates, the instant he was formed in matter. And the first man on any earth who should remain in those principiates, or who, having been made spiritual and celestial, should again become bestial, would be hell in its first conception; of which, hell in any other state or time throughout eternity, would be but the gestation, birth and growth to maturity. For all the infernal spirits of men that should afterwards go into the spiritual world, would so associate with, and flow into, that first infernal spirit, as to cause him to grow up into the stature of an adult hell, just as fresh matter flows into the form of a fœtus, infant and child, and causes him to grow up to manhood. In the very instant of man's corporeal existence, there is, in the reaction of matter in his human form, a full and an entire opposite to the divinely human form of the Lord and of the heaven which it constitutes. And there is a perpetual tendency in his mind to rest in the form and quality of the matter in his body, which tendency nothing resists and counteracts but the expanding heat of the Lord's Love. Hence it is a doctrine of our church, that if the Lord were for a single instant to intermit his restraining mercy, any and every man would rush headlong into the lowest hell. This tendency of man's spiritual part to corporeal things—to sensual pleasures and material delights, is the spiritual *vis inertia* which incessantly reacts on the heavenward and upward attractions of the divine love. And as a tendency to this state of opposition to God always exists, even when man is elevated to the highest heaven,—for it is expressly said, that the heavens are not clean in the Lord's sight,—there would always be a reaction to the Lord's love sufficient for the permanent existence of the heavens, though there were no hells. And this is true of the regenerated or recreated men on earth. So that, if all men on all earths were spiritual and celestial, there would still be that reaction which is needful to render the action of the divine love efficient in causing them to move in orbits of order round the Sun of Righteousness, and not to fall into its consuming fire.

"But as men, in the abuse of their free will, have cut themselves off from heaven, by falling into and remaining wholly immersed in sensual and corporeal states of thought and affection, and thus have originated hell in themselves by turning from God to self; and as God cannot by the exercise of an arbitrary omnipotence force them out of this state against their will; he, in his mercy, permits outward and substantial (not material) hells to exist, in which they can find external circumstances correspondent to their internal states, and so find dens or caves in which to hide themselves from the face of Him that sitteth on the throne of heaven, and from the wrath of the Lamb. In other words, when men, in the abuse of their free will, have become spiritual bats, owls, moles or serpents, he permits a darkness to exist, and holes of an earth, in which they may enjoy the only life which they are capable of living, although it be in itself infernal and miserable in the extreme. And as it would be the most refined and gratuitous cruelty to permit owls to exist without a night for them to live in, so it would be most essentially unmerciful for the Lord to permit infernal men to exist without hells for them to live in. Yet when these hells are permitted to exist, the Great Governor of the Universe turns them to account, and makes them effective of use in the grand economy of the moral government.

"Men, by turning from God to self, and resting in ultimate life, suppose and actually believe that the goodness and the truth which flow into them from God are really in themselves and are their own. When this is the case, men 'become as gods, knowing good and evil.' They love and pride themselves on account of these divine gifts. They regard themselves, and would have others worship them, as gods. These are the Anakim, who, as intellectual and moral giants, 'lord it over God's heritage.' The spirits of these men, when they come into the other world, are manifestly not fit for heaven; for no one 'enters the kingdom of God, except he receive it as a little child.' And if the Lord were, in arbitrary mercy, to take such spirits into heaven, they would not only

infect heaven by their sphere, but be themselves horribly tormented by its insufferable heat and light. In mercy, therefore, places suited to their states are provided for them. Yet that there may be no such thing as gratuitous evil, and that nothing may exist for no other use than its own enjoyment, or its own misery, and that all things may work together for good to those that love the Lord and keep his commandments, the spirits of all those men who have died in confirmed self-love, and, having their own place appointed, are cast out into 'the blackness of darkness for ever,' and thus screened from the unnecessarily torturing influences of heaven, and are arranged in diabolical societies exactly opposite to the angelical societies of heaven, so as, by their opposition, to react upon the heavenly societies and bring out their heavenly perfections in bolder relief. And not only so, but the complex body of all evil spirits, which is hell in its universal form, and is called the devil, is made to balance heaven in the minds of men on earth, so as to make and keep men free to turn to good or to evil, and thus is made to subserve the divine purpose of regenerating men in freedom. And as this complex body of damned spirits, who are now the essential forms of selfish and worldly loves, emits a sphere of its own quality in opposition to the sphere of heaven, and this sphere flows into and excites what is correspondent to itself in man on earth, hence it was said, the love of self comes from hell, and is the sphere of hell flowing into and ruling man's affections.

"Thus we see, very plainly, what is the nature of love to God and love to the neighbor as universal principles; and what is the nature of those two opposite universal principles, self-love and love of the world, as well as the reason of their existence."

EDITORIAL ITEMS.

Mr. J. S. Redfield, of this city, has in press an edition of "Stilling's Pneumatology," a work of acknowledged ability and interest, and peculiarly seasonable at the present time, from its vein of serious warning and protest against the propensity of most minds to be shaken from their balance and led away by supernatural communications. While fully admitting the reality of intercourse between the spiritual and the natural worlds, he seems still to have been aware of the dangers attending it from the arts of delusive and malignant spirits, and is continually recalling his reader's credence from all ghostly falsities and fixing their faith on the only infallible standard, the Word of God, to which every thing of this nature is to be brought, and by which it is to be tried. In this respect Stilling was greatly in advance of his age, and but little removed from the confines of the New Church. Indeed, it is evident that he was very much impressed with the character and claims of Swedenborg, although he seems never so far to have surmounted the force of his prejudices as to give the subject a thorough examination. His testimony, however, is very valuable to the fact of Swedenborg's marvellous insight into the spiritual sphere, and it is accordingly cited by Dr. Tafel, and forms a very prominent item in the "Documents" illustrative of the life and experience of the Seer of the New Church. Yet, what we may doubtless regard as the most objectionable passage in the book occurs in this connection, in the following words: "It is a matter, which no longer admits of a doubt, that Swedenborg had frequent intercourse with the inhabitants of the invisible world, for many years: but it is equally certain, that his imagination occasionally deceived him, and that certain spirits gave him, at times, wrong information. His writings contain a great deal of what is beautiful, and instructive, and credible, but also, in places, such incomprehensibly absurd and senseless things, that it requires an exercised spirit of examination to peruse them

with profit. Swedenborg's chief error consisted in believing himself, that God had opened his inward sense, and chosen him for the purpose of making known, in these last times, those mysteries, that were hitherto concealed, and of laying the foundation of the Lord's kingdom. It is easy, however, to conceive how he might be thus deceived: for as he obtained his acquaintance with the world of spirits so suddenly and unsought, and as he was not sufficiently acquainted with human nature, as that he could have supposed there was such a thing as a disposition of the body, which deviates from the laws of nature, a sort of disease, by which the individual may become connected with the invisible world, I say, it could not be otherwise; he must necessarily believe that these revelations came immediately from God: and as soon as he believed this, he regarded every thing as true, that was revealed to him, and consequently himself also as a prophet sent from God. From such ideas, abominable errors and mistakes may arise, and yet the person may not believe that he sins, because he regards them as being the result of a divine command."

In contravention of this ill-considered and unjust verdict against Swedenborg, we have been allowed the privilege of inserting a long note which will tend, we trust, to set the matter right in the estimate of candid readers. It is not unlikely that we may also furnish an introduction to the volume, which is, on the whole, admirably calculated to awaken an enlightened interest in spiritual things.

Our readers may think we have forgotten our announcement some months back, of a purpose to offer some suggestions on the phenomenon of the "Spiritual Knockings," which are, in various places, exciting much interest and discussion among all classes of the community. Not so. We have the matter still under consideration, and have made some progress in giving shape to our thoughts respecting it. But other matters have pressed themselves into priority, in which we have the more readily acquiesced from the fact that new developments are continually taking place, and that some longer delay will enable us to speak more advisedly on the subject.

We find the following item of sinister intelligence in the New York Evangelist of Jan. 23d, which betokens to a Newchurchman a process that he can well understand in its causes and issues, while to the man of the Old Church, who has little idea of the import in this relation of such terms as *vastation* and *consummation*, it must inevitably present an astounding puzzle. "The 'Congregational Journal,' from a comparison of the statistics of the churches of New Hampshire for several years past, ascertains an important and unpleasant fact, that in the space of three years, the number of church members has declined about four thousand—or nearly one-seventh part of the whole number; so that if the same ratio of decrease goes on in future, in thirteen years every Congregational and Presbyterian church in New Hampshire will be extinct! Special causes of this decline may be more operative in that State than in others, particularly emigration; but the main deficit is to be attributed undoubtedly to that general cause, existing so fearfully all over the land, in the absence of revivals of religion, and of the conversion of sinners to God. We presume that a majority of evangelical churches at the North and East have failed to keep their numbers good by accessions of members on profession of faith; and this process of decline will be likely to go on until the Spirit be poured out from on high, and ministers and churches awake to the solemn considerations of duty and eternity." We should say, until the parties concerned awake to the solemn considerations of genuine Truth and genuine Good, and find their way into the light of the New Jerusalem.

A communication from Mr. De Charms, in reply to the article of Mr. Wilks in our last, came to hand too late for the present number. It will appear in our next, and may have the effect, perhaps, to abate the tone of confidence with which it has been trumpeted

through the newspaper press of the city, that Homœopathy has met with a virtual overthrow in the argument of Mr. W. With the insertion of this article from Mr. De C., we deem it expedient that the discussion should close in our pages, as it is one of such a nature as might easily grow to dimensions that would exclude nearly every thing else. We do not see but that the parties have reason to be satisfied with the space allowed them. "Investigator's" first assault was not indeed published originally in the Repository, but it was transferred to it from the Tribune. This was answered by Mr. De C. Mr. W., in behalf of Investigator, replied, and now, with Mr. De C.'s rejoinder to Mr. W., we judge it proper that the controversy should close, so far as our pages are concerned. Several of our subscribers have already become somewhat restive under the frequent appearance of these papers.

It is not a little amusing to witness the vein of self-complacent assurance with which the orthodox divines claim to the cause of Revelation, and the confirmation of their dogmas, all the results of modern science,—particularly in the departments of Geology and Astronomy,—notwithstanding that every important conclusion established by research in these directions, is dealing a death-blow to Revelation as *they have ever professed to understand it*. Thus a writer in the *Independent* of Jan. 25th remarks:—"It is most cheering to the Christian of our times to see how the several investigations, in every department of science all converge to one point—to establish the truth of Revelation. The geologist who, at first, like the astronomer before him, filled the lovers of the Bible with alarm, now digs up from the deepest bowels of the earth weapons by which he lays dead the enemies of revealed religion." Pray, how does he do this, gentlemen, on your principles of Bible exegesis? The inevitable deductions of these sciences are utterly at war with the literal interpretation of Genesis, which you feel bound to defend to the death. How then, we ask, does the cause of Revelation receive support from this quarter? We must say that it seems to us a very equivocal kind of comfort, which the abettors of the strict literal construction of Holy Writ receive from this source. To our thinking, their tone of exultation on this score is strangely misplaced, nor can we help being reminded of the thief who so ingeniously joined in the hue and cry, while the dogs were intentionally set upon him.

By a letter from a London correspondent, received a few weeks since, we learn that the plan and appeal of the "N. C. Tract and Missionary Society," instituted in this city in June last, has suggested to several of our English brethren in the neighborhood of Idlington, Lond., the idea of an institution of which the following is a brief programme. It is proposed to establish a New Church Library and Reading Room, to be furnished with as many copies of Swedenborg's works as the experiment may prove to be useful, and with all sorts of facilities and appliances for the study of them, such as Indexes, Concordances, Dictionaries, and whatever else may be found conducive to a right understanding of the Divine Word—to be free to all who desire to become acquainted with the writings of the New Church. Besides the Reading Room, it is proposed that there shall be a large room open every evening, for public readings and free conversations on the doctrines of the New Jerusalem; this large room to be used as a breakfast room and a place of general rendezvous for the readers of Swedenborg. Coffee, tea, and chocolate may be supplied at moderate charges, at all convenient times. A department of the Library entirely distinct from the rest to be devoted to circulation. From the permanent Library not even a tract in the catalogue should ever be wanting. Perfect catalogues should be at all times lying on the tables. The establishment should be so ordered as to include a depot for the sale of books; and it might be expedient to connect with it sleeping accommodations for friends from the country.

Such are the general features of the plan proposed. A meeting was held on the subject on the 9th of November, 1850, in which it was unanimously resolved to carry into effect the above proposal. The letter then goes on to say, that "in pursuance of the resolution just stated, a meeting was held at the house of Mr. Pulsford, No. 9 William-street, Caledonia Road, Islington, Nov. 13th, 1850, which meeting commenced by reading 28 verses of the 12th of Luke, commencing with the 13th verse, and concluding with the 40th; after which, the meeting was informed that Mr. Dunn, of No. 9 King's Row, Peatonville, had agreed to accept the office of Treasurer, pro. tem., and that Messrs. Hewett, 8 King's Row, Peatonville, Pulsford, as above, and Gardiner, 77 Harwood-street, Camden Town, being present, were willing to form the nucleus of a provisional Committee, to carry into effect the purpose indicated in the proposal above referred to. The following resolutions were then unanimously agreed to.

"That Mr. Gardiner be provisional Secretary.

"That the next Committee meeting be held on Thursday evening, the 21st., at eight o'clock, at the School-room of Argyle Square Society, of the New Jerusalem; Mr. Hewett engaging to procure the use of the room for the occasion; and that the following gentlemen be invited to attend, and become members of the Provisional Committee, namely, Messrs. Beman, Bateman, Bull, Butter, Essex, Finch, Gunton, Hart, Pamplin, Smith, and I think there were some other names which I do not remember."

"You have now, my Dear Sir, an accurate account of this matter, as far as it has gone. I felt that the report was due to you, and I entertain a hope that in New York thou wilt 'do likewise,' and that the Lord will crown the effort in both countries with His blessing."

The letter from which the foregoing items are drawn closes with the following intimation respecting a worthy but unfortunate brother in the Church, in whose behalf we would willingly be the almoners of any relief that may be afforded.

"I have one thing more to say, which, though of a more private character, is yet of some public interest. The oldest professor of the New Jerusalem doctrines now in the natural world, if he be yet in the natural world, is Mr. John Isaac Hawkins, civil engineer, inventor of Mordan's ever-pointed pencil, of Hawkins' everlasting pen, and of many other very useful things, by some of which other men have made a great profit. I know him well. He is a very worthy man. He is, or was, when last I heard from him, residing in Prince street, Bordentown, New Jersey, United States. He will be 79 years of age the 15th of next March, so that he was fourteen days cotemporary with Swedenborg. His father, who was a Wesleyan Preacher, was excluded from the Wesleyan communion for opening his house in Dunt-hill Row, Moorfields, London, for the public reading of Swedenborg on the *Lord's Day*, the first, not the seventh day; this, I think, was prior to the formation of the first Society, of which the senior Hawkins was among the earliest associates, and which Society, if I mistake not, I have no records at hand, met in Earl Cheap. The Hawkins now in New Jersey was present, at 15 or 16 years of age, at the opening of Swedenborg's coffin, and is familiar with the early history of the New Jerusalem in this country. I have reason to fear that he is now in distress. Several sums have been sent to him from England, but so distant a resource must be inadequate. Could not something be done for him by the citizens of the New Jerusalem in the United States?"

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ORIGINAL PAPERS.

ARTICLE I.

MR. DE CHARMS' REJOINDER TO MR. WILKS.

MR. WILKS' observation is undoubtedly just, that "when a person, pleased with a theory, wishes to believe that theory true, it is no difficult matter for him to find confirmatory evidences which, to his own mind, satisfactorily prove its correctness and infallibility." But this observation applies to Mr. Wilks with equal, if not greater, force than to myself. He is the advocate of Dickson's chrono-thermal System of Medicine, and I of Homœopathy. And, in striving to defend that, he is certainly as much liable to the charge of being "*pleased with a theory*," wishing "to believe that theory true," and *easily* finding "confirmatory evidences to his own mind of its correctness and infallibility," as I in striving to defend this. Nay, I think that Mr. Wilks is more obnoxious to such a charge. Having looked into Dickson's "Young Physic," I am not wholly ignorant of its pretensions. I was not disposed to come to hasty conclusions, and did not make up my mind without examining all of the cardinal systems. My view of all has, indeed, been very general, because I am not a medical man. But I know enough of all, and especially of Dickson's system, to form a general estimate of their character and quality. I was at first inclined to the eclectic school, which assumes that there are remains of good and truth in all, and seeks to construct a perfect system by taking what is good and true from each. But I soon discovered that the old systems of medicine were involved in the consummation of the old Christian church, and that we could no more construct a true and good system of medicine from the one, than a true

and good system of theology from the other. I saw, or thought I saw, that a true system of medicine was to be given by interior revelation from the new heaven of Christians, flowing into rational induction, from natural facts, just as Swedenborg's spiritual sight was opened by a thorough study and mastering of the natural sciences. Hence, I looked into the developments of modern science—not disregarding Dickson's theory. And, in all candor, I must say, that I have as yet failed to find the "chrono-thermal system of medicine" "*much more* in accordance with the truths of the New Dispensation, than the one which I have so unsuccessfully attempted to vindicate." Very certain am I that Dickson's system is founded more on theory or hypothesis than is Hahnemann's. And, therefore, Mr. Wilks, in advocating that system on New Church grounds, is doing much more to find "confirmatory evidences" of a theory, "which, to his own mind, satisfactorily prove its correctness and infallibility," than I do by endeavoring, by synthetic reasoning, from the "revelations now made for the use of the New Church," to find the spiritual principles for the natural phenomena which Hahnemann and his coadjutors, by analytic induction, have established as *facts* on the ground of *experience*.

My first remark, in rejoining to Mr. Wilks, is, therefore, that the truths of homœopathy—about which I will have no controversy with any one—are discoveries or developments of modern science, which we, as Newchurchmen, are just as much bound to account for, on the principles of the New Jerusalem, as we are bound to account for the modern discoveries of geology or astronomy. And if Mr. Wilks shall succeed in proving, by reasonings from the internal sense of the Word, that "*similia similibus*" is not the natural law for curing diseases, he will do as much as he can to shake my conviction that the New Jerusalem dispensation reveals the true causes of things.

But Mr. Wilks thinks my attempt "to trace out some apparent 'affinities between the fundamental principles of homœopathy and the doctrines of the New Church' has been a most signal failure." He ought to have waited until I had propounded more clearly what I consider the fundamental principles of homœopathy, and advanced my authorities from Swedenborg and the Word in proof of their affinity with the doctrines of the New Jerusalem. In my first article, my only object was to defend the homœopathic law from the ungenerous aspersion of its New Church opponents, that it casts out devils by Beelzebub their prince, which Mr. Wilks, too, now reiterates. But I do not consider the law—"similia similibus curantur"—as the only fundamental principle of homœopathy. Does Mr. Wilks ask, then, What are the fundamental principles of our system? I answer,—First, that all diseases are dynamic, or spiritual, in their origin. This, I take it, is the fundamental principle of Hahnemann's system. And that it has a most close affinity with the doctrines taught by Swedenborg, even Mr. Wilks' extracts from his writings show conclusively. That this principle is fundamental, appears from the fact, that it lies at the very basis of homœopathic pharmacy and posology. It explodes the notion that there is some morbid matter which causes disease in the body, and therefore discards the old system of drastic purging and sanguineous depletion.

Secondly, Another principle, fundamental to homœopathy, and, as I think, in close affinity with the principles of the New Church, is, That the power of medicaments is dynamic. This principle flows, as a corollary, from the first, and underlies the system of homœopathic triturations and dilutions. None but the Newchurchman can unfold the law on which these operate, however many professed Newchurchmen there may be who laugh at them, or however much they may heap ridicule upon them.

The law, "*similia similibus curantur*," was not an *hypothesis*, invented or assumed by Hahnemann as the basis of his system, but a *fact*, established by most elaborate deduction from the history of medicine. This law is indeed a fundamental principle, but it is not that sole one which Mr. Wilks imagines I esteem it. My theory to explain the operation of this law on New Church grounds may be erroneous or insufficient, still this law is an "inexpugnable fact," which is to be accounted for in some way. For it is a fact, which the honest experience of every sincere seeker of truth will prove to him, that a medicament which excites certain symptoms in a healthful body, will cure similar symptoms in a diseased body. Hahnemann's own theory to explain the operation of this law is, as Dr. Payne very justly observes, not tenable: for it is not true that a medicament produces an artificial disease so as to *counteract* another which is indigenous to the human organism. The true principle of cure is indicated by this passage of Swedenborg's writings, which has been previously quoted both by myself and Dr. Payne,—“All things which bring harm to man are called uses, but *evil* uses, for they are of use to the evil in doing evil, and *they conduce to absorb malignities*,—*thus also to cures*.”

On this passage my whole theory for the operation of homœopathic remedies in *curing* diseases, rests. And I now again bring it forward, as a complete answer to all that Mr. Wilks has advanced from Swedenborg's teachings, to prove that homœopathy casts out devils by Beelzebub, the prince of the devils, because, in its system, “evil is cured, or removed, by the creation of a similar but more inveterate evil, which *absorbs* or destroys the former, so that evil is cast out by evil, according to the doctrine of the Pharisees.” My theory is, not that evil is cast out by evil, but that, in the divine economy, evil is put off to the circumference, and so away from man, that is, is brought into quiescency in the ultimate planes of his being and so in his *infernal* regions, by *deriving* the infernal spirits, or, what is the same, the spheres of their lusts and falsities, flowing forth from hell into what corresponds to them in man's body, from *their correspondents there*, into *similar correspondents* in the *three kingdoms beneath man*. In my view, these correspondents in the animal, vegetable, and mineral kingdoms, are, so to speak, material hells, provided by the Lord in creation for the absorption of those malign influences, which, in man's fall in Adam, or in the celestial church, would have utterly destroyed humanity, if the hells from which they flowed had not been closed. For the Lord, who looks from eternity to eternity, foresaw man's fall and provided for his restitution in the creation of the material universe; and this is the true reason why *swine*, as well as

poisonous medicaments, were created by the Lord, and not by the Devil, as Mr. Wilks maintains.

The Word teaches that "*all* things were created by the Lord, and that for *his* pleasure they are and were created." But Mr. Wilks teaches us that the Lord "does not create swine," nor "does he create any poisonous minerals, or noxious weeds." Well, if the Lord does not create them, who does? To say that these *things* are "the effects of the perversion of his divine order," is to give to man's or devils' perversion of divine order, *creative* power, and so to make man or devil almighty. And if this be a truth, it is certainly a *discovery*, for which the church is indebted to Mr. Wilks. I am at a loss to know how it can be declared "according to Swedenborg." When the infernals flee from "the wrath of the Lamb," and hide themselves from his presence in the dens, caverns, or rocky fastnesses of the mountains, do they create the mountains and rocks, either in the natural or the spiritual world, for themselves to go into? Is not God the sole subsisting substance from which all things in hell as well as in heaven are produced as *substances*? That the form and quality of these substances are perverted in man's infernal regions, or ultimate corporeities, and so in hell, does not in the least *create* them as substantialities. The Lord, as a sun, "shines on the evil and on the good," and so gives substance, form, and life to hell as well as to heaven. And his representative and correspondent sun in the material world, gives substance, form, and life, alike to the poisonous plant and the esculent vegetable. And as all evil is only perverted good, and all falsity is only perverted truth, hence "such substances in nature as are the correspondences of the truths of the faith," are in fact poisons to man, when they are the subjects or objects of infernal influx, so as to become "such substances as correspond to the opposites of these truths." For, in general, truth is a poison to man, when it is separated from good, just as alcohol is a poison, inflaming and corroding the very substance of the human stomach, when it is separated from the grain, in which it is truth united with its corresponding good. In fact, as our church teaches us, truth without good condemns all men to hell. And so the correspondents of truth in material substances may constitute the most active poisons, or things which "bring harm to man," or which are of use to the evil in doing evil. The idea that there are two different and opposite substances and forms, the one created by the influx of good in truth from the Lord, and the other created by the influx of evil in falsity from hell, and that the former as "substances in nature" are to be used by the physician as the Lord's representative on earth in neutralizing the latter as substances in man, or expelling them from him, is entirely a notion, discovery, or invention of the mere natural philosopher, the credit of which is wholly due to his genius.

I know what Swedenborg teaches about *noxious* animals, plants, and minerals not being at first created, or not until they could exist as the correspondents of the hells on earth; but by this I understand that evil forms and qualities could not be produced in the material substances existing from the Lord, in the creation of the natural world

as the outward correspondents and representatives of "the infinite things" which are "distinctly one" in Him, before they existed *in actuality* by the common influx of the Lord's love, wisdom, and life, through the perverted forms and qualities of the hells in the spiritual world. Nothing is clearer from Swedenborg, than that the whole material world, with all of its mineral, vegetable, and animal forms, were created before man; and that man himself was first created a complex *animal* form, with celestial instinct indeed, before he could become first, a spiritual and then a celestial man, according to the divine account of creation in Genesis. "In the beginning he was without form, and void" of all the lineaments of true and good humanity—a mere form of *animal* life. Hence, spiritual and celestial instincts were developed in and through his cerebellum. And how could "the serpent," for instance, "the most subtle of all the beasts of the field," have deceived Eve, and ruined Adam through her, if he had not been created before Adam and Eve? How could the *noxious* serpent have been created *after* Adam and Eve, if the *innocuous* serpent had not been created before them.* To say, then, that swine, and poisonous minerals, and noxious weeds, were not created by the Lord, before man, for man as an infernal spirit to go into the Lord's assumption, glorification, redemption, and salvation of his nature; but that these *things* were created by the hells, "in the perversion of his divine order," for themselves to flow into after such perversion, is to say that gold, and silver, and copper, and lead, and iron, and bituminous or anthracite coal, with their ærial, ethereal, and aural components—all of which are poisonous—now used as medicaments, were not created before man was, nor stored up in the bowels of the earth, for his use or abuse—his good use or evil use, for bringing health or harm to mankind in the perpetually future developments of human life in this mundane sphere. The fact is, that all hell was *in potency* in the very creation of the *material* world. For hell, like idolatry, consists in separating the material world, that is, the goods and truths of the ultimate plane of creation, from the Lord God the Creator *in man*. As Mr. Wilks shows from Swedenborg, poison in the spiritual sense of the Word, is *deceit*, in which good and truth are assumed in the external man, so as to cover up evil and falsity in the internal man, and are there used as means for the attainment of selfish and worldly ends. (See A. C. 9013). By such deceit men "conceal evils under

* May we not presume that the most ancient or celestial church, named Adam, was formed by the regeneration of animal men, as the ancient or spiritual church, named Noah, was? And if so, was there not the same reason, that the provision of animal forms, corresponding to man's unregenerate natural, sensual, and corporeal affections, should be made to antedate the existence or formation of the regenerate man of the church, in the former case, as well as in the latter? Or why was it that the Lord commanded Noah to take unclean animals, such as "wolves, bears, foxes, swine," &c., into the ark together with clean ones? See what Swedenborg teaches on this subject in A. C. 713-721. And whatever might have been the law of order in the most ancient church, is it not clear, from what he here teaches, that *now*, the order of man's regeneration requires that such unclean animals should be created by the Lord antecedently to man's formation as a church and heaven? If so, what force can there be in the argument, that poisonous substances, or their effects on the human organism, cannot *now* be used as absorbents of the lustful spheres of the hells, and so the derivatives of them from man, because these were not *at first* created by the Lord?

truths, that is, bend truths deceitfully to do evil, for they hide poison, as it were, under the teeth [as poisonous serpents do—the rattlesnake, for instance], and thereby kill.” Hence, the Lord stigmatized the Jews as a generation of *vipers*, on account of their hypocrisy. Thus *truth* is turned into poison by hypocrisy or deceit, when it is separated from good in the Lord, and is united with evil in self, or in hell. And just in this way is, and was all that is noxious in the material universe produced. Every corporeal lust of man, and every animal form of that lust is but a perversion of some good affection, which, proceeding from the Lord in creation, produced its correspondent substance and form in the material kosmos; and it was not, and is not possible for an *original* evil or noxious animal to be created from hell. Therefore, I repeat, that not only the noxious animal, plant, or mineral, but hell itself is generated by separating what is good and true in ultimates from what is good and true, that is from the Lord, in internals. So that truths and goods are made poisons in man, and by man. This man does when he immerses his *ends* of life or immortal *powers* in material things. These, as we have said, are the infernal regions—so that an infernal spirit is nothing more nor less than a mere corporeity—a mere corporeal and sensual man, “without God in the [his] world.” Hence, hell could be developed in God’s creation, by man’s turning divine love into self-love, or neighborly love into filthy avarice, just as hell now turns the divine substance and form of the Lord into its horrid scenery in the spiritual world, or into the noxious minerals, plants and animals that correspond to it in the natural world: for sustentation is but continued creation. Therefore, poisons and the hells that correspond to them are as much created by the Lord now, as the whole material world was created by the Lord at first. All that man creates is *evil*, which is neither a substance nor a form, but a *quality* resulting from man’s perversion of God’s substance and God’s form. This, when man determines it to ultimates, by rational determination of will, becomes fixed to eternity, and cannot be destroyed, even by omnipotence *in man*. It is that sin against the Holy Spirit—that perversion of the divine life influent through the heavens, which can be forgiven neither in this world nor in that which is to come. All that the Lord can do is to make it quiescent in ultimates, which he does by bringing it into the fixed or concrete form of matter in the material world, or by man’s excessive indulgence of *ultimate* delights in the spiritual world.

Suppose that by *correspondence* the hells of perverted celestial affections are closed, by the subsidence of the aura, ether, and air of this world, in concrete mineral, and especially metallic forms. For motion corresponds to life—ordinate motion, in erect or healthy forms, to heavenly life, and inordinate motion, in inverted or diseased forms, to hellish life. And in crude matter—even its crystalline forms—the active *principles* of matter, to the *motions* of which in disorderly, or inverted heavenly forms, the activities of infernal lusts correspond, become fixed and *motionless* by combination or concretion of superior or prior component parts. Thus oxygen and nitrogen become fixed in air; oxygen and hydrogen become fixed in water; air and water

become fixed in ice, fluor spar, mineral lime, and all crystalline forms. Thus the hells themselves, or the spheres of their lusts, are brought into quiescence and so "closed" *as to man*. To open them again in man, you must exhibit them by trituration and solution of their fixed correspondent forms in matter, through the medium of the active principles, or higher discrete substances of the material plane, and introduced thereby into the same degrees of those substances in man's material organism. Hence, Dr. Holcombe is right in saying "The most virulent poisons only become so by absorption." "Insoluble substances are entirely inert." Thus mercury in its crude form goes through a man without the slightest incorporation into his physical system. To get it into his system, it must be triturated with lard most thoroughly, and disintegrated by the oxygen of the air. And this is doing in the body precisely what Swedenborg says the Lord does in the spirit. For he declares that, when man originates a specific evil in the natural world, the Lord opens a corresponding hell in the spiritual world. Into this the infernal spirits of men, dying confirmed in that evil, come by natural death. And by the reflex action of these infernal spirits upon what corresponds to them in men still or continuously on earth, men's evils are excited, and life from them produced, so that the Lord, by the various corrective operations of His Divine Providence, may reform them. And we are expressly taught, that the Lord can in no other way reform and regenerate men in freedom. For this reason, infernals are permitted to induce diseases upon infants and good men. It is that hell may draw out of them what corresponds to itself, and thus free them from their inborn and inbred corruptions. Thus the hells are constituted by the divine economy, in their effects on the *maximum hominem*, one vast medicament, or congeries of medicaments, which, by evil uses, "absorb malignities," so as to draw them out of him, and thus "*conduce to cures*" both natural and spiritual.

The above, I fervently believe, is the true New Church view of the subject before us; while the doctrine that the Lord casts out morbid matters from men's bodies by the expelling or counteracting efficacy of the contrary healthful substances that correspond in nature to the truths of faith and goods of love, is founded upon the Old Church notion that the Lord casts devils out of man and into hell by his truth and good as opposites of their *falsity* and evil, and this to punish them for their sins. The Old Church has indeed authority for its notion in the mere letter of the Word, which, written according to appearances in the natural mind, represents the Lord as angry with the wicked, and casting them into hell to punish them; nay, it represents the saints in heaven as witnessing with satisfaction the smoke of the torment of the damned rising with their groans of agony from out the bottomless pit! But we of the New Church now know that it is just as fallacious to found the allopathic and chrono-thermal doctrine of cure on these appearances of truth in the letter of the Word, as it is to found a system of astronomy on the appearance that the sun and stars revolve around this earth as their centre. Hell is not founded in divine retributive justice, but in divine saving mercy. Infernal spirits

are not commissioned to induce diseases in men's bodies to *punish or afflict* them for their sins, but to *cure* them of their maladies. The hells in the spiritual world, and poisonous matters corresponding to them in the natural world are not created by the infernals for themselves, but are provided by the Lord in mercy to them, to save them from the torturing effects of his unveiled presence—coming, as they think, “to *torment* them before their time.”

I have neither the time nor the space here to rebut Mr. Wilks' quotations of Swedenborg's writings, by presenting, as I can easily do, other passages in thorough confutation of his argument from them. I will barely remark, that the prevailing error of his article now before me is an attempt to prove, that “in reality there is not the least agreement between [my] theory [of homœopathic cures] and the truths of the New Church,” by *doctrine drawn from the spiritual sense of the Word*, instead of from its literal sense. Of this his whole article gives *prima facie* evidence to the merest inspection of it. Whereas my reader need not be informed that, according to Swedenborg, this Word is in its fullness, sanctity and power, in the letter—that all doctrine is to be drawn from the letter and confirmed thereby—and that true doctrine drawn from the letter, by those who are in illustration from the Lord, is the internal sense of the Word in a complex form.

Mr. Wilks begins with the assertion that “diseases of the body correspond to the evils and falses of the mind, and are produced by them.” This—which, as a most general postulate, is not disputed—he proves by two short extracts from the Arcana Cœlestia. They could and would be advanced by myself, with several others still more express and pertinent, to prove the affinity of what I regard as the fundamental principle of homœopathy with the doctrine of Swedenborg on the same subject—namely, that all diseases are dynamic or spiritual in their origin.

Next, Mr. Wilks argues, first, that “the curing of natural diseases corresponds to, and is representative of, the healing of spiritual maladies or regeneration;” and, secondly, that “spiritual diseases are healed by the Lord as the divine physician, therefore physicians on earth in the cure of bodily diseases are representative of him, as magistrates and ministers of the Word are representative of him in their respective offices.” Neither of these positions is proved, to my mind, in the scope which Mr. Wilks gives to them, by the passages from Swedenborg which he advances to sustain them.

In regard to the first position, it is only true to my mind, or shown to be so by the extracts, so far as it relates to the curing of natural diseases by the Lord. It is not true, except in a most general or common way, as it relates to the curing of natural or physical diseases, in the administration of “natural means,” by the professors and practitioners of medicine as a natural science. This Swedenborg does not teach, it is only the *argument* of Mr. Wilks, by inference from what he teaches respecting the signification of the Lord's sayings and doings—all of which he tells us, were representative and significative for the purpose of making divine truth flesh, or bring-

ing the Word into ultimates—in unfolding the spiritual sense of the Word.

The same remark applies to the second position. For, although Swedenborg does teach that all kings, and all priests, whosoever they are, or whatsoever may be their personal quality as men, do, even in the present day, represent the Lord by virtue of their regal and sacerdotal offices, which are still holy representative functions,—he nowhere, either expressly or indirectly, teaches that all natural physicians, whosoever they may be, or whatsoever may be their quality, represent the Lord, and his work of reforming and regenerating men, by virtue of their representing him as the Great Physician, administering balm in Gilead. Yet it is essential to any cogency in Mr. Wilks' argument that Swedenborg should as expressly teach the latter as he does the former. It does not follow that physicians now and in all ages must of *necessity* represent the Lord, because "the physicians of Egypt were thus representative of him." This is true of kings and priests in the present day, because these functionaries are among "representatives still existing." But in Egypt, under the noahic dispensation, the priests were the physicians by virtue of the spiritual correspondence of their healing arts. They healed natural diseases precisely as the Lord and his apostles did, namely, by representatives of spiritual and divine things in ultimates. But these representatives are not now extant, except as the magical rites into which the representatives of the noahic dispensation were turned by the Magi who flourished in its consummation. These magical rites were propagated in western Europe by the Gypsies, and are now employed in healing diseases by astrology, soothsaying, necromancy, conjuration, &c. I believe too, that animal magnetism, as a curative remedy has been handed down to us from the same source. If I mistake not, the monuments of Egypt have furnished evidence to modern explorers of her antiquities, that the science of animal magnetism was known and practised by the Egyptian priests. And I have no doubt that Mesmer found it in the works of the Arabic physicians, which he deeply studied. But it is not allowed to Christians to use magical rites or the science founded on them, just as it was not allowed to members of the Abrahamic church to worship in groves or to form to themselves even representative similitudes of Jehovah as their God. Hence the Lord in his Word, warns his disciples against witches, and that Word, in the ministry of his apostles, destroyed both the books and the power of sorcerers (See Acts xvi. 16–18; xix. 18–20). Hence physicians are not among representatives existing in the present day; and, therefore, Mr. Wilks' argument from this position is groundless.

Mr. Wilks might as well argue, because Joshua and his army fighting with the Amalekites in Moses' time, represented the Lord and his combats with the infernal hosts in man's regeneration, therefore, all generals and armies must now and in all ages, of necessity be representative of him by the same correspondence. I believe that military officers, as well as natural physicians, do represent the Lord in a most general correspondence with his providence in healing man's spiritual maladies and fighting his spiritual foes; but not in that particular

correspondence which exists in the official ministrations of kings and priests. I believe that physicians are now strictly and exclusively natural functionaries, receiving their light by *common* influx from the Lord, and not by that *particular* or *special* influx of his Holy Spirit which flows into the representative or spiritual functionaries of his Word. Otherwise, physicians would be spiritual functionaries, and the healing of diseases would be a gift of an officer of the church, as it was the gift of the Lord's apostles and disciples in the establishment of the first Christian church, corresponding directly to the Lord's internal healing of spiritual diseases. And for the same reason, it would have been Swedenborg's province, as a spiritual philosopher, to have revealed from heaven the true science or system of medicine as a natural correspondent of the Lord's healing of spiritual diseases, instead of leaving it to Hahnemann, or some other natural philosopher, the task of founding such science or system on the experience of natural phenomena.

"The natural principle appertaining to man, if it was separated from a spiritual principle, would be separated from all cause of existence; thus also from every principle of life. *Nevertheless this is no hindrance to man's being healed naturally*, for the Divine Providence concurs with such means of healing."—A. C. 5713.

In this passage Swedenborg is showing that all the infernals induce diseases, because heaven, as the grand man, contains all things in connection and safety, whereas hell, as being in the opposite principle, destroys and rends all things asunder, so that when its infernals are applied to man, they induce diseases, and at length bring on death. Hence the internal and most effectual way of curing diseases in the external man, is by removing the evils to which they correspond in the internal man, which the Lord does by reformation and regeneration. Nevertheless, this internal way is no hindrance to man's being healed by the external way of natural science. And, therefore, according to Swedenborg, the practitioner of medicine as a natural science, is an indirect representative and correspondent of the Lord's divine providence in healing diseases externally, and not the direct representative and correspondent of his healing diseases internally as the Great Physician of sin-sick souls.

The same thing is indicated by Mark v. 25-34, where the woman who had an issue of blood for twelve years, was cured by the internal way of virtue from the Lord flowing into her through the hem of his garments and operative by her faith in him, after the skill of the "many physicians"—allopathic ones, doubtless, for she "had suffered many things of them," and "spent all she had," in buying their services—had failed to make her better, but had, most characteristically, caused her "rather to grow worse." Here we see that the natural physicians did *not* represent and correspond to the Lord as the healer of spiritual diseases, as they should have done, if, as Mr. Wilks assumes, "physicians, now and in *all* ages, must of necessity be representative of him by the same correspondence as the physicians in Egypt" were. For, if they thus represented him, "as magistrates and

ministers of the Word do in their respective offices," their official ministrations would not have been rendered abortive by their being bad men, or by their practising on false medical principles, so that the Lord's divine providence could not concur with them and their prescriptions as "natural means of healing."

Mr. Wilks next proceeds to argue, from the spiritual sense of the natural correspondence or signification of medicine in the Word, that the medicaments which the natural physician is to use as the natural means of curing the diseases of man's body, a correspondence with the Lord's operation as the spiritual physician in curing the diseases of his soul, are not poisons, corresponding to hell, but those substances in nature which correspond to the truths of faith and goods of charity in heaven. Now this, I contend, is drawing doctrine from the spiritual sense of the Word, and not from its letter. For it is taking the spiritual signification of passages of the Word which do not teach anything in their literal sense respecting the laws and practicings of medicine as a natural science. The strongest passage which Mr. Wilks quotes in proof of his positions, is that from A. C. 6502, where Swedenborg is explaining the purely representative allegory of the new Temple, in Ezekiel xlvii. 12. Of course the Word in the letter of this allegory is not teaching anything about the curing of natural diseases. It is only treating of the curing of spiritual maladies. Consequently, it only teaches what "*medicine signifies*" in the letter of the Word, and not what *medicine is* in the material plane of existence; and, therefore, has no reference whatever to those evil uses which the things that "bring harm to man" effect in "doing evil" so as to "absorb malignities" and thus "conduce to cures" naturally. And Mr. Wilks' trying to uphold the chrono-thermal theory, or put down the homœopathic, by this explication of the spiritual sense of Ezekiel, verifies what Swedenborg says, that, when men draw doctrine from that sense, they use and even frame correspondences to confirm the notions of self-derived intelligence.

Now all I can further do is, to ask Mr. Wilks what are the *facts*? In the allopathic, chrono-thermal, eclectic, and homœopathic systems, what are in fact the medicaments used in the cure of diseases? Are they not mostly poisons? And is that almost universal allopathic remedy—mercury, calomel—the substance which most generally corresponds to the truths of faith in healing man's spiritual sicknesses? Are the very minute doses of the chrono-thermal system prescriptions of such substances? In the hydropathic system, water, as the correspondent of natural truth, is seemingly such a substance: but there are certain specific states of the human or the animal organism, in which cold water acts as a poison. For instance, it produces salivation in a body under the effects of calomel, and horrid convulsions in one affected with hydrophobia. What then is the universal fact? Is it not that all the substances which correspond in matter to the truths of faith and the goods of charity are articles of *food* suited to *nourish* man's body in *health*, not to *physic* it in *sickness*? Is it not, as Swedenborg teaches, that all medicaments which do conduce to cures are things; that "bring harm to man," and therefore are noxious mat-

ters—poisons—“such substances as correspond to the opposites of the truths of faith,” that is, to those truths perverted, by being separated from charity in the internal, and united with self-love there, so as to patronize evil by external semblance of truth and good which are deceptions and so spiritual poisons? If, then, this is the fact, should not Mr. Wilks try, as I do, to explain it by the doctrine of the church which is the internal sense of the Word drawn from its letter by Swedenborg, especially illuminated by the Lord for that purpose, instead of *reasoning* and *proving* from that sense that this is not and cannot be the fact?

If I had time and space for it, I would here deduce from the letter of the Word, the teachings of Swedenborg, and the awards of common sense, proof of the most irrefragable kind that “*similia similibus*” is the true law of cure. But I can only propound to Mr. Wilks a few more questions. Why did the Lord, when the armies of the Assyrians were about to overwhelm the children of Judah, so often defeat them, not by the hostile assaults of Judah’s opposing forces, but by turning the arms of their own tribes upon one another and destroying their whole army by intestine warfare? Is this an exemplification and proof of the law—“*Contraria contrariis*?” “The powers that be are ordained of God”—why then does the Lord, in governing men civilly, use selfish men for statesmen as consulting better for the common good, than spiritual or celestial men could do in the present evil state of the world? What is the ground of the adage—“Set a thief to catch a thief?” And is not the fact that Fouché, in the government of the French by Napoleon, was the greatest rogue in all France, and yet the best superintendent of police that that or any other government ever possessed, a most striking political proof of the law—“*Similia similibus curantur*?” I might multiply these questions almost *ad infinitum*. But enough.*

To Mr. Wilks’ still further argument, that the natural cure of diseases corresponds to the Lord’s temptation combats, whereby he fights for man against the infernal hosts, and so remands them to hell as to

* Within a few days, my eyes have glanced on the following verse, in a small book recently published by the American Sunday School Union—

“In Dothan’s valleys lone
Their mingled flocks ten shepherd brethren feed;
And in the midst is one
Whom their unnatural hate hath doomed to bleed:
But sin hath sin withstood,
And by the thirst for gold is quenched the thirst for blood.”

Does not the last complet of this verse afford a striking proof from common sense, as well as from the fact in the Word which is illustrated, of the truth of the homœopathic theory? Quenching of the thirst for blood by the thirst for gold, is precisely what is signified by demons going out of man into the herd of swine, and by the swine, in consequence, running violently down a steep place and being choked in the sea. The more malignant internal evil is absorbed and surfeited by the gross ultimate delights of the more corporeal lusts. In the same way the more malignant internal evils are made impotent by drunkenness, in which the man is sunk below the brute. How direfully calamitous would be the consequences of the invariable union of the most malignant internal evils with the acute ratiocinations of an always clear, well informed, and rational intellect! Is it not then in profound mercy to mankind, that hells for drunkards are permitted by the Lord to exist?

free him from their malignant influence—or, that “angels, in the spiritual combat of temptation in the mind of man, to which corresponds the conflict between health and disease in the body, conquer infernal spirits by the opposition of their heavenly sphere to the infernal power which seeks to draw man to hell!”—or, that “in like manner, by opposite principles, which, in nature, correspond to the truths of faith that heal our spiritual maladies, must the diseases of the body, corresponding to the lusts of the unregenerate mind, be resisted, and overcome, and their power to injure in man destroyed”—to this argument I rejoin, that it rests wholly on a *grand mistake of Mr. Wilks*, and not at all on any thing which is any where taught by Swedenborg. The great fallacy involved in this argument is, that the conflict between health and disease in the body corresponds to the spiritual conflict of temptation in the mind. If this were so, then the Lord, who underwent severer and more plenary temptations than any man, receiving assaults from all the hells and conquering and subjugating all—must, by correspondence, have had the most diseased and sickliest body. But there is no evidence that his body was at all diseased. Still further, if this were so, those men who are most highly regenerated by spiritual temptations would, by correspondence, be tried by the deepest and severest bodily diseases; and regeneration could be most effectually wrought by the Lord in the most diseased body; which is manifestly not true, because a man cannot be regenerated in sickness, or at the point of death, at all. In fact, the sphere of temptation combat is that by which the Lord *defends the healthy body* from the sphere of “hell, which, being in the principle opposite to heaven,” sends forth a complex sphere of all diseases, and strives to “destroy and rend all things asunder” in man; and not that by which he *expels* infernal spirits from the *diseased body*. A single truth taught by Swedenborg will show this. He says that the members of the consummated church cannot undergo spiritual temptations; for they would inevitably fall in them. Only the members of the new, true, and living church can suffer, endure, and be perfected by such combats. The member of the Old Church only suffers natural anxieties, which he mistakes for spiritual temptations. Hence, if “the conflict between health and disease in the body corresponds to the spiritual combat of temptation in the mind of man,” as Mr. Wilks maintains, then the members of the Old Church must be subjected to the mildest bodily diseases, and the members of the New Church to the most virulent ones, which is a conclusion sufficiently contrary to all manifest experience to demonstrate the fallacy and falsity of Mr. Wilks’ position by the *reductio ad absurdum*.

But, finally, admitting that natural diseases correspond to spiritual diseases and are produced by them; so that the natural diseases which afflict our common humanity now, are the correspondents of the evils and falsities which prevail in the consummated church; and as the church is cleansed “with this washing of water by the Word,” so bodily diseases are cured by the administration of those substances in the natural world which correspond to the truths of faith that cure spiritual maladies in the spiritual world; still I maintain that, in this

case, the cure or cleansing is effected by the operation of the law, "*similia similibus*;" for the truths in this case are more or less *fallacies*, *accommodated* to the evils and errors in which the fallen church is principled, and are not the *real* truths which are the diametric opposites of them. In proof of this take the following extract from Swedenborg :

"Whilst man is regenerating, he is let into combats against falses, and in this case he is kept by the Lord in truths, but in *that truth which he has persuaded himself to be truth*, and from *this truth combat is waged against the false*. Combat may be waged even from *truth not genuine*, provided it be such that by any means it can be conjoined with good; and it is conjoined with good by innocence (unconsciousness of sin), for innocence is the medium of conjunction. Hence it is that they within the church may be regenerated by *means of any doctrine whatsoever*, but they especially who are in genuine truths."—(A. C. 6765.)

I cannot pursue this subject. My space is more than exhausted. But I think I have sufficiently shown from Swedenborg, that the Lord, in accepting falsities as truths, and regenerating those within the church by means of any doctrine whatsoever, even, as he shows in another place, by the doctrine of faith alone,—and in combatting man's falsities by truths not genuine, does cure man's spiritual maladies, not by the conflict of *opposite* principles, but by that of *assimilated* principles, and so establishes the law of "*similia similibus curantur*."

R. DE CHAMPS.
Philadelphia, Jan. 6, 1861.

ARTICLE II.

THE HIERARCHICAL TENDENCIES OF THE GENERAL CONVENTION.

No. II.

As further evidence that the General Convention is constituted upon the principle or idea of superintendency and control, or, to quote the language of the Repository, "is built upon a basis of government instead of use," I would appeal to its published proceedings for the last fifteen years, and to the experience of those who have attended its annual meetings. Its journals show how busy the Convention has been, in grading the ministry, and defining the duties of each grade, in making, altering, and amending "Rules of Order,"—rules, designed not merely for its own government, but for the government of those smaller divisions of the Church under its superintendence and control. And all who have attended its annual meetings know full well what a large portion of the time has been consumed in legislation, and in the discussion of the most useless and frivolous questions growing out of its own organization, or arising under some proposed amendment or abridgment of its cumbersome heap of rules. All know that the Convention's Rules of Order have been committed

and re-committed, considered and re-considered, revised and re-revised, time and again, and discussed with such zeal and earnestness as if the making and amending of rules were the chief business of the Convention, and as if the welfare and very existence of the New Church in our country were suspended upon these same "Rules." I think not many impartial persons could have attended these annual meetings, and witnessed the time consumed, and the zeal manifested in mere legislative enactments having not the remotest bearing upon the propagation of New Church truth and life, without coming to the conclusion that our Convention "is not, in its constitution, an organ of use, but an engine of government."

I will adduce one other piece of evidence in support of the positions of the Repository, and illustrative of the aims and tendencies of the General Convention; and there are some features about it so remarkable and striking, as will, I think, justify my entering somewhat into detail. I refer to the application of the Ohio Association of the New Church for admission into the General Convention, and the subsequent course pursued by the Convention in relation thereto. This application was made more than two years ago, accompanied by a copy of the Constitution of this Association. But, in this Constitution, nothing is said about the trine in the ministry, nor the particular manner in which the societies belonging to the Association shall be instituted and organized, or how members shall be admitted into societies. The Constitution is brief and simple, embodying only those provisions which are necessary to enable the Body to perform, in the most efficient manner, such plain and obvious uses as lie within its reach and power. But the Ohio Association, fearing, or, it may be, suspecting, the hierarchical tendencies of the General Convention, was careful to interpose, in its request to unite with that Body, this distinct reservation, viz., that the Association should be left in perfect freedom to *govern itself*, in its own way, and not *be governed* by the Convention; or, to quote the language of the Resolution adopted by the Association on that subject—"That this Association be left in perfect freedom to adopt such rules and regulations in regard to its ministry, and such a form of ecclesiastical government, as may seem to us consistent with the doctrines of the New Church, and best adapted to our wants, and to the uses we have to perform." And the Committee who were authorized to present the request of the Association to the Convention, after quoting the language of this Resolution, in their communication to that Body, say, "We must insist upon these conditions, brethren: 1st, because we believe there must be variety in the forms of church government on earth, as we are taught there is variety in heaven; and 2d, because we think each section of the Church understands its own wants best, and is, therefore, able to legislate best for itself. We think it right that the Ohio Association, and every other State Association of the New Church, should be left free to make laws for itself; because we think it knows better than the General Convention or any other Body can tell it, how to govern itself, and what rules are best suited to its wants." And the Committee further express the belief that any dif-

ference of opinion that may exist between their Association and other associated Bodies forming the General Convention, respecting the ministry, the organization, external order, government, &c., of Societies, "need not be any obstacle to our acting together in the same organization, and mutually strengthening and aiding each other in advancing those great and permanent interests of the Church," which they presume it is "the *primary* object of the Convention to promote."

Here, now, is a question for the Convention to decide, and one which cannot very decently be staved off. It is bound to say *aye* or *nay* to the request of the Ohio Association. And in this question is involved another of considerable magnitude. Its settlement must settle the question as to what the Convention regards as the *primary* object and aim of its existence. Of course it was seen by the brethren in Ohio that it would ultimately prove a test-question, not only as to the tendencies of the Convention, but as to the *determination* of those whose counsels prevailed therein. And so it has proved.

This application of the Ohio Association for membership, because of the *conditions*—the specific declaration of *reserved rights*—accompanying it, drew out a long and animated debate in the Convention. The motion to grant the request unconditionally met with strong opposition from some members, especially from the Boston delegation and from a member of that Society who was not a delegate. But after a lengthy discussion it became evident that a majority were decidedly in favor of admitting the Ohio Association upon her own terms. It was clear that the High Church party were in the minority. In this state of things, and before the vote on the question is taken, a compromise is suggested. A member of the Boston Society who was opposed to the unconditional admission of the Ohio Association, quietly proposes to some on the other side of the question, that, if they would not vote for a full but only for a partial admission of Ohio, he would immediately offer and advocate the passage of the following Resolution :

"*Resolved*, That the application of the Ohio Association, and the report thereon of the Committee to which the same was referred, together with the resolution just passed, be now referred to a Committee of three clergymen and four laymen, who shall take into consideration our Rules and Recommendations, and correspond with the Ohio Association, or with individuals on their behalf, and with other bodies of the Church in this country, with the view of arranging the reception of that Association into this Convention on grounds satisfactory to that Association, and, as far as may be found proper, common to all the Associations and other bodies of the New Church, which are or shall become members of this Convention, and that this Committee may sit during the recess, and report to the Convention at its next annual meeting."

This proposition was readily agreed to, as it clearly pointed towards the very goal at which the liberal or Low Church party were aiming. Whereupon the Resolution admitting the Ohio Association to a partial membership was agreed to "without a dissenting voice;" and immediately upon its adoption the compromise Resolution just quoted was offered and passed *nem con*.

Now all this looked very well, and was quite satisfactory to the Ohio Association. Taken in connection with the Rev. Mr. Carl's suggestions which were adopted towards the close of that Convention, and which breathe a liberal spirit, one could not well avoid the conclusion that the Convention desired for itself a broader platform—one which would embrace variously constituted New Church Bodies in our country, and thus make itself General in *reality* as well as in *name*—that it desired this, and would labor for its attainment. And have no doubt that such was the feeling of a very large majority of the brethren then and there present; and I know that the prospect of such a change in the platform of the Convention as this compromise resolution *seemed* to contemplate, was matter of congratulation and rejoicing to the Church throughout the country. But subsequent events render it but too evident that there were those who voted for this Resolution, who at heart were utterly opposed to its obvious spirit and intent—men who never *meant* that the platform of the Convention should be made broad enough to receive the Ohio Association as presently constituted, *if they could possibly prevent it*. For mark what followed.

At the very meeting of the Convention in which Ohio applied for admission, and *after* her application and the *conditions* thereto appended were known, a member of the Boston Society offered a Resolution which contemplated a change in the then existing mode of representation. (See No. 42 of Journal for 1848.) This Resolution was not acted on at that Convention, but was referred to the Committee of Laymen. Accordingly the subject came up for action at the next meeting of the Convention (1849,) and the Committee of Laymen, whose chairman, as the Report shows, was a member of the Boston Society, reported such a recommendation as to the mode of representation in the Convention, as, if adopted, would have given to Boston the next year 10 delegates instead of 3, which she had previously had, and which nearly every other Society in the country would have had still, because numbering less than 50 members. This recommendation, in a slightly modified form, such as would ensure to Boston 7 delegates, while a great majority of the other Societies would have but 2, and 3, and only one or two 4, finally passed the Convention, although its passage was opposed by some of the delegates from the West, as being ill-timed, and although the delay of action thereon until the question concerning a new Constitution then pending before the Convention was settled, was strongly urged. Notwithstanding this, and notwithstanding every feeling of kindness, courtesy and generosity towards the Church at the West would seem to have dictated delay under the circumstances, and notwithstanding the Boston delegates were generally *so much* in favor of postponing action upon all questions where there is not entire unanimity, it is a little remarkable that the original mover of the Resolution to change the representation in the Convention, was, in this particular instance, very anxious that *immediate* action should be had. The reason of this, as well as of his offering the Resolution on the subject the year before, may perhaps appear from the sequel.

To return now to the Committee appointed under the compromise Resolution of 1848. What did this Committee do, and what did the Convention do? Did they do any thing by way of redeeming the pledge which was virtually given by that Body in the passage of the Resolution under which this Committee were appointed? Any thing towards carrying out the obvious spirit and intent of that Resolution? Anything "with the view of arranging the reception of the Ohio Association into the Convention upon grounds satisfactory to that Association?" Nothing of the sort. So far from it, the spirit and even the letter of the Resolution seem to have been quite forgotten, or, if remembered, totally disregarded. From the moment this compromise Resolution was adopted, and even when it began to be talked of, that particular section and society of the Church in which the Resolution originated, set itself industriously at work to defeat the very end which it so plainly appeared *on its face* to be the object of this Resolution to accomplish. Late in that conventional year, the Committee did, it is true, send to an individual belonging to the Ohio Association a copy of their Report containing the amendments to the Rules of Order which they had agreed to recommend and did recommend to the Convention of 1849. This was all the "correspondence" on the subject held by that Committee with the Ohio Association. Nor did the Committee in their letter ask, nor has the Convention since the time of their appointment asked, whether the proposed "amendments" were "satisfactory" to this Association. The course pursued has been such as to show that they cared not a straw about arranging a platform upon which the Ohio Association might be received into fellowship with her present Constitution. For as soon as the High Church party, by a change in the mode of representation which they themselves proposed and finally succeeded in bringing about, had got the power into their own hands, mark how they wielded it. What utter disregard did they show of the clearly expressed wishes, not only of Ohio, but of the Church at the West generally!

Although the opinion of the Ohio Association respecting the proposed "amendments" to the Rules of Order was never asked, she expressed it, nevertheless, in a formal vote, which was forwarded to the Convention in 1849. She declared herself "fully satisfied with the principles given in the Preamble as the basis of the Constitution," or proposed amendments to the Rules of Order, but asked or suggested "that all details of form relating to the ministry, &c., (should) be left to the several State Associations." Her wishes on the subject were more definitely expressed in the rough draft of a Constitution which her delegates offered as a substitute for the amended Rules reported by the Convention's Committee. No action was had at this Convention either upon the amended Rules or the Substitute offered by the Ohio delegation. It was urged that the subject had not been sufficiently considered by the different sections of the Church—members were not prepared to act upon the question, &c., &c. But the "amendments" and the Substitute were printed with the Journal, and to be taken up at the next meeting of the Convention. At this meeting (June, 1850), the Convention was ready—*fully prepared to act on*

this question. And a glance at the list of ministers and delegates present at this Convention will show not only *why* it was so fully prepared but *why* the vote on the question of a new Constitution came to be what we find it. It will also show it to be a singular misnomer, I think, to call this Convention a *General* Convention of the New Church in this country.

We find on turning to the Journal that there were present at this Convention 53 members in all—ministers and delegates—and 26 of these were from Massachusetts. Boston was there with her seven delegates—fully represented according to the new mode of representation; and every other society in Massachusetts, except two, was fully represented; and those two lacked only one delegate each of a full representation. This is quite note-worthy, especially as Massachusetts had never on any former occasion sent more than *half* that number when the Convention met in the city of New York. Three years before when the Convention was held at that place, we find but *nine* members from Massachusetts, including ministers and delegates—which was less than one third the number she was then entitled to. Was this unusually large representation from that State at the last meeting a mere thing of accident? Taken in connection with other circumstances, does it not prove that there was, from the outset, a settled and deliberate purpose of the Church in that quarter to frustrate the hopes and wishes of those who desired a more liberal platform for the Convention, and one that should aim less at *governing*, and more at the performance of *uses*? And as if not satisfied with her twenty-six delegates—not sure that this number would secure her all the power in the Convention which she desired, Massachusetts goes prepared with seven more delegates to represent her *as an Association* after the representation from her societies is full. For in the report from that Association it is said, “The Association having learned that it was understood in some quarters, that Associations were entitled to representation in the General Convention under the alterations made in the Rules of Order last year, made provision at its last meeting, May 9, to be represented at this meeting of the Convention, provided it should be decided that it was entitled to it.” We wonder in *what* “quarters” such an anomaly as this double representation could have been talked of, or thought of. From anything that appears upon the face of the Journal, Massachusetts was as clearly entitled to this anomalous double representation years before, as she was last year. But I suppose she had never before learned that it was so “understood in some quarters.”

I say, then, that the last Convention was not a *General*, but a *Massachusetts* Convention; and as the Boston Society has for years taken the lead of the other societies in that State in all ecclesiastical matters, it was virtually a *Boston* Convention. And when this is considered, we cease to wonder that the Convention voted just as it did on the question of a new Constitution. Massachusetts—Boston in particular—wants no new Constitution. She wants the Convention to remain just what it is, and what Boston has made it, as to its aims and tendencies. Accordingly this Boston Convention voted down

the amended Rules of Order reported by a Committee the year before—*voted down* the Constitution offered as a substitute by the Ohio delegation, and voted to stand upon its old platform—declared its preference for those old Rules of Order, which have been a bone of contention ever since they were adopted; which have produced more disturbance in the Church than all other causes put together; which have not within them the element of stability and cannot give stability to the Convention; which are liable to be changed and are changed every year, not to suit the needs of the Church, but the whims and fancies of those who happen to be delegates for that year; which are cumbersome and inconvenient enough on account of their needless details; which to alter and amend has consumed so much of the time of the Convention, that one might be excused for thinking that this is deemed the principal business of that body—a duty paramount to all others. And when it is considered that the compromise Resolution of 1848 was offered and adopted with the *professed* desire to form a new platform more agreeable to the wants and wishes of the Church at the West, the vote of the last Convention against any such new platform is the most remarkable, because it was against the clearly expressed wishes of every section of the Western Church. The Ohio Association asked most respectfully—for “a Constitution, or common platform whereon the whole Church in our country may stand and act”—a “Constitution, brief and simple in its form, liberal in its provisions, aiming only at the performance of general uses and not at any particular ecclesiastical polity, and embodying only those things which intelligent receivers of the Heavenly Doctrines generally acknowledge to be essential to the existence and efficiency of such a body—a Constitution, in short, resembling in its main features the one offered by the Ohio delegation to the Convention last year.” And in asking for such a Constitution, the Ohio Association were perfectly unanimous; and the Resolution containing this extract was forwarded to the Convention by the Corresponding Secretary. And a similar voice is heard also from Illinois, Michigan and Northern Indiana. The Rev. J. R. Hibbard of Chicago writes the Convention, “I think the Illinois Association, as well as myself, still favor the Triennial Conference or Convention:—one based on the *General doctrines of Charity and Faith*;—one in which *the whole church* can unite as brethren in doing the works of Charity belonging to the Lord’s True Church on earth;”—the very thing desired and aimed at by the Church in Ohio. And the Corresponding Secretary of the Illinois Association, after saying that their views in general had been expressed in Mr. Hibbard’s communication says: “But I will add that the more simple the Constitution, and the less of apparent restraint about it, the more acceptable would it be to us.” And the Michigan and Northern Indiana Association, after duly considering the subject of the changes which the Rev. Mr. Carll’s suggestions, as well as the Compromise Resolution of 1848, seemed to contemplate:

“*Resolved*, That this Association views the changes therein contemplated with approbation, and hopes that a general concurrence may warrant their adoption.”

And the Corresponding Secretary of this Association writes the Convention thus: "A strong and increasing conviction obtains in this Association, that the new Constitution should be exceedingly simple and very general in its provisions, leaving to the several Associations *all* legislation upon subjects which can conveniently be brought within their jurisdiction. . . . We shall experience feelings of disappointment, if the new Constitution confers upon the body it constitutes as large powers as those possessed by the present body; for we believe that the possession and frequent exercise of such powers by a Convention must lead to the love of *ruling* in spiritual things in its members and officers; than which no evil can be more disastrous to them, or more destructive to the peace of Jerusalem."

Such we find to be the remarkable unanimity of the Church at the West on the subject of a new Constitution. Was I wrong, then, in saying that the action of the Massachusetts or Boston Convention on this subject at its last meeting, evinced an utter disregard for the wishes and feelings of the entire body of the Western Church, as well as of its own professions and virtual pledge contained in the compromise Resolution of 1848?

But mark with what subtle ingenuity the noose is now slipped around the neck of Ohio! After showing the most entire disregard for her wishes, and at the moment when her hopes are frustrated, she is by an ingenious *trick*—for it certainly merits no milder designation—made to confess her entire acquiescence in, and full satisfaction with, all that had been done. Taking advantage of a Resolution adopted by the Ohio Association at its last annual meeting under the promptings of kindness and courtesy, and because two or three individuals desired its adoption,—a Resolution in which the Association expressed its confidence "in the wisdom of the General Convention" touching the formation of a new Constitution, the Convention proceeds to declare "this Resolution as expressing the willingness of the Ohio Association to be regarded as a full member of this body, on the same grounds on which other Associations stand, and maintaining the same relations to the General Convention;" and accordingly votes the Association into full communion. Where was the delegate from Ohio when this very singular resolution was adopted? Did he not tell the Convention that its inference from the courteous resolution of the Association was forced and unauthorized? That *facts* would by no means justify such an inference? That the Ohio Association stood now, as she did two years before, upon her *reserved rights*? That she had no desire whatever to be in full membership with the General Convention, if she can be admitted only upon condition of relinquishing all jurisdiction over ecclesiastical matters within her own limits—surrendering to the Convention her right to organize and govern herself in her own way? The delegate from Ohio knew this full well, for he was present when the matter was discussed in the Association. He knew that the Association, by a very large majority, would prefer to separate entirely from the Convention, rather than surrender her sovereignty and come under the absolute jurisdiction of that Body, or rather than unite with the Convention upon its own terms, and with

its present "Rules of Order" for the platform. And if he failed to state this fully and distinctly to the Convention, and to remonstrate against the passage of the Resolution in question, and especially if he connived at the trick by which Ohio is dragged into the Convention upon the Convention's present platform, then he was false alike to the interests of the Convention and the Ohio Association. He suffered that to be done, or connived at the doing of that, which, however congenial it might have been to his own feelings, he must have known would be very unsatisfactory and displeasing to the Association, and would be likely to cause difficulty to it and to the Convention.

But we shall see whether the Ohio Association will remain in connection with the Convention upon the terms dictated, now that she has been smuggled in and acknowledged "as fully entitled to all the rights and privileges" of other Associations. We shall see whether she will proceed to grade her ministry and organize herself agreeably to the Rules of the Convention, and allow the Convention to make laws for her and provide for their administration, or whether she will act her own pleasure in these respects, and continue to make her own laws and govern herself in her own way, as heretofore. Yes, we shall see.

One thing further and I have done. The Ohio Association extended to the Convention at its last meeting a polite invitation to hold its next session in Cincinnati. For more than twenty years—ever since its organization—the Convention has met alternately in Boston, New York and Philadelphia, and never once West of the Alleghany mountains. One would naturally suppose therefore that our brethren at the East would have been right glad of an occasion to visit their brethren at the West, to look for once, at least, upon this wide-spreading and fertile region, to mingle their sympathies and exchange warm greetings upon Western soil. One would suppose that, after having met for more than twenty years in succession in Eastern cities, an invitation to meet for once at the West, would have been hailed with joy by all our Eastern brethren, and that it would have been accepted with the same hearty good will with which it was extended. And if their affection for their Western brethren, and their desire to look for once upon our Western prairies, woods and waters, were insufficient to draw them over the mountains, one would suppose that a sense of common politeness as well as of justice to the Western Church would have prompted them to accept this invitation from Ohio. But how was this invitation treated? The Journal says, "The following was offered by Mr. Caleb Reed, and adopted:"

"*Resolved*, That the Convention appreciates the kindness of their brethren in Ohio, in extending an invitation that their next meeting be held in Ohio; but they feel obliged to decline the same on account of the inconvenience of holding a session at a place so far removed from the residence of the great body of the members."

This, then, is the way the first invitation to the Convention to meet at the West, is treated by our Eastern brethren; and this, too, after the Convention has held its sessions for more than twenty consecu-

tive years in Eastern cities, and although the entire Western New Church is claimed as belonging to it. And it is worthy of remark that the mover of the above Resolution is the same who moved the Resolution voting down all of a liberal nature that had been done or contemplated under the compromise Resolution of 1848, and the same also who conceived and brought forward the ingenious scheme to drag the Ohio Association into the Convention upon terms such as the Association never herself proposed or assented to.

But look for a moment at the reason assigned in this Resolution for declining the invitation from Ohio. It is, because, the place (Cincinnati) is "so far removed from the residence of the great body of the members." Well, let us look at this. The Journal of the last Convention contains, in its list of organized New Church Societies, the names of twenty-nine Societies East, and twenty-one Societies West of the Alleghany mountains; which would seem to indicate not a very great difference between the number of receivers East and West, even according to Eastern estimates. But several places where there are organized Societies at the West, have no star opposite their names in the Journal; and a true estimate would show fully as many—some say more—New Church Societies at the West than at the East. Can the reason, then, assigned by this Boston Convention in the Resolution above quoted, be the real reason for declining the invitation to meet in Cincinnati? Who can believe it? Who, in view of all the circumstances, can resist the conviction that this invitation was declined mainly through fear lest the Eastern or Massachusetts delegates might find themselves in a small minority in Cincinnati, and that thus the hierarchical tendencies of the Convention might receive a check, and for a year at least the efforts of the Body be turned in a different direction?

But this article has extended far beyond the limits intended when I took up my pen. Yet it was not easy to make it shorter. It has been my purpose to confine myself mainly to *facts* going to illustrate the tendencies of our Convention, and the main object of its existence in the opinion of some of its leading men. And the few facts I have stated—many more equally significant might be added—are speaking facts indeed. They are hard things, I know, as most facts are—possessing something of the consistency, as well as of the enduring quality, of stones; and although, like stones, they may be thrown down, they cannot possibly be destroyed, nor their nature essentially changed by the hand of an assailant. It has been no pleasant task to say the things I have here said; but being conscious that they are things which the interests of the church required to be spoken, I could not see that I had a right to shirk the duty, or to seek to devolve it on some other person, because of its unpleasantness.

Let no one imagine from what I have said, that I feel unfriendly to all order and all government in the Church. Far from it. I profess myself a friend of law and order in the Church as in the State. But as the State would commit a great mistake, which should neglect to provide for the immediate wants of her people, and for the development of her ample resources, and instead thereof should busy herself

perpetually with framing laws for the government of districts, counties, town, and parishes within her borders, even before there were inhabitants to be governed in half these districts, so I conceive that any church commits as great a mistake when it comes to look upon legislation and government as the chief end of its existence, and this, too, in the very infancy of its being. The question is not one of government or no government, order or no order in the Church, but whether government is to be thought of and aimed at in the outset as the principal object of a National Convention, an object paramount in importance to every other, and one to which every other must give way.

If the facts here adduced sustain me in the opinion that the position of the Repository quoted at the commencement of this article are true, that the General Convention, as at present constituted, is, and aims to be, "an engine of government" rather than "an organ of use," then it becomes those who cherish higher and better aims, to pause and consider, and ask themselves whether such a Body is really worth sustaining, and whether, as sincere friends and lovers of the Lord's New Church, they can lend their aid towards upholding and fostering such a Body. To all who are willing to listen to the testimony of facts, the hierarchical aims and tendencies of the General Convention are clear beyond a doubt. And the evils that have already resulted from these tendencies, and the still greater evils that threaten, are equally apparent.

But I am entirely of your opinion, Mr. Editor, "that the prospect of any radical reform in the Body is well nigh hopeless." I believe with you, that "the Convention will never find itself ready to adopt a basis fundamentally different from the present. It will entertain new propositions; it will make a show of concession to the demand for a more liberal platform; but the promise made to the ear is invariably broken to the heart, and in our opinion the friends of a genuine reform may resign all hopes they may have cherished on this score." It is true that the church at the West, might, at an expense of a thousand dollars or more send delegates enough to outvote Massachusetts, and change fundamentally the platform, and the aims of the Convention. But I am satisfied that she will never do this. If the Body, with which she is connected, chooses to pay not the slightest regard to her written requests, I doubt whether she will ever feel like expending large sums of money with the view of *enforcing* attention to her wishes. And although the West may, for the most part, continue in connection with the Convention, it will be, if I mistake not, with such coldness and indifference in regard to the doings of the Convention—with such general lack of sympathy in its grand aim and object, that the Convention will pine and wither, rather than gain strength from the connection. And this may be well.

But while the tendencies of our Convention are such as we have seen, it is consoling to reflect that there are those of higher and better aims, some in, but more out of, the Convention; and their number is daily increasing, who understand better the true genius of this New Dispensation, and the great work which the present generation

of Receivers have to perform. To these I turn my eyes with confidence and hope. However they may be spoken against and ill-treated by the lovers of hierarchy now, as though they were the worst enemies of the Church; their doings misrepresented, and their motives arraigned, I doubt not the time will come when the good service they have rendered the Church will be generally seen and acknowledged, and their names be held in honor among the wise and good.

A VOICE FROM OHIO.

ARTICLE III.

DE CHARMS' REPORT ON THE TRINE.

No. III.

MR. CABELL'S SCRIPTURAL ARGUMENT.

THE fifth chapter of this Report, containing ninety-two pages, is from the pen of N. F. Cabell, a writer of some notoriety and merit in the New Church. The positions which he assumes, and which he essays to sustain from the Sacred Scripture, are substantially Episcopalian, and somewhat divergent from those of Mr. De Charms. We will now endeavor to consider them.

After introducing his subject, he states the questions, "whether our Lord established any particular constitution in the ministry; whether that constitution was continued in the Apostolic Church; and whether a similar constitution should be adopted in the New Church." Instead, however, of proceeding directly to the solution of these questions, Mr. Cabell seeks to call our attention to the order of the priestly office in the churches anterior to the Advent of the Lord. It is foreign to our object to trace out this portion of his article. He sums up himself the most important ideas by this assertion: "We maintain that the trine of High Priest, Priest, and Levite, found its counterpart in first the Lord, second the twelve, third the seventy; that after his ascension, the gradation was continued in first, Apostles, second, Bishops or elders, third, Deacons; that at a still later period, the first title, as a token of respect, was limited to the original *twelve*, to Paul and a few others, though there were persons who succeeded to all their rights as superior ministers of the church, but while the gradation and authority continued the same, the titles came, after the first generation had passed away, to be as follows, first, Bishop, second, Presbyter, Elder, or Pastor, third, Deacon." Having thus answered his questions by his assumptions, our notice must be directed to the proof, which we regret to say is also involved in needless verbiage.

Having settled his position, Mr. Cabell expresses implicit regard for the "elective chain of priestly influx," asserting that "there is nothing in New Church principles which implies power in the laity to make a

priest." He then, after some digressions to establish his idea of hereditary succession, proceeds with his argument. "According to Swedenborg the ministry are a sacred order" (*T. C. R.* 138). "They are in the *internal* of Church doctrine, while the laity are in its *external*" (*A. R.* 594), and because '*the centre should produce the expanse*, and not the converse,' a church shall be regenerated through the priesthood as a medium (*T. C. R.* 35). They offer up the prayers of the people (*T. C. R.* 751), and bless them (*A. R.* 357). They administer the sacrament of baptism (*T. C. R.* 685), and the Holy Supper (*H. D.* 210, 214, &c.): and they should consecrate marriages."—*T. C. R.* 748, and *C. L.* 306, 308.

In the face of these references so authoritatively made and defined, we are compelled to affirm that we consider him in palpable error. No evidence can we find at all in Swedenborg's writings that he recognizes such a distinction as is implied by the epithets *clergy* and *laity*; but when he makes use of them, he invariably applies them to members of the consummated church. Heaven has no such distinction. Says Swedenborg, "The priesthood of heaven is the celestial kingdom;" hence as the New Church is signified by the kingdom of heaven, all its genuine members are priests—a royal priesthood."

That this is the distinction of Old Church order to have a titled clergy and a profane laity is evident from the passage cited by Mr. Cabell, *A. R.* 594, "The laity [of the Reformed Church] are they who are meant by the beast which came up out of the sea, and the clergy by the beast which came up out of the earth; because by the sea is signified the external of the church and by the earth its internal; and the laity are in the externals of church doctrine, and the clergy in its internals." Not a sentence to imply that anything at all is referred to but the Reformed Church and its peculiar institutions. Nor can the language be modified to suit the constitution of the New Jerusalem, it being "a kingdom diverse from all other kingdoms." The corollary that "the church should be regenerated through the priesthood as a medium," an external clergy being understood, is thus shown to be without foundation. Well is it for those who enjoy no clerical privilege that it is so.

The assertion that the priesthood "offer up the prayers of the people and bless them" is still farther-fetched. Turning to *T. C. R.* 751, we read that in the spiritual world, on the Sabbath, a priest in one of the temples there delivered a discourse, and subjoined "a prayer;" and in *A. R.* 357, that the Levites were set apart to perform among other duties, that of blessing.

Upon the subject of the administration of the sacraments by the clergy, Mr. Cabell is equally unfortunate in his proof-passages. In *T. C. R.* 685, Swedenborg incidentally alludes to the practice of Old Church priests of making the sign of the cross upon the forehead and breast of infants when they are baptized. Also in relation to the Holy Supper no allusion is made in *H. D.* 210, 214 to the employment of a priest at all. In reference to the employment of a priest to consecrate nuptials, so far as Swedenborg's words are to be taken as evidence that it is necessary, they go to show that Old Church clergy-

are to be the persons. There remains still a lameness in the attempt to foist an external priesthood upon the New Church.

Next follows an attempt to classify the different portions of the Lord's ministry on earth, in accordance with the trinal principle, it is assumed to be correct, all things must be arbitrarily arranged to agree with its details. Mr. Cabell explains Scripture curiously.

Lord's words, "Ye have not chosen me," he construes to mean, "I am not voluntarily self-made or man-made priests!" The apostolic commission to go and make disciples of all the nations, &c., and the assurance, "Lo! I am with you always, even unto the consummation of the age," he interprets with the aid of Old Church spectacles. He does not regard even the true literal sense. "The twelve," he says, "as individuals, could not accomplish all this work. They could not survive until the consummation of the age. What could they do but that they, when they had finished their work as individuals, should transmit their commission to others, who would thence be clothed with similar authority, and be sustained by the same provincial power?" If this commission be understood according to the literal sense, certainly no idea of transmitted authority can be deduced. For we are assured by Swedenborg that the twelve apostles even now in the spiritual world are discharging the functions of their office, without the necessity or existence of successors.

But if Mr. Cabell holds us to the literal meaning, we refer him to the use made elsewhere in the New Testament of the phrase, "*consummation of the age*." In the parable of the tares, Matt. xiii., Jesus informs us that "the harvest is the *consummation of the age*"—"of this time." And when was this period? Somewhere near the time of the Lord's personal ministry, as Paul says (Hebrews ix. 26)—"But now is the *consummation of the age* hath he appeared, to put away sin by the sacrifice of himself." When that time fully arrived, he would return in his illustrious Second Advent. So the disciples understood his words. "There be some standing here who shall not taste of death until they see the Son of man coming in his kingdom." And when he was asked concerning John, the Lord replied, "If I will that he tarry until I come, what is that to thee?" intimating plainly that such possibility would be the case. We note also John's declaration in the Apocalypse: "Behold! he cometh with clouds," to which the Lord responds: "I am the Alpha and Omega, saith the Lord, the Almighty."

In no other sense than inculcating the near approach of the Lord, the consummation of the age, can we reasonably understand the apocalyptic sayings: "The day is at hand." "The Lord is at hand." "The day of the Lord cometh." "A little while and he that shall come." "The Judge standeth before the door." "Little children it is the last hour, and as you have heard that Anti-christ is cometh, even now are there many Anti-christs, whereby we know it is the last hour." Without more quotations, which may easily be increased, we proceed.

Mr. Cabell assumes next that Peter, as representative of the other apostles, received three several commissions, basing his statement on the incidental sayings of the Lord: 1st. "From henceforth thou

shalt catch men;" 2d. "I will give thee the keys of the kingdom of heaven," and, 3d. "I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren." It is folly to attempt to refute such an argument. He might by stringing on some more passages to Peter have as plausibly proved a five, seven, or twenty graded ministry. But we waste paper in even remarking these things, and will therefore pass on.

Love of power is apportioned by him to the three grades as their besetting sin. This he demonstrates by quoting three places where the apostles are said to have a strife as to which should be the greatest. We can, however, arrive at the same conclusion without committing *Biblicide*. A fair observation of ambitious men in either the Old Church or *soi dissant* New Church is amply sufficient to convince us that their cumbrous organizations are designed for hot-beds, in which their insane love of ruling may have a rapid growth, and arrive at early maturity. We acquiesce in the sentiment of the quotation from Swedenborg: "They who seek recompense for the works which they perform, are never contented, but indignant if they are not rewarded more than others."

At length, on page 327, Mr. Cabell arrives at his consideration of the epistles, placing the apostles now in the highest grade of his trine, and the seventy next, he assigns the seven, mentioned in the 6th chapter of Acts, to the lowest, calling them *deacons*. Yet nowhere does the New Testament apply this epithet, nor its original, *diakonoi*. They had no function of teaching given them when the apostles imposed their hands; and were called the seven, as they are styled the twelve. Philip is called the *Evangelist* or preacher.

Mr. Cabell also appears to think that the phrases, "Apostles and Elders," and "Apostles and Brethren," implied the higher functionaries of the church. This passage in 1 Cor. xii. 28, he quotes to sustain his trinal theory: "God hath set some in the church, first apostles; secondly, prophets; thirdly, teachers." But he omits the rest of the verse, which mentions several other degrees. "Nor," says he, "is there any contradiction between this enunciation and that in the epistle to the Ephesians (iv. 11), 'And Christ gave some apostles, and some prophets, and some preachers and teachers.'" To torture this into a proof-text, he has left out the genuine third clause, "and some evangelists." We may account for this by supposing it done in ignorance, but as that is not plausible, it must be considered, we fear, as a perversion. Yet, on page 344, he quotes the verse more fully, essaying to divide the five appellations among the three grades.

Then comes up the consideration of the functions of the *deacons*. Mr. Cabell considers them to be clergymen, because they are *ordained*. The apostles, when waiting on the multitudes who were fed by miracle, were in exercise of this office. Indeed we remember that the servants who filled the waterpots at the wedding in Cana, were *diakonoi* or deacons. And we have read in Romans xvi. 1, of "Phoebe our sister" who was *deacon* of the church at Cenchrea; but have no Neander's ecclesiastical history at hand to inform us whether she was ever "exalted in due time" to the second or third grades of the priesthood.

Civil rulers are called deacons in Romans xiii. But we will pass over this subject.

After dividing the gifts of the Holy Spirit, which evidently belonged to the whole church, among the clergy, Mr. Cabell, in page 353, gravely assures us that it is very manifest, from their oft repeated admonitions; that the Apostles supposed that the purity of doctrine could be preserved in no other way than by committing it to the special charge of the highest order of the priesthood!!! But he acknowledges that this did not stay the plague; and remarks that "the author of all the worst heresies which disturbed that church were Presbyters or of a rank yet lower." Now it is a fact that prelates as well as suffragans were involved in many of these false persuasions, insomuch that what was orthodox in one city, in another was heterodox.

Mr. Cabell at length leaves his fanciful interpretations of the Scriptures and Epistles, and enters the field of Church history. There he, as may be expected, takes the view which favors Episcopacy. He also notes carefully the matter of apostolic succession. We marvel that instead of looking to Hindmarsh, he had not demanded a priestly line from St. Peter himself. He adopts the dubious epistles of Ignatius, and rejects the "solitary passage from Jerome" as insufficient, in which we are assured that at first "the churches were governed by the Common Council of Presbyters;" and not till corruption had advanced, was one set above the rest.

Yet the Episcopacy which Mr. Cabell would have for the standing order among Newchurchmen, he confesses, notwithstanding his efforts to evade the authority of Mosheim, was not precisely similar to the order of the Apostolic Church. The churches in each city, he states, were under Presbyters, over whom was placed after a time, one Bishop. The officers were "generally selected from the body of the flock." But no diocese extended far beyond a city, and ecclesiastical councils were infrequent. "Bishops were appointed," says Mr. Cabell, "only by those of their own order." As he rejects Mosheim, we appeal to Eusebius. In the case of Fabianus, this writer states that all the brethren convened in the church for the purpose of ordaining a Bishop, and that he was their choice. Ambrose was also made Bishop of Rome by the *laity*. This functionary declared that Peter never enacted a primacy in ecclesiastical order. At that time the *clergy* were *among* not *above* the people. So should they ever be. We fear not that this sentiment will involve us in the sin of Korah. We acknowledge the Lord to be our Pastor and Bishop, the true Ordaining Minister. Korah regarded a humanly ordained priesthood to be of divine right, and endeavored to outrival the legates of Jehovah.

Parity of clerical rank is decidedly disapproved as a matter of course. Mr. Cabell allows it as a "provisional government" when the doctrine of the Bishops has become hopelessly corrupt, thus admitting that after all the lower grades may preserve the orthodoxy. "But division is a sad alternative at best, and Democracy, whatever it may be in the State, in the church can only be a choice of evils." Hence when the truth is recovered the prelatical authority must be restored.

The despotism of the Papacy he considers as no reason for the abolition of Episcopacy. "Do not the best things," he asks, "by corruption become the worst? And is there no danger lest in our dread of tyranny, we should forget the blessings of a good government? We may suppress an obnoxious name, but it is not so easy to get rid of the thing. Never was there a truer oracle than the enunciation, 'God sends us Bishops whether we will have them or not.'"

Mr. Cabell then takes a view of Episcopacy and Presbyterianism, and declares the former the best in the most important respects. The Presbyterian order he compares—and here we do not differ widely from him—to a Venetian aristocracy, to which it "bears a much stronger resemblance than to the Constitution of our American Republic." But *Methodist* Episcopacy, as our experience has shown us, is fully as cruel, intriguing, and Jesuitical.

Having noticed the most important features of this letter we will hence pass on to the next chapter of the report.

A. W.

(To be continued.)

ARTICLE IV.

THE TRUE SPIRIT OF CONTROVERSY.

WHEN we consider of what materials the New Church external, in its present infantile and imperfect state of development is composed, its few members gathered together, as it were, from the four corners of the earth, educated under different religious influences, the will—according to which our perceptions of truth vary—formed each in a different mould, and thus seeing, as we do, each through a medium more or less perverted, and each too, *differently perverted*, it cannot be a matter of surprise that there should be differences of opinion among us. This could hardly be otherwise. These differences of opinion may be, and it is but charity to presume *are*, generally *honestly entertained*. Should we not then, especially in view of the painfully humiliating truth that the medium through which *we ourselves* see is not entirely clear, that *our own* will is more or less perverted—and he is wise who can see how much perverted—should we not meet these differences of opinion, arising from a *common* infirmity, in a spirit of humility, christian kindness, and mutual forbearance? In the sublime and heavenly doctrines we profess, charity is most essential. "Though we have the gift of prophecy, *and understand all knowledge*, and though we have faith so that we could remove mountains, and have not charity, it is nothing."

It is undoubtedly right, and, in a proper spirit, useful, that the subjects of these differences of opinion should be discussed; but should it not be—in view of our own infirmity—with a degree of humble distrust of our own judgment; with an ever present feeling that pos-

sibly we ourselves may be mistaken? It is a cause of frequent pain and poignant regret that these opinions should so often be discussed in a far different spirit. Instead of humbly and prayerfully seeking to reflect the light of truth upon the principles we oppose, how often do we see them met in a vein of ridicule and contempt, and sometimes those who hold them with personal vituperation and abuse. Considering our own infirmity, and the consequent possibility that we may be mistaken, and the very principles we oppose—however clearly we may *think* we see their fallacy—*may possibly* be true, should we not while endeavoring to oppose the light of truth to the principles we think erroneous, treat with entire deference and respect the *persons* who, we ought in charity to suppose, honestly entertain them? The evil alluded to seems, in greater or less degree, but too common in controversial writings in the New Church periodicals, but there appears an immediate occasion for these remarks in the tone and manner of a notice by a correspondent in the January No. of the Repository of Mr. De Charms' Report on the Trine. *Whether or not* Mr. De Charms is, as to the principles in question, in falsity, and A. W. in the truth, *although it were known* that Mr. De C. has there advocated erroneous principles upon an important doctrine, must he not, in christian charity, be supposed *honestly* to entertain them? Then should not the sole and humble endeavor be, in christian kindness and heavenly charity, to reflect the light of truth upon his pathway, and for those who may have been led in any degree by the principles he has there advocated? Should not argument be met by argument, and falsity by the opposite truth; and for the heavenly purpose of gently leading them from the darkness of error into the light of wisdom? The truths we utter are more likely to be received when we have won the favorable regard of the listener by evincing in our manner towards him a spiritual love for him, which would manifest itself in kindly courtesy. Why then should A. W. take pains at the outset to charge Mr. De C. with being "addicted to a denunciatory habit approaching to virulent abuse," and that unsustained by any evidence in any of the extracts quoted? Would it not have a tendency, if it were believed, to prejudice the reader against Mr. De C., and thus to induce a state of mind unfavorable to the reception of any truths that might be contained in his writings? Or, on the other hand, in case it were not believed, would it not have a tendency to prejudice the reader against himself, and thus to induce a state unfavorable to the reception of any truths that *he* might utter? In either case then the effect of such a charge must be unfavorable to an impartial examination of the subject. If A. W. will read again his article in christian candor, methinks he will there see more evidence of "virulent abuse" than he makes to appear against the author whom he thus charges. In an extract given, in which Mr. De C. characterizes a certain idea, without any reference to persons, as "absurd," we are told there is an exhibition of "all clerical vehemence," but is there no *clerical vehemence*, nothing "denunciatory," in charging Mr. De C. personally, with "obfuscation and effrontery," because, forsooth, he, without any doubt, *honestly* "ventured" to un-

derstand the writings of Swedenborg with reference to a certain point differently from what A. W. understands them? Does he not, by such an example, incur the liability of bringing that odium upon a self-constituted clergy, which he would attach to what he regards as the evils of the order he is endeavoring to overthrow? If A. W. has greater light than Mr. De C. and the numerous and respectable body of the church who hold similiar opinions upon the subject under consideration, should he not *therefore* forbear unkind personal allusions, while he is opposing the opinions they, in their comparative darkness, entertain?

Opinions abstracted from persons may be opposed "with vehemence" if necessary, and they who hold them, have no reason to infer unkindness of feeling in the individual who thus opposes them, but when we descend to uncourteous personal allusion the case is otherwise, and although it were abundantly evident that the same spirit pervades the writings of him whose opinions we oppose—which in the case before us is not made to appear—"because we are reviled should we revile again?" There *seems* to pervade the article of A. W., even where no words or phrases are exceptionable, an inward breathing of contempt for the author, and ridicule of the principles he advocates, which does not seem in strict accordance with the principles of charity which should ever be felt and manifested toward those who differ from us. It were, moreover, possible that that which A. W. regards as error—however clearly he may *think* he sees otherwise—*may* be the truth. There have certainly been arguments, drawn from the writings of E. S., on either side which are worthy of a candid, humble, and prayerful consideration. There is then ground for a difference of opinion, and the judgment of no man or set of men can be regarded as infallible.

The writer of this is not personally acquainted with Mr. De Charms, having never seen him but once, and does not therefore write from personal regard for him, but from an ardent desire, which he believes would be responded to by every sincere receiver of the Heavenly Doctrines of the New Jerusalem, that the differences of opinion which from time to time divide the judgment of different members of the Church, may be discussed more in a spirit of mutual forbearance and charity. That *principles* may be discussed, and persons not derogated or abused. *Truth* is the object sought, and Truth is the twin brother of Charity. They ever go hand in hand, and he who would find the one must woo the other. "Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil."

"It droppeth, as the gentle rain from heaven,
Upon the place beneath; it is twice bless'd,
It blesseth him that gives and him that takes."

W.
Peoria, Ill.

ARTICLE V.

THE DIVINE WORD.

The Divine Word is in a human form, because it is the Divine pronouncing. It flows from the Lord, and every truth in it is the ultimate correspondence of some organ of the Divine body. The Divine Word is the ultimate of the Lord; it is the wisdom from which the church is formed, hence also the human form of the church. The church, too, has organs, viscera, nerves of feeling, sinews of strength, and is composed of her individual particles or members. Thus she stands before the Lord a reflex of Himself, and receiving an influx of Him into her corresponding organs—for instance, that which flows from the Divine heart is received into the heart of the church; from the Divine eye into the eye of the church; and so on from every minute organ, and according as we are located in the body of the church are our gifts and uses, our state of reception—all form one harmonious whole, one outer body, the organ or instrument of an inflowing Divine life.

The human form then becomes to us the all of wisdom. The Divine substance is *love*, its *form*, *wisdom*. This wisdom is not a metaphysical abstraction, but a definite thing. It is a form of eternal truth; composed of truths proceeding from the highest to the lowest. Nerves and fibres descend from the brain to the lowest ultimate perfect beauty of *form*, in a perfect harmony of action. The wisdom of the Lord is order itself, and is manifested to our sensual persons in our own finite forms. For we, as to our substance, are created in His likeness, our life being from Him, and our form is in His image. It becomes then to us the highest science to study this Divine Wisdom so mercifully brought down to our comprehension. All the Divine Wisdom were all things formed; and the universal natural man is moulded upon the Spirit of the Lord, even as our natural man is moulded upon our spirit—hence creation is the form of wisdom, and becomes essential order and harmony. The universe is in the Divine Word, perfect as a whole, and perfect in its parts; animated throughout by infinite love, is ordered and governed by natural wisdom. The breath of the Lord permeates every infinitesimal pore, His understanding flows through every spiritual fibre, His inflowing life is the inflowing life into every sensitive nerve of the Grand

It sweeps away from the dark corners of our understandings every metaphysical idea of thought and feeling—let us realize them as natural forms. Thought as the spiritual man, in its beautiful form of order, feeling as a yet inner man in a perfect human form, and thought then becomes a tangible subject which we may study, and when we lay open this wonderful spiritual anatomy, what an interior light blesses us; we behold how the fibres of our being, i. e. spiritual truths, are bundled together and tied in orderly strength, so that

there is no entanglement or confusion of the countless infinity of delicate thoughts and feelings, but each particular is contained in the general, giving strength, fulness, and beauty, to its own sinew of action. How delightful to think, that every new truth we perceive has brought into conscious life some new fibre of our being, and goes to increase our spiritual beauty and strength. How precious is the Divine Word, the ultimate complex of Divine truth, when we realize that its every tiny word is the outer covering of a living fibre, and in this word enters through our inmost soul or feeling into our outer understanding or spiritual body and thus acts in our outermost nature. Daily may we become more and more living bodies. But we must draw life into ourselves through the only Divine medium of life, the *Word of the Lord*.

If we can realize our fine and perfect spiritual organization from the study of our physical organism, the "music of the spheres" will no longer be to us the fiction of a poet's brain. We will see that the universal man, like the finite man, is as to his mind a "many stringed instrument," and is as to his heart, like the flute tones of an inflowing breath of life. As we become living spiritual bodies, the breathings of the Lord sweep across the harp strings of our spirit, and the living chords send forth a music low and sweet as that choral strain which the whispering winds of heaven awaken in the spiral windings of the rose-tinted shell, while bright-eyed sea birds pause to hear its swell. Oh, truth-loving man! thus do listening angels bend to catch the dulcet sounds of thy spirit's music, echoless though it be in the moanings of this sounding sea of life.

And when the soft evening breeze sweeps the Æolian harp, why does the mournful, fitful sound thrill the heart as a long remembered heaven melody? Ah, it is because of the music that our own spirit utters at every breath of the Lord. How beautiful it will be when we come into a full consciousness of our spiritual life, to find that we are heaven harps, that we are "instruments of ten strings," that will forever praise the Lord.

Now, some of our chords are unstrung, some have never been awakened to life, we are not perfect instruments, and oftentimes some earth-tempest wails in a harsh discord through the delicate strings leaving them voiceless and unstrung. The rude hand of ignorance too, breaks the harp strings in the vain attempt to draw music from that which it does not understand. The harps of the daughters of Judah are silent by the streams of Babylon. It is only in Jerusalem that the glad sounds echo.

Ah, it will be blessed to live in the universal all-breathing melody of heaven, to hear the "morning stars sing together, and the sons of God shout for joy" at every new respiration of the Divine creative breath of the Lord.

CORRESPONDENCE.

PROF. LEWIS AND N. C. "CONVERTS SET FORTH."

The following letter, from a gentleman of distinction at the South, will be seen to have been elicited primarily by the following paragraph of Prof. Lewis' communication published in the Dec. No. of the Repository:—"In some cases in the Repository you set forth converts from what you take pains to call 'orthodox churches,' but in all that I have examined there is but little difficulty in detecting the fact that these '*old orthodox believers*' never had any solid reasons for their belief, and in fact hardly seemed to know what it really was, or what their orthodoxy really consisted in. I would not wish to be uncharitable, but from some of the caricatures of creeds they have given, no other intelligent judgment can be formed, and the sudden ill will they manifest to their former alleged belief, and all who hold it, shows that it was never cordially received." He remarks also in the same connexion, that "there is really no progress made when men are turned only from one form of error to another. And this, let me say, seems to me to be the case with most of the accessions to your cause. It draws minds already prepared for it, and is in most instances merely a transfer of a man from one false position to another." A party who feels himself personally aggrieved and wronged by this harsh sentence, here enters his protest against the Professor's verdict, and in so doing takes occasion to pass under review the leading points presented in his communication, which he does in a style of very gentlemanly, but at the same time very effectual refutation.

M——, January 15, 1851.

DEAR SIR,

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Upon the whole I read the Repository with much interest. Indeed, it rarely contains anything which I do not like. I confess, however, to some disrelish of the discussion of Homœopathy. I feel that the argument in favor of its New Church affinities is far-fetched and rather calculated to bring ridicule upon, than respect for, the cause of the New Jerusalem.

I feel great interest in the discussion of the question in relation to the clergy as a separate and superior class. All my sympathies and views are in accordance with yours. I have always believed, that if I should deem it to be my duty to preach the Gospel, I would not confer with flesh and blood; but that I would go into the by-ways and lanes—wherever I could rally an audience, in the temple or in the grove—and proclaim its inestimable riches. I have always felt an instinctive abhorrence of the bigotry and intolerance of the clergy as a class; and I verily believe to-day, if any one sect of the orthodox could acquire the ascendancy, the fires of persecution would be kindled. To their schisms and the protection of our free Constitution, are we indebted for the untrammelled enjoyment of our religious belief. I do not intend to impugn the spirit of Christianity. Her spirit is gentleness, meekness, and love. But I mean to say that, despite her spirit, her professed votaries, being erring men, easily puffed up by flattery and corrupted by power, if unrestrained by law and the dependence which results from sectarian rivalry, would convert her sceptre of love into the rod of tyranny. Why would this be? Because the priesthood are a separate class from the laity, and admitted by the latter to be superior in wisdom, godliness, and authority. This begets vanity, arrogance, and a spirit of dictation on the one hand, and on the other, a disposition to submit to dogmatism as a duty to God. The result must be detrimental to the cause of truth—fatal to all free and independent thinking. It virtually abolishes the sacred right of private interpretation, at the very moment in which it is pretended to be contended for most valiantly. Hence the orthodox

world is in arms against the doctrines of the New Church. Its spirit unfettered the freeborn intellect and, with its mighty hammer of truth, it crushes to powder the absurd dogmas which have bewildered and enslaved, for centuries, the votaries of Christianity. In all this, the evangelicals see the waning of their power and the tearing of their gowns into shreds and tatters. It is fashionable for infidelity to charge to the account of Christianity all the cruel persecutions which her devotees in past ages have perpetrated. But how gross the error! What a superficial view of the bloody picture! Impartial history will fix the guilt and atrocity upon this very fact, that the priesthood have been a separate class, more sanctimonious, *better in their own estimation* than their flocks, and their flocks blindly recognizing their superiority. I trust the New Church will avoid this fatal source of evil, if it can be done consistently with an efficient organization.

At the hazzard of tediousness, I will not forego the occasion to make a few remarks upon the letter of Professor Lewis which appeared in the December number of the Repository. It is remarkable for three things apparent upon its face, viz.: 1. The temper, under the inspiration of which, it was dictated. 2. The iron coat of mail in which the author has encased his intellect, so that it is no longer vulnerable to the arrows of truth. And, 3. The illiberality with which he construes the conduct of all those who have abandoned the old for the New Church theology; or rather of all those whose minds unlike his own *are* open to conviction. Will all wisdom, truth, and piety, be extinct, when this learned Professor shall leave the scenes and pursuits of earth?

I will indulge no extended comment upon the temper of the distinguished Professor's letter. It might be construed into invidious criticism. But if he will examine himself closely, he will probably detect a consciousness of considerable acerbity, which, at the time of inditing the letter, he mistook for holy zeal for the truth. In your "Letters to a Trinitarian," you had addressed a powerful argument to his intellect and reason, based upon fair Scripture interpretation, and which, to a great extent, meets a witness of its truth in the deep and almost unerring intuitions of the soul. This was an invitation to a feast, by no means palatable to the orthodox; for, like the Professor's, their minds are usually made up—"not open to conviction." Hence, not deigning to discuss propositions of New Church theology, they deem it quite sufficient either to preserve a dignified silence, or, like Dr. Pond, resort to the weapons of ridicule and misrepresentation. Self-respect would not permit him to imitate that contemporary by pursuing the latter, and it is to be presumed that Prof. L. had determined to pursue the former course, feeling, that if he could win no victory, neither could he receive any scars where there is no conflict. Your letter, asking him if he intended to reply, disturbed this pleasant repose; and lo! suddenly he "*is weary of all controversy except for the cause of truth and righteousness.*" And yet, was not that the very cause for which you had asked a reply? In your "Letters to a Trinitarian," you have assailed the cherished belief of the Professor—his view of the doctrines upon which he suspends his own salvation and the hopes of the world. What a wonderful triumph he might achieve "for the cause of truth and righteousness," if he would only condescend to tear down and annihilate the fabric which you have constructed in those Letters! He would not only rescue you, but many other poor benighted souls from the dark labyrinth of fatal delusion. Then, will not the Professor, for once, shake off his weariness of all controversy? Will he not exorcise the spirit which whispers silence, under such circumstances, as an evil spirit; and though not "*open to conviction*" himself, will he not pour the effulgent light of truth upon the understandings of thousands, whose minds *are* open to conviction? It is ardently hoped the Professor will promptly respond to the appeal. And in doing so, the hope is equally ardent, that he will march boldly up to the true questions, and prove, by argument, if he can, *that the doctrines of the New Church are not sustained by the Scriptures.* In a controversy like this, which involves interests that tell upon time and eternity and to which are linked the destiny of the race, away with ridicule, away with appeals to

the prejudices of education ; but let honesty of research and honesty in the presentation of argument be the polar star of all investigation.

But the Professor's intellect is encased in an impenetrable coat of mail. His mind is fixed. The period for "*reasoning*" with him is passed ; and, being "*bound to get a fixed position*," he has entered upon his time for "*believing*." I am greatly tempted to launch out a little distance into metaphysics, to show, that when the mind ceases to *reason*, it ceases to *believe*. But it would protract this letter to an unreasonable length. This proposition may not be true in the exact sciences ; and for the reason, that proof in them amounts to absolute certainty. Having studied the forty-seventh proposition of Euclid, I *know* that the square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides. Hence, in reference to this truth, I may with propriety say that, with me, the time for "*reasoning*" is passed. On that, my mind is unalterably fixed, and I would know that it were worse than a waste of time, to examine the argument by which another man might attempt to disprove it. What I *know* to be absolutely true no reasoning could make me doubt, and the truth once engraven on my mind as an absolute certainty, I may lose sight of the process of ratiocination by which it was demonstrated ; it may utterly pass from my memory, without weakening the strength of the original conviction. But far different is the case in the moral sciences, where demonstrative evidence is not attainable. Here we *know nothing as an absolute certainty*, and our conviction of truth depends entirely upon two things :—first, the nearness to which the truth approximates demonstration, and secondly, upon the force of the response which the alleged truth finds in the intuitions of our inner man, or our consciousness. In this department, therefore, I believe I hazard nothing in saying, that "*believing*" is continued "*reasoning*." Hence, although I do not deny that, in relation to moral subjects, our minds may reach sufficient certainty to repose with safety and happiness upon the results of their investigations, yet from the very necessity of the case, if honest, they must always maintain a "*reasoning*" attitude. As positive exactitude touching propositions in moral science is never attainable, so there must always be the possibility of error in our conclusions. The consciousness of this, with the honest mind, preserves the "*reasoning*" attitude, even against a strong volition to the contrary. It is, therefore, no great credit to Professor L. that, with him, the time for "*reasoning*" on the great doctrines of the Bible is passed. It may show that his "*believing*" is the obstinacy of dogmatism, but never that it is the calm, rational result of philosophic investigation.

But he says he "can never (so help him the gracious God) have any other religious creed, nor even any other philosophy, than such as is consistent with an honest interpretation of the holy Scriptures of the Old and New Testament. And by an honest interpretation he means, one made (Divine grace and light assisting) through those universal laws of human speech which God has given to us," &c. But does not the Professor know, that the whole controversy arises upon the true "interpretation of the holy Scriptures ?" Nobody objects to the tenacity with which he clings to an honest interpretation. But the question is, what is the correct interpretation ? Here the Professor is silent ; and without shedding any light whatever upon the subject, he swears he never will have any other religious creed than his own and denounces any other, to him as equivalent to "a blank, a dark void of faith." This is neither the spirit of philosophy nor of true Christianity. The philosopher is always humble because he knows no more, and the Christian, sensible of his infirmity, is always "teachable." The question between the Professor and the New Church, is not whether he shall abandon one truth or set of truths to embrace others less lovely and precious ; but it is between two conflicting systems, one or the other of which must be false, and the only touchstone by which to test them, is an honest interpretation of the sacred Scriptures. Then which of these systems of doctrine is based upon such an interpretation ? Here is the great question, and the Professor does credit neither to his head nor his heart by declining to meet it because his mind is unalterably "*fixed*."

But it seems, that prejudice against Emanuel Swedenborg is a kind of disease with the orthodox, and Professor L. is grievously afflicted with it. Its characteristic symptoms are great anxiety of mind for *honest interpretation*, extreme apprehensiveness of "false prophets," and cold rigors at the thought of "the subjective illumination of dreams." Its effect upon the patient is to superinduce great "weariness of all controversy." But, to be serious, is it not amazing, that men holding high rank in the theological world, and professing the religion of Christianity, will turn their backs upon a stupendous and most momentous system of doctrine, and refuse it a hearing, upon the ground that its expounder professed to be illuminated of the Lord, by intromission into the world of spirits? Swedenborg proposes to add nothing to, nor take anything from, the revelations of the Bible. The "head and front" of his offending consists in offering an interpretation of the sacred Word which does not destroy, but only gives a different meaning to the leading doctrines which are received by the Christian world. This interpretation is founded, to a great extent, upon the law of correspondences. Are the doctrines of Christianity, as expounded by Swedenborg, true? Then, does not this open a field of investigation worthy the loftiest intellect? Are they in accordance with the Bible? If they are, the fact that he professed to hold intercourse with the world of spirits, even though it were false, would not destroy the truth of his doctrines or release men from the imperative obligation to investigate and embrace them. But how unphilosophical, how unchristian is the conduct of the so-called orthodox world! They deny the doctrines of the New Church, because they do not believe that Swedenborg was admitted into the world of spirits; and they do not believe he was admitted into the world of spirits, because his reports thence do not correspond with their preconceived notions and prejudices. Content with reasoning in this contracted circle, they fail to investigate either the doctrines or the fact of his spiritual illumination upon their merits, according to theological and philosophical principles. Professor L. may join his contemporaries of the sacerdotal gown, in this summary mode of disposing of a momentous system of religious doctrines. But the time has come when ridicule will not do for argument, nor prejudice supply the place of reason. There is restlessness and discontent in the mind of Christendom. It is throwing off its fetters, as Samson did the green withes by which the Philistines sought to bind him. Every phenomenon of the age proves, that we are on the eve of a great revolution. Thrones are tottering, crowns are crumbling, and the spell of the priesthood over the laity is every where being dissolved. Professor L. may rest assured, that the New Church doctrines must be fairly met, and if false, put down by *legitimate argument*. The spirit of the age is that of inquiry and investigation. The long night—and its consequent intellectual torpor—of priestly rule is passing away.

"Night wanes, the vapors round the mountains curl'd
Melt into morn and light awakes the world."

But a word more in relation to Professor L.'s "honest interpretation"—"one made (Divine grace and light assisting) through those universal laws of human speech which God has given us," &c. To a great degree it is unquestionably true, that "through the universal laws of human speech" we can arrive at a satisfactory, because reasonable, interpretation of the Bible. But they will not serve for all purposes.

By these universal laws we are taught that the heavens and the earth were created about six thousand years ago; and yet astronomy and geology prove, that they were created unknown ages before.

By these universal laws we are taught that the globe was once enveloped in a deluge of water overtopping the loftiest mountains; but geology furnishes no traces of such an event. They would also teach us, that Noah and his family, and a pair of all kinds of animals were preserved in the Ark; and yet the common sense of every man must convince him, that a structure of such limited dimensions, could not have accommodated the one-thousandth part of them. The building erected for the World's Fair in London is much larger than

the Ark; but who would be so insane as to assert, that it would contain the thousandth part of what is said to have been preserved by Noah?

These and many other similar illustrations which might be adduced, show that scripture, interpreted entirely by the "universal laws of human speech," does not, to say the least, always speak reasonably, or in accordance with well established truths and facts of science. What shall we say then? That it is false? By no means. But we must resort to some other law of interpretation. Swedenborg has propounded that law. Shall it be rejected without trial or examination? Is it not worth the experiment of honest inquirers after truth, to ascertain whether, by it, the sacred Scriptures may not be brought into perfect harmony with the deductions of reason and the disclosures of science? And if it answers this great purpose, does it not furnish the highest possible evidence of its correctness? Shall it then be rejected merely because Swedenborg professed to have enjoyed intercourse with Spirits? But Professor L., having taken the honor of "Christ's revelation" under his special keeping, "will not think so disparagingly" of it as to believe, that Swedenborg's rule of interpretation is even entitled to respectful consideration. In the vain conceit, that the true interpretation is with him, he will listen to no other though an "angel from Heaven preach it." Is this the true spirit of philosophy or Christianity? Oh! how cold and dead is such a spirit! Its very breath will congeal the oil that would speed the wheels of progress; and the glorious chariot of theology would stand still, while that of science careers among the stars and the music of its motion reverberates through the gilded canopy of the skies.

The illiberality of the learned Professor towards those who abandon the Old for the New Church doctrines, is fully exhibited in the following language. "There is really no progress made when men are turned only from one error to another. And this, let me say, seems to me to be the case with most of the accessions to your cause. It draws minds already prepared for it, and is in most instances merely a transfer of a man from one false position to another; as from Universalism, or Fourierism, or Electro-Psychologism, or Vestiges-of-Creationism, or downright infidelity to Swedenborgianism. In some cases in the Repository you set forth converts from, what you take pains to call, '*orthodox Churches*;' but in all that I have examined, there is but little difficulty in detecting the fact, that these '*old orthodox believers*' never had any solid reasons for their belief, and in fact hardly seemed to know what it really was or what their orthodoxy really consisted in. I would not wish to be uncharitable, but from some of the caricatures of creeds they have given, no other intelligent judgment can be formed, and the sudden ill will they manifest to their former alleged belief and all who hold it, shows that it was never cordially received." I feel personally the injustice and illiberality of this language. If I know my own heart, I have no "ill will" to my "former alleged belief," nor to those who still abide in it. And I feel equally conscious that I know "what it really was;" but I frankly confess to the charge "that I never had any solid reasons for it," especially, if by "*solid reasons*" the Professor means such as those which have closed his mind against conviction and rendered deaf the ears of his intellect to the preaching of even "an angel from Heaven." I am still an unworthy member of the "Old School Presbyterian Church;" wedded to it by an association of nearly twenty years; and I admire the intelligence and learning of its clergy. Nor is it likely that I shall abandon it for a connexion with any other of the orthodox denominations—perhaps never even to join the New Church; for there is no prospect that a society will be formed in my day, which will be accessible to me. I have studied the Presbyterian creed (and indeed all orthodox creeds) with an honest view to understand it; and I have diligently striven to be satisfied with the reasoning by which its ablest advocates have sought to establish and sustain its truth. Still I must say that my mind has never been free from harrassing doubts and painful uncertainty. It may have arisen from a want of deep piety and that childlike docility with which it behooves all to receive the teachings of the sacred Scriptures. However this may be, I am conscious of earnestly desiring to know the truth; and I have no motive to embrace or believe anything else.

In the Presbyterian "Confession of Faith," I read the following in reference to the doctrine of the Trinity. "In the unity of the Godhead, there be three persons of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father: and the Holy Ghost eternally proceeding from the Father and the Son." Now what is the plain import of this language? It is evidently this—that the Father, Son and Holy Ghost are three *separate* and *distinct persons*—that the *person*, Father, is God, that the *person*, Son, is God, and that the *person*, Holy Ghost, is God. And that it is so understood by the Church, is manifest, from the familiar doxology with which public worship is closed.

"To God the Father, God the Son,
And God the Spirit, three in one,
Be honor, praise, and glory given,
By all on Earth, and all in Heaven."

Or this,

"Give to the Father praise,
Give glory to the Son:
And to the Spirit of his grace
Be equal honor done."

These embody the tenor and spirit of the Presbyterian doxologies, and they pay worship to each *person* of the Godhead *as God*: and in the second verse quoted, different degrees or kinds of doxology are ascribed to each, according to the peculiar part which he is supposed to perform in the work of salvation. *Praise* to the Father, for sending his Son to die; *Glory* to the Son, for his sufferings and death, and *Honor* to the Spirit, for his agency in renewing the heart of the sinner. Now I would respectfully inquire of Professor L. whether this is a "caricature" of this article of the Presbyterian creed? Is it not a fair exposition of the doctrine of the Trinity as taught by the old orthodox churches? Then, if the *person*, Father, is God, and the *person*, Son, is God, and the *person*, Holy Ghost, is God, and to each, in the mind and heart of the believer, worship, in kind and degree suited to the part which he performs in the work of salvation, is to be offered, how is the conclusion to be escaped, that there are three Gods? It is in vain to talk about the "unity of the Godhead," in the face of such a description of the three heads. It is in vain to say, that these three separate and distinct *persons*, each being God, constitute but one God. God is an indivisible unit—so teaches the Bible, and Professor L. will not say to the contrary,—and He is incapable of being parceled out into three parts, each part a *person*, and each *person* God, and each God equal, in all the attributes of Divinity, to the God so divided. I would not speak irreverently of the Divine Being, or limit His omnipotence; but I do say, that God cannot make three *one*; nor is the human mind, unless its possessor, like Professor L., has passed the time for "*reasoning*," capable of believing that three equals are but *one*, and that that one is only equal to each of the three.

Such is the view which reason takes of the Trinity as taught by the "Old Orthodox Churches." And how is it met when its ministers are implored by humble seekers for light? The reply is, it is a great mystery to be received by faith—that the understanding must abandon its throne, and reason suspend its office. And it is not unfrequently intimated, with a sapient look and "sanctimonious seeming," that it is impious to search into these hidden mysteries, and the poor, humble, confiding, priest-ridden seeker turns away in secret to repent over the *sin of inquiring* which he has committed, and says, "Lord, I would believe, help Thou mine unbelief." Now, if I know myself, I am not one of those who withhold my belief from all that I cannot understand or explain. Nature and Revelation teem with mysteries; and Oh! with what profound reverence and humility should we bow before their oracles! But in relation to alleged mysteries, a plain and palpable distinction exists. True mysteries are those which, although above human comprehension, are yet compatible with reason. But those alleged mysteries, which are

contradictory to reason, are not mysteries, but absurdities. At the former, I stagger not; the latter I involuntarily reject. In nature I see unequivocal evidences of gravitation, electricity and light; but I am profoundly ignorant of their essence. Yet I know they exist. In Revelation, I read of God, the infinite and eternal Great First Cause, but I know nothing of His essence or His mode of existence. Yet I believe there is a God. These and a thousand other facts and truths are far above my comprehension, but as their existence is compatible with reason, they command my undoubting faith. But when I am told that *three* are but *one*—that there are three *separate persons* in the Godhead—that each person is God, and yet that they constitute but one God, my mind is not satisfied with the plea of mystery, because the alleged truth is not consistent with, but contradictory to, reason.

But Professor L. would say, that we are bound to believe whatever is clearly taught in the Bible, even though we cannot understand it. So say I. But this brings up the very discussion to which you invited him in your "Letters to a Trinitarian." Does the Bible reveal the doctrine of a Trinity? With Professor L., I agree that it does. But the question is, as to the mode of that Trinity—is it correctly understood and taught by the so-called orthodox theology? In examining it (which I do not propose here to do) I act upon the principle deduced from the above paragraph. If the Philosopher in Natural Science propounds a proposition, though above my comprehension, yet, if it is sustained by proofs which my reason sanctions, I yield my faith; but if its mystery consists in its *opposition* to reason, I reject it. So, in Theology, if I am presented with a doctrine, though above my comprehension, yet, if it is by the clear proof of holy writ, I believe it. But if the doctrine asserted be contrary to reason, I deny it, and not impugning the Word, I insist on a different interpretation. Nor would I set up my reason as an infallible standard, and peremptorily reject, without further examination, every thing which does not immediately meet its sanction. But I say this, that if I am conscious of honesty of purpose (and every man acts in such matters at his peril), and the theological proposition presented is *contrary to reason*, I take it to be *primâ facie* evidence of either its falsehood or a wrong interpretation of the Sacred Scriptures.

I am guided by another rule, in relation to Scripture interpretation. I do not know whether it obtains among theologians; but it seems to me to be sound. It is this: Where the Scriptures in plain, unequivocal, and not figurative language, assert a proposition, it is to be received as true, and all other texts referring to the same subject, but of doubtful import, must be subordinate to, and construed in conformity with, it.

And let us apply these principles of investigation to the doctrine of the Sacred Trinity. I agree with Professor L., that the Bible teaches a Trinity in the Godhead. But in what does this Trinity consist? I believe it consists of Father, Son, and Holy Ghost—*three essentials of the Godhead*; that is, that God was in Christ, constituting the essentials of Father and Son, and that the third essential, the Holy Ghost, is the Divine proceeding, operation, or influence, resulting from the union of the first and second. In this, I admit, there is great mystery—mystery enough to satisfy even tripersonalists. But the mystery is compatible with, and not contradictory to, reason. It is therefore *primâ facie* evidence, that the interpretation of Scripture, by which it is sustained, is the true one. But Professor L. believes the Trinity to consist of three separate and distinct persons, Father, Son, and Holy Ghost, that each person is the very God, and yet that the three constitute but one God. In this also, there is said to be great mystery; but if mystery, and not absurdity it be, it is contrary to reason. This is, therefore, *primâ facie* evidence that the interpretation by which this view of the Trinity is maintained, is not the correct one.

Again: in the Holy Word I find such unequivocal declarations as these, going to sustain the New Church view of the Trinity, which I cordially receive. "If ye had known *me*, ye would have known my Father also; and from henceforth ye have known Him and seen Him." Philip said, "Lord, show us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known *me*, Philip? He that hath seen *me* hath

seen the *Father*; and how sayest thou, then, Show us the *Father*? Believest thou not that I am in the *Father*, and the *Father* in me? The words that I speak unto you, I speak not of myself, but the *Father*, who dwelleth in me, he doeth the works. Believe me, that I am in the *Father*, and the *Father* in me. He that seeth me, seeth Him that sent me. I and my *Father* are one." Again: both Old and New Church christians hold that the Godhead consists of *Father*, *Son*, and *Holy Ghost*,—these make up its fulness; and St. Paul says that in Christ "dwells all the fulness of the Godhead bodily." Now it cannot be contended for a moment, that any of these texts give the least countenance to the idea of *Three Persons* in the Trinity. They all unequivocally assert, in language not capable of any other construction, the absolute unity and identity of the *Father* and the *Son*; and to remove every vestige of doubt, Paul comes forward with the New Church assertion, that in Christ dwells all the fulness of the Trinity bodily. Then what if Professor L. can adduce a hundred texts bearing upon the same subject, but of doubtful import and capable of a construction favorable to the tripersonal theory—must they not be held subordinate to these unequivocal passages and interpreted in conformity with them? Professor L. must either admit or deny this rule of interpretation. If he admits it, then no ground is left on which to rest the tripersonal Trinity; if he denies it, then he must insist upon the absurdity that doubtful texts must control those that are positive and unequivocal. Either horn of the dilemma will gore his theology to the very vitals.

If it be true that the *Father*, *Son*, and *Holy Ghost* are not separate and distinct persons, but only three essentials of the Godhead, then, the artificial plan of salvation which is inculcated by the orthodox world, must fall to the ground. That system must be erroneous which represents the *Father*, the first person in the Trinity, to be angry with the sinner,—Christ, the second person, as suffering a vicarious death for the sinner to appease the vengeance of the first, and the *Holy Ghost*, the third person, as sent forth, at the instant, when the wrath of the *Father* is thus appeased, to bear to the sinner the tidings of mercy, and to perform upon his heart the chemic process of instantaneous conversion. For how could God die to avenge his own wrath? This question is unanswerable upon the view, that He is one and indivisible.

But it is not alone in the light of New Church truth, that the orthodox view of the atonement and its kindred doctrines appears untenable. Upon the tripersonal theory the absurdity is equally great. Let it be remembered that each person in the Godhead is held to be God—equal in all respects. If equal, then they are equal in mercy, justice, holiness, and power; and if thus equal, then each had an equal right to have his justice satisfied, his wrath appeased, and his violated law vindicated. Hence, there was no necessity nor reason why the *Son* should die for this purpose, which did not apply with equal force in favor of the crucifixion of the *Father* or the *Holy Ghost*. But behold the inconsistency of tripersonalism upon this very point! In language it asserts the equality of all the persons in the Godhead, and yet, in fact, it assigns to the *Son* and *Holy Ghost* respectively, second and third positions of subordinate rank, in the work of salvation. Who then is to be condemned for receiving with jealous caution that interpretation of Scripture which sustains such great absurdities and inconsistencies? What criminality can there be in giving to the New Church interpretation a fair examination, especially when it professes to bring all these sublime and momentous doctrines into concord with enlightened reason?

I could dwell at much greater length upon these interesting topics. But it was not my object to make a disquisition upon the doctrines of the New Church. Indeed I feel that I am incapable of handling them in a manner worthy of them, or calculated to enlighten others. All that I designed was to present my understanding of the great fundamental tenet of the Christian system as held by the orthodox world, and briefly hint at the process by which my mind has examined and, in the main, received the doctrines of the New Church. It may be, that, as one of "the converts" from the "orthodox Church," I have vindicated myself from Professor L.'s charge of ignorance of

what their belief is—of “ill will” to it and to “all who hold it.” If so, I am quite content; but I shall be more than gratified if he will condescend to enlighten me, if I have given a “*caricature*” of the Old Church Trinity, and show, by fair argument, that the Doctrines of the New Church are not sustained by “an honest interpretation of the holy Scriptures of the Old and New Testament.”

I close this tedious communication with a single reflection. To me, it is one of the profoundest solemnity. In what consists the danger or the heresy of embracing the doctrines of the New Church? Is it heresy to believe in the indivisible unity of the Godhead, that in Jesus Christ all its fullness dwells bodily, and that he is consequently, the Lord of Heaven and earth, the worthy and proper object of supreme affection, constant obedience, and adoring worship? Is it heresy to believe, that “God was in Christ reconciling the world to Himself,” and that by his sufferings and death he glorified his Humanity, conquered and reduced to order the “powers of darkness,” and opened up a medium by which we can become *at one* with our Maker? Is it heresy to believe that this atonement, is as broad as the necessities of the race for whose salvation it has been wrought, that the influences of the Holy Spirit, like the sunshine of heaven, are shed upon all men and that all, if they will open their hearts to receive them and will obey the command of supreme love to God and love to their neighbor as themselves, “cease to do evil and learn to do well,” as from the Lord and not of their own sufficiency, will be quickened into regenerate life and become meat for the inheritance of the saints of light? Is it heresy to believe, that death is a continuation of life—that it but conducts us into a world more real, more substantial, because ever enduring, than this scene of our probation—that it is but the dissolving “of the house of this earthly tabernacle,” which is the natural body, and introducing us into our “building of God, a house not made with hands, eternal in the Heavens,” which is our spiritual body? If it be heresy to believe these things, I confess to its guilt; and desiring to know the truth, I pray Professor L., or any body else to show me my delusion and danger. Until then, on this foundation I rest my hopes for time and eternity.

Very sincerely,

Your obedient servant, &c.

From a reader in Tennessee.

S—, Tenn., Jan. 20, 1851.

DEAR SIR,

It has been my intention to write to you, in renewing my subscription, something in relation to my sentiments of Swedenborg and his system, but find myself without time at present, to do more than merely indicate my reception of his doctrines and disclosures. I have come within the last three years from almost the extreme of infidelity, and I see not how I could have been reclaimed from that perilous state by any other instrumentality than the writings of Swedenborg. A little more than three years ago, your “*Mesmer and Swedenborg*” fell into my hands (having been sent, I believe, by Mr. Holcombe to a friend of his at this place), I then became acquainted, for the first time, with the writings of Swedenborg. I was a believer in Mesmerism, and though an infidel, I was a spiritualist, and therefore in some measure prepared to appreciate your book. I afterwards became a reader of A. J. Davis and the *Univ.æolum*, but in 1848 subscribed for the *Repository*, and became a reader of New Church books, and have steadily progressed in the reception of the doctrines until I am now ready (and have indeed been for some months) to subscribe myself a “receiver,” and do earnestly trust that I have *begun* to live that divine life inculcated by Swedenborg.

Of course, I would rejoice to see New Church books and doctrines circulated as widely as possible, but cannot do much in the good cause myself. I intend, however, as suitable occasions present themselves, to do what I can to

give currency in suitable directions to this blessed system of doctrines and disclosures. There are a number of intelligent individuals in this place who are more or less interested in Swedenborg; but the great difficulty in this busy, bustling, money-making region, is to get any body to read the writings sufficiently to appreciate them fairly. I think a lecturer would be well received here and I would be glad to see one here who could do justice to the subject.

Yours, truly.

MISCELLANY.

DR. TAFEL AT HOME.

The January No. of the Intellectual Repository contains a very interesting sketch of a recent visit to Wirtemberg and Tubingen, in Germany, by the Rev. J. Bailey, of Acorington, England, of which we insert the greater portion. Everything relative to the literary labors and domestic life of our valued friend Dr. Tafel, carries with it a deep interest to the members of the New Church.

TO THE EDITOR,

DEAR SIR,—As you have intimated that you consider it would be interesting to our friends, to communicate such facts as have interested me, as a New-churchman in my recent journey, I am happy to place them at your disposal, and trust that the object of making the members of the New Church in Germany better known to their brethren in England, will be, to some extent, accomplished.

I left England on Monday, Sept. 23d, and, after traversing Belgium, Rhenish Prussia, Nassau, Darmstadt, and Baden, and observing a vast number of interesting objects of almost every kind, arrived at Stuttgard on Saturday evening, Sept. 28th, and was then very warmly received by the two brothers Tafel, Dr. Leonhart Tafel, of Stuttgard, and Professor Tafel, of Tubingen. Both brothers are Newchurchmen, but Professor Tafel is the one so well known, and so much esteemed in this country, by his labors in publishing the Latin works of E. S., and his exertions in addressing his own countrymen in German, on the subject of the doctrines. We spent a delightful evening together, and I learned that next day the Conference of our brethren would take place. It is held quarterly, and it is appointed on this occasion to take place in a saloon of a public pleasure garden. The next morning, at nine o'clock, I accompanied the two Drs. Tafel, with my son and Mr. James Rawsthorne, a young gentleman who had accompanied me from Lancashire, to the place of meeting, where we found many friends already assembled, and were rapidly joined by the rest, to the number probably of 130. Professor Tafel officiated as preacher, and conducted service after the simple manner usual in the Lutheran Church. First, a few verses of a hymn, sung slowly, then a prayer, concluding with the Lord's Prayer; after that a lesson, and the sermon immediately following. The whole was completed by a short prayer, and the concluding two verses of the hymn by which the service was commenced. The discourse was an earnest unfolding of the Divine Unity and Trinity, and its application to the doctrine of the Atonement. I was then introduced to the meeting, and gave a short address in German, describing the kind feelings towards them of their brethren in England, and the interest that was taken by them in all the progress which is made by the Church in Germany. I was afterwards introduced particularly, and found a brother's welcome from them all. Some additional members were enrolled by Dr. Leonhart Tafel, who is Secretary to the New Church in Wirtemberg, and then the meeting broke up. About one-half, however, stayed to dine together, and in about half an hour dinner was served up, and enjoyed, accompanied by that genial conversation and "flow of soul," which makes such a meal a feast, both for body and mind.

During the time for the dessert, Professor Tafel narrated a circumstance affecting himself in his family relations, which had somewhat the character of religious persecution; but which, it is hoped, will be overruled by Divine Providence, to the benefit of the cause of truth, and the individual well-being of all the parties especially concerned. The Professor's son, Theodore, a fine boy of between fourteen and fifteen years of age, had passed through the requisite classes in the most honorable manner, and was presented as a candidate for a resident scholarship in the seminary, an institution attached to the university, and the advantages of which are, that for four years the students receive board, and a first rate education free. The youth was pronounced in all respects eligible, except that his father was a Swedenborgian, and had published a pamphlet, at the commencement of the present year, to show, as its title announced,—“That the Old Church creeds are the sources of the misery of nations.” The Studenten-rath, or council, which presides over the seminary, in the letter which they directed to be written to the Professor, distinctly stated the objections to the father's views as being the only reasons for the rejection of the son. Professor Tafel appealed from them to the Minister of Public Instruction, and accompanied his appeal with a copy of his pamphlet. The minister replied, sympathizing with our friend, but stating that as the difference arose from doctrinal considerations, he was incompetent to interfere. The Professor then appealed to the Privy Council, the highest tribunal in the country, sent them a copy of his book, and many additional arguments, from a work which is now in the course of publication. He admits, in the fullest manner, that his doctrines are opposed to the creeds and texts of the Old Church, but maintains that these are wrong, and ought to be abolished by law, as dangerous and destructive to the state; that, moreover, the doctrines of the New Church are Scriptural, rational, and the true ground of real well being, both for nations here and for heaven hereafter, and ought to be adopted. He received a polite reply from the Secretary or the Council, and the assurance that the subject would certainly be duly laid before them. The matter had just begun to be mentioned in the newspapers, before I left Germany, and the editor of the one I saw, in which it was noticed, remarked that Dr. Tafel must win his cause, as far as his son was concerned; but his own great hope is, to obtain a fuller hearing for the doctrines from the government and the country at large. Our friend informed the company of this proceeding, so far as it had taken place, but to present it in a more complete and intelligible form, I have brought it up to the state in which it was when I took leave. I have not yet heard of its further progress.

The company broke up about two o'clock, and I had the pleasure of the company of the two Tafels during the remainder of the day, and learned some additional particulars concerning the Church in Germany and Switzerland, which may probably be best communicated in this place. There is a society at Wismar, consisting of about a dozen members, another at Vienna, consisting of from thirty to forty, and in relation to this latter, Professor Tafel had received a letter when I arrived, that the leader had been thrown into prison, on a charge of Socialism. Before I left, information came that he was released. The charge turned out to have originated in the ignorance of a police spy, who overheard our friend, the leader in question, discussing with a leading man of the German Catholic Church, the differences of their religious sentiments, and mistook them for Socialists. There is a society in Switzerland of about fifty members. The precise locality I forget, but I presume it is in the neighborhood of St. Gall. The leader is an excellent man, named Neff, formerly a schoolmaster, now a farmer. Professor Tafel met them during a visit to the Rhigi, made the summer of this year, and was much delighted with their piety and zeal. In Wirtemberg there is no separate organized society which meets every Sunday, for there is not thought to be a sufficient number in any one place to compose such a meeting. There are about five ministers of the Established Church, the Lutheran, who receive the doctrines and preach in accordance with them. One of them, named Werner, is very zealous, preaches almost every day in some church or other, and maintains, with the aid of other

benevolent persons, an orphan asylum of nearly 100 children, at the place of his abode, Rentlingen. He is much approved of by one party in the Established Church, and much condemned by another,—the ultra orthodox. He does not encourage the separation of the New Church from the Old. But some of the other ministers who receive the doctrines, feel the teaching of the Lutheran catechisms to children, which they are by law compelled to do, a grievous burden. Professor Tafel approves of the separation of the New Church from the Old, as it is in England and America, and wherever it can be maintained in an orderly and respectable manner. Some time ago, much injury was sustained by the Church in Wirtemberg, by some of the brethren, led by an advocate (a lawyer) named Hofaker (since dead), giving themselves to the practice of seeking information respecting the Spiritual World through the instrumentality of clairvoyants. The dictates of false and impure spirits were received with respect, and evil consequences followed, which brought scandal upon the Church, and prevented the reception of the doctrines which previously appeared to be rapidly taking place. I mention this circumstance, without dwelling on names and painful particulars which I could give, that our brethren in this country may be strengthened in the determination to eschew every mode of obtaining information on spiritual things, save that of the writings of the Lord's prepared servant, E. S., and the purification of their understandings, by an obedience to the Divine commandments in love and in life. "Let thine eye be single, and thy whole body shall be full of light."

* * * * Such is the abode of our friend as to its exterior. Within, he has every requisite convenience, an amiable and intelligent lady for his conjugal partner, and a family of seven children, from Miss Tafel, a young lady of about sixteen years of age, to a young child still in the arms. The Professor himself is rather below the middle stature, upwards of fifty years of age, and somewhat spare in his habit of body. In manners gentle, amiable, affectionate, devoted to the Church, and persevering in his pursuit of her interests. He has a well-stocked private library, besides having access by his daily duties to the splendid library of the university, which contains 200,000 volumes and 100,000 manuscripts. He has a small meeting which takes place in his library every Saturday evening, for reading the works of Swedenborg. I attended this twice; and performed service once on the Sabbath during my stay, with the Professor and his lady present. My whole stay was one of interest, instruction, elevation, and delight; and when, after my second visit (for I was under his hospitable roof on two separate occasions of several days each), I took leave of the Professor, his estimable lady, and family, it was with sentiments of the highest esteem and affection;—with gratitude to the Lord, who raises up such assistants to His Church, and with feelings of admiration and good-will towards the whole German nation, of whom the two Tafels and their worthy families are admirable specimens. It will, no doubt, be gratifying to the Church in this country to know that Professor Tafel fully intends to be with us next year at the Conference in Edinburgh.

J. B.

EDITORIAL ITEMS.

It is wonderful to what an extent books of travel and exploration have been multiplied within the last ten or twelve years in regard to Egypt, Assyria, and Palestine. The spirit of antiquarian research over the field of these world-renowned localities seems indomitable. The labors of Bunsen and Lepsius in Egypt, of Layard in Ninevah and its vicinity, of Robinson and countless others in Palestine, are bringing to light the past and present state of those regions to such a degree that we feel almost as familiar with their monuments and scenes as with our own domestic surroundings. Long buried histories are re-produced, and oblivion itself seems destined, like the mystic sea in the Apocalypse, to "give up its dead." What is the providential design of all this? Why are these coun-

tries especially made the theatre at this day of these indefatigable researches? Our own impression is that the reason is to be sought in the correspondential relations of these several regions as taught in the writings of the New Church. From them we learn that they have each a permanent representative bearing upon the three distinct provinces of the human mind—the scientific, the rational and the spiritual. Egypt answers to the first, Assyria to the second, and Canaan (Palestine) to the third. Now as under the teachings of the New Church a new philosophy of these departments or degrees of the mind is being developed, and their several limits, functions, and relations accurately determined, so, in like manner, the process of development is going on in the sphere of their respective ultimates, the countries in question, to which the eyes of the civilized world are now turned with such yearning solicitude as to the discoveries that may yet be announced. This suggestion gives new significance to the inspired prediction, “In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land.”

We are happy to chronicle, from time to time, the testimonies to the interest felt in the operations of the N. C. Tract and Missionary Society, and also to assure its friends that according to the means furnished it is doing all in its power to accomplish the objects aimed at in its formation. Several thousands of pages of tracts have been distributed since we last alluded to its doings, and scarcely a day passes that some good seed is not sown by its instrumentality. The general plan thus far adopted has been to operate through the mail, transmitting mailable matter to quarters where we had reason to think it would turn to good account, and being particular, by pre-paying postage, to guard against the prejudice that might arise from the imposition of an involuntary tax. This plan of procedure makes it desirable that our friends should still continue, as many of them have done, to furnish us from time to time, with the names of such persons in the sphere of their acquaintance as in their judgment would willingly receive and read and be profited by our publications. As we have a large supply of the tract on the “State of Infants in Heaven” on hand, we should be happy to forward them in such directions, among bereaved parents, as may be indicated by their New Church friends.

By a recent letter from Rev. T. O. Prescott, we learn that our venerable friend Mr. Noble, has so far lost the use of his eyes as to be unable any longer to officiate in the pulpit, and his Society in Cross-street have tendered a call to the Rev. Mr. Bruce, of Edinburgh, author of the very excellent and much admired discourse on “Marriage.” The call, we understand, has been accepted, and the Edinburgh Society left for the present destitute of a pastor. The vacancy is an important one, which it is to be hoped may not long remain unsupplied.

Noble's Appeal.—A new and handsome edition of this invaluable work has just been brought out by Mr. J. Allen, of this city, which is put at retail at \$1 25. The multitudes of orders which have remained for months at a time unanswered, may now be complied with. The “Appeal” has long since taken its place as a classic in New Church literature, and as the demand for it never dies away, so it is to be hoped it may never be permitted to go out of print.

The new edition of the “Letters to a Trinitarian,” with the six supplementary pages, has just been published by Mr. Clapp. We have before intimated that it has been necessary to advance the price from 12½ to 15 cents per copy, but even at this rate there is no cheaper pamphlet in the market.

OBITUARY.

Died, in this city on the 9th Jan., after a painful and protracted illness, Mrs. MARIA FOLGER TRASK, late of Chicago, Ill., aged 25 years.

The subject of the above notice was a person whose life, brief though it was, may furnish important lessons to those she has left behind; and it therefore becomes a sadly pleasant duty to call to remembrance some of its most interesting phases. The announcement of her death—more properly her re-birth into a higher life—has caused sorrow to many a heart that knew and prized her worth; but it is a lesson softened and elevated by the reflection that the pure spirit that had struggled long and painfully in its decaying mortal tenement, now moves freely and joyfully in the bright atmosphere of heaven.

From a very tender age Mrs. T. was profoundly impressed with the reality and beauty of spiritual things, and the sentiment of reverence was purified and elevated by strong poetical tendencies, which were manifested simultaneously with it. At twelve years of age, as her mother expressed it, "she gave her heart to the Saviour," took great delight in reading the Bible and other good books, and in attendance upon public worship, but she was deemed too young by her friends to unite with the church. At the age of thirteen, however, on occasion of the communion, she inquired if she could not also partake of the "feast prepared by the Lord for those that love him." Shortly after she united with the Presbyterian Church of Chicago, of which she was an exemplary member. It is proper to add, that the genial and social qualities of her character, always strong, were not, as is too often the case, shaded by the religious sentiment, but, on the contrary, were rendered more active, dispensing the gentle sunshine of the soul upon all who approached her, shining, however, with a warmer and softer light in the charmed circle of home. From a child she was, much more than is usually the case, the companion of her mother, with whom she was accustomed to converse with a wisdom beyond her years.

Two or three years before her death she became acquainted with the writings of Swedenborg, whose heavenly teachings were received into her willing mind like refreshing water into the thirsty soil. In them she found a satisfaction of her whole nature never felt before—an explanation of difficulties which had perplexed her reason—the removal of a painful weight that had pressed upon the heart—the opening of the inner glories of the Word. A little more than a year ago she made an open profession of her faith in the doctrines of the New Jerusalem Church, was baptized therein, and became a member of the Chicago Society.

Shortly after this her health began to decline rapidly. Her disease was a rheumatic affection of the heart, very painful and protracted, by which she was most of the time confined to her room till her decease.

Her husband, Dr. James Henry Trask, to whom she was married in Boston in 1847, and to whom she was most devotedly attached, was absent in California during the whole of her illness, and for a long time she could not feel reconciled to depart before his return, but to this at last she became resigned, and, shortly before her death, when asked by a friend if she still wished to see him, she said, "No, no, I am willing to die now. O Lord take me home. God bless you for all your kind care of me."

The last six months of her life she read little else than the Bible, which was to her a perpetual fountain of consolation. She would often exclaim, "O mother! it is so full—so full! I can't read but few verses at a time,—it opens before me so, so full! so full!" It was from a child her Sabbath-day book, and though a great reader, all other books were laid aside for that.

For many months she had expected death, as the result of her illness, and prepared herself for the change with great calmness. Her last words, breathed in the intervals of her excruciating sufferings were, "O Lord, take me home." We believe she has been taken to her heavenly mansion.

Mrs. Trask possessed considerable poetical talent, and such of her pieces as have fallen under our observation are characterized by an easy musical style of versification, and great delicacy and elevation of sentiment. To her the poetical faculty was the interpreter between the natural and the spiritual, and the thought was ever present to her mind, that the former is the shadow of the latter.

"Lila" will be long remembered. Let us close this brief memoir in her own beautiful language, in a poem entitled "An Autumnal Song," written last November.

" 'Neath the willows of the church-yard,
Full of grief, we made your bed,
And they said the sun was beaming
Just as brightly overhead."

Over her head, we will hope, the sun of heaven now beams, dispelling darkness and sorrow.

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ORIGINAL PAPERS.

ARTICLE I.

PHYSICAL CONSTITUTION OF THE SUN.

It is well known that Swedenborg, in many places in his writings, speaks of the sun as being a body of "*pure fire*." This statement has sometimes excited surprise in the minds of his readers; and a lingering doubt has been entertained as to his correctness on this point, from a prevailing idea that it is not in agreement with the teachings of science. Our object, in this paper, is to remove these doubts; first, by showing that the statement of Swedenborg is not opposed to any established fact of science; and, secondly, by demonstrating, from the law of correspondence, between things natural and spiritual, as brought forth in the great system of New Church philosophy, that the truth cannot be other than as is affirmed in the fore-mentioned statement.

First, then, we have to show, that the declaration that the sun is "*pure fire*," is not contrary to any well ascertained fact of natural science. We shall do this, by showing that science knows nothing certain in regard to the constitution of the sun: there are only hypotheses concerning it. From the intense heat and light of the sun, no one would have doubted that it was a body of pure fire, but for the spots upon it. These being dark, in comparison with the surrounding light, suggested the idea of cold, or unignited matter present there; and as it was impossible that such could be in the midst of the sun's fire, it was conjectured that there might be a dark body beyond or within the fire, which dark body constituted the centre of the sun's mass, while the fire occupied the circumference; or that what presents the fiery appearance, is a hot and luminous atmosphere, around

and at a distance from the proper body of the sun. This was the theory of the elder Herschel, and is the one commonly held in the astronomical world at the present day, no better hypothesis having yet been presented to take its place, though various others have been suggested. Thus his idea of the *spots* was, that they were occasional *openings* in the mass of fire which constituted the surface of the sun (or rather in the luminous atmosphere encircling it), and so revealing the dark nucleus within.

The younger Herschel (Sir John) in his *Treatise on Astronomy*, thus speaks of the spots: "When viewed through powerful telescopes, the sun is observed to have, frequently, large and perfectly black spots upon it, surrounded with a kind of border, less completely dark, called a penumbra. They are, however, not permanent. When watched from day to day, or even from hour to hour, they appear to enlarge or contract, to change their form, and at length to disappear altogether, or to break out anew in parts of the surface where none were before. Occasionally they break up and divide into two or more; and in those offer every evidence of that extreme mobility which belongs only to the fluid state, and of that excessively violent agitation, which seems only compatible with the atmospheric or gaseous state of matter. The scale on which their movements take place is immense. Spots have been observed whose linear diameter has been upwards of 45,000 miles; and, if some records are to be trusted, of even much greater extent. That such a spot should close up in six weeks' time (for they hardly ever last longer), the borders must approach at the rate of more than a thousand miles a day.

"But what *are* the spots? Many fanciful notions have been broached on this subject, but only one seems to have any degree of physical probability, viz: that they are the dark (or, at least, comparatively dark) solid body of the sun itself, laid bare to our view by those immense fluctuations in the luminous regions of its atmosphere, to which it appears to be subject."*

Thus, then, it appears that, according to the view of this distinguished astronomer, the spots are openings in the vast fiery surface or atmosphere of the sun, revealing the dark (or, as he guardedly says, "*comparatively dark*") body, or central mass, within. But, though "*comparatively dark*," does it thence follow that that body of the sun is not in a state of *fiery ignition*? Let us hear what Sir John Herschel says further upon this point. In speaking of the intense heat of the sun, he has this language:

"That the temperature at the visible surface of the sun cannot be otherwise than very elevated, much more so than any artificial heat produced in our furnaces, or by chemical, or galvanic processes,—we have indications of several distinct kinds. From the law of decrease, of radiating heat and light, it follows, that the heat received on a given area exposed at the distance of the earth, and on an equal area at the visible surface of the sun, must be as 1 to 300,000:—a far less intensity of solar radiation, collected in the focus of a burning glass,

* *Treatise*, Chap. 5, No. 330–332.

suffices to dissipate gold and platina in vapor. The most vivid flames disappear, and the most intensely ignited solids appear only as *black spots* on the disk of the sun, when held between it and the eye. From this last remark it follows, that the body of the sun, however dark it may appear, when seen through its spots, *may*, nevertheless, be in a state of the *most intense ignition*.*

Here, then, does science not only assert nothing positive in contradiction to the statement of Swedenborg, that the sun is pure fire, but rather goes to confirm it. For, on the first discovery that there are dark spots on the sun, the mind unaided by science, would be inclined at once to conclude that there must necessarily be cold or unignited matter there; but science, by means of its experiments, ascertains that this is not necessarily the case, and that what appears as dark, may yet be a fiery mass. So do the discoveries of natural science, the further they extend, the more go to confirm the revelations of Divine and spiritual philosophy.

Having thus established our first point, viz: that the statement of Swedenborg in regard to the sun is not contradicted by any ascertained fact of natural science (whatever theories or hypotheses to the contrary may exist), we proceed now to the second point, which is to show that by the law of correspondence between things spiritual and natural, as revealed in the New Church philosophy, the truth cannot be other than as Swedenborg affirms, viz: that the sun is "pure fire."

And in considering this part of our subject, we shall find that while on the one hand, natural science is unable to adduce any facts in contradiction of the affirmations of the New Church philosophy; on the other hand, that philosophy will be able to help natural science out of some of its difficulties, and to throw much light on some of the obscurest points of its research. One of these difficulties in regard to the constitution of the sun is thus stated by Sir John Herschel:

"The great mystery, however, is to conceive how so enormous a conflagration (if such it be) can be kept up. Every discovery in

* Since writing the above, we have met with the late work of Professor Olmsted, of Yale College, the "Mechanism of the Heavens," in which we are pleased to find he confirms the view of Swedenborg, in regard to the constitution of the sun. After refuting the hypothesis of Sir William Herschel, as to the sun's being a solid body, surrounded by luminous clouds, and showing its inconsistency with established facts of science, he has the following language: "I think, therefore, we must confess our ignorance of the nature and constitution of the sun; nor can we, as astronomers, obtain much more satisfactory knowledge respecting it, than the common apprehension, namely, that it is an immense globe of fire." See Ch. x.

Professor Olmsted does not offer any theory of the spots though he states, and refutes, those of Galileo, and others; he, however, demonstrates mathematically, that they cannot be, as has been sometimes conjectured, opaque bodies between us and the sun, but that they must be on the sun itself, as indeed, the perpetual changes in their form and appearance, as above described, would sufficiently indicate. Perhaps it may never be possible to know with certainty, what the spots really are, as we have nothing within our reach analogous to the condition of such a vast body of fire. Might it not, however, be supposed, that the central mass of the sun may appear dark, in comparison with its surface, just as a body of burning coals on the hearth is dark in comparison with the flame which proceeds from them? And may it not be, that in the ceaseless tossings and heavings of that fiery ocean, the parts below would be occasionally thrown up, temporarily displacing the flaming surface, and thus causing the appearance of spots?

chemical science here leaves us completely at a loss, or rather, so to remove farther the prospect of probable explanation."

This mystery is solved in a very simple manner, when the origin of the sun and its fire is known.

What then is the real source and origin of the sun's fire? The trine of the New Church teaches, that there are in truth two suns, spiritual and a natural, and that the latter is derived from the former and is *perpetually sustained* by it. That the spiritual sun is an emanation of spiritual heat and light from the Lord, who is a Divine Being in the midst of it. That that sun appears above the heavens,* gives them their light and heat, as the natural sun does to the natural world.

That doctrine further teaches, that the spiritual sun is, in its essence, love; for love is spiritual heat, from which natural heat or fire is derived, and to which it corresponds: moreover, that the spiritual sun is *pure* or essential love, because emanating directly from the Lord who is himself Divine Love. Hence it follows, by the law of correspondence, that the natural sun must be *pure*, or essential *fire*; it is as impossible that there should be an inhabited globe in the midst of the natural sun (according to Sir William Herschel's fanciful hypothesis) as that there should be an inhabited spiritual world or heaven in the midst of the spiritual sun. So the heavens are created by the Lord through His spiritual sun, and far below it, so the natural earths are created by Him through the natural sun, at an immense distance from it.

Thus, then, to those who are instructed in the great law of correspondence which connects the natural universe with the spiritual, will plainly appear, that as the spiritual sun is pure love, so the natural sun, which is derived from it, must be, as Swedenborg affirms, "*pure fire*."

T. O.
Glasgow, 8

ARTICLE II.

"THE BEAUTY OF THE LORD."

WHAT is beauty? We will study it upon its lowest plane. It is the fitness, adaptation, harmony of parts, making a perfect whole. A delicately moulded arm and hand of a Venus attached to the broad shoulder of a Vulcan would be unbeautiful. Physical beauty is the result of perfect physical health; disease mars the beauty of the body. The wan and lifeless skin, the shrunken and shrivelled face, the lack-lustre eye are painful to behold, and are unbeautiful to the eye in proportion as they differ from our ideal of the human form. In our higher perception of beauty we have, the clearer is our perception

* "Thou hast set thy glory above the heavens."—PSALMS viii. 1.

of the want of beauty. He whose thought is filled with the beauty of an Apollo, will turn loathing from a deformed leprous beggar. We see deformity because it is a variation from order.

Health is the harmony of action between spirit and body, when the outermost garment of life is exactly fitted to us. Then we are comfortable we move with ease and freedom; an elastic vigor lends grace to the steps and light to the eye. The gushing life-streams of the warm blood glow in rosy radiance through the transparent skin, like feeling shining through thought. Life is in its own form, and treads the stage of action with rare grace and beauty. But what if it is some Lucretia Borgia, with syren beauty to lure to evil, with dark and fearful passions, that like serpent-forms with basilisk eyes shine through some crystal vase of rare and skilful workmanship. Could we take that vase to our hearts, and bear it in our bosoms? ah, no, its outward beauty would cease to charm us—we would turn terror-stricken from this beautiful form—we would feel that there was no harmony of being there, that the inner did not correspond with the outermost.

True beauty, then, even on a physical plane, is the harmony between soul and spirit, and matter. Let us imagine, if we can, a soul divested of every evil, a spirit free from every falsity, a body clear of every disease, a type, by which we would measure all our perception. Our divine Lord, clothed in materiality, is this glorious and beautiful type. Yes, physically, to the sensual perceptions of man, He must have been perfect in beauty as He shone out of Zion.

Diseases correspond to the false and the evil, and if physical disease so mars the beauty of the material body, even so must the false and the evil mar the beauty of the spirit. Let us lift our thoughts to the ultimate heaven; how beautiful must be the angels there, who are regenerating and daily laying off the false and the evil. With what meek and pure grace they must shine in their gentle life of natural good. They think no wrong, they do no evil, and their sphere floats around them in a soft luminous halo of beauty. But we will yet ascend from the green earth of the ultimate heaven, into the serene blue of the spiritual heaven. Ah, now we reach a higher beauty, here is natural good combined with thought, bright, speaking, looking, glorious beings hold converse with us; the radiance of *thought* brightens and glows around those fair brows; keen perception, and heaven-searching intelligence adorns them with beauty. Oh, it is a fair world, with the green pastures and sporting innocent lambs of that lower world; but here spring rare and beautiful flowers, lofty trees crown fair Edens, and the melody of heaven's winds fill the *thought* with a beautiful joy. But there is a yet higher. In the lofty blue and pure dome of the spiritual heavens, shines a royal crown of glory, a diadem of beauty; the celestial heaven as a sun sheds light and beauty, like the soul of man in spirit and body, making it living with thrilling emotions. Into this radiant sphere of the Divine glory we ascend. How beautiful are the angels who behold His face. The light of an infinite glory makes them too dazzling for our earth-vision. How often shall we look up to Him from whom they receive their life and

glory? How can we realize infinite absolute holiness? A being divinely perfect, on whom no shadow of the false and evil has fallen; whose every feeling is a boundless *love*, seeking only to bless; whose every *thought* is an eternal immutable truth; seeking to *satisfy* the mind of man; whose every act is the outbirth of this uncreatable love and wisdom, seeking the good of an infinite eternal universe!

If we are capable of admiring and loving the true thoughts and good feelings of a finite man, how must our hearts warm into the most ardent and consuming love and adoration, at the perception of the divine beauty, of the thought and feeling of our infinite eternal Lord! But if angels fall prostrate before Him, and veil their eyes, what shall we do but sink before Him into the depths of a self-abasing humility. He is truly the crown of our glory, the diadem of beauty to us. He is the soul that gives life and beauty to the universal body, and we will yield ourselves to Him, as does the body to the soul, that his divine beauty may rest upon us.

ARTICLE III.

DE CHARMS' REPORT ON THE TRINE.

No. IV.

(Concluded.)

NOTICE OF REV. MR. POWELL'S BRIEF ARGUMENT.

AFTER employing several pages to introduce his subject, this gentleman quotes in full the paragraph from the *Coronis to the True Christian Religion*, n. 17, as the basis of his reasoning.

"It is a well known truth, that in order to give perfection to anything, there must be a TRINE in just order, one under another, and that there must be communication between the members of the trine, and that such a trine constitutes one thing; not unlike a pillar, over which is the chapter, under this the shaft, and under this again the pedestal. Such a trine is man; his supreme part is the head, his middle part the body, and his lower part the feet and soles of the feet. Every kingdom in this respect is like a man; in it there must be a king as the head, also magistrates and officers as the body, and yeomanry and servants as the feet and soles of the feet. In like manner in the [a] church, there must be a mitred prelate, parish priests, and curates under them," &c., &c.

Mr. Powell proceeds to give the Latin of our last quoted sentence, "*Similiter in ecclesia, Primus Infulatus, Antistes Parochi, et Flamini sub illis,*" appending an assertion that these threefold distinctions of ranks in the clergy are the order to exist in the New Church. We will not here follow the personal allusions indirectly made, which ensue afterwards, but seeing that both he and Mr. De Charms are pro-

fix upon this subject, we will pause and notice the position in its legitimate bearing.

According to the interpretation sanctioned by the managers of the New Jerusalem Magazine, the *primus infulatus*, or *consecrated first*, is a primate of the whole church; the *antistes parochi*, or superintendent district priests, are ministers to large districts, like our State associations; and the *flamines*, are pastors of societies. The aim of the leaders of the General Convention for years has had this form of organization directly in view, in all their proposed regulations.

Mr. De Charms we understand to arrange the three grades so as to amount each class collectively to the correspondent of the trine, mentioned in the Coronis. The highest grade to be teachers at large, the second, pastors, and the lowest, subordinate teachers. As both parties have, through their respective mediums, given their views, we take liberty to add also some comments.

Swedenborg is not writing about the specific order of the New Church, but upon general principles. Thus in the several contextual sections in the fifth Lemma, he lays down this position: "The Lord Jehovah when He founds a new heaven and a New Church introduces order, that they may stand under his auspices, and under obedience to him to eternity, because the angelic heaven and the church on earth constitute together one body, whose soul and life is the Lord Jehovah, who is our Lord and Saviour."

Let the reader ponder well this principle. The Lord Jehovah introduces order, and it is not induced by human legislation in the fulness of self-derived intelligence. "To give perfection to anything here must be a trine in just order."

Now follow illustrations. First, a pillar; second, man; third, a kingdom; fourth, a church. Swedenborg did not argue that a kingdom was the true order and form of government; for he was decidedly republican in sentiment. Yet he referred to that order of kingdoms to convey a just idea of the trinal principle which is in every thing. So also he spoke of a church. He did not consider the clergy as he enumerated in No. 17 of the Coronis, to constitute what he regarded and taught to be the New Jerusalem, but was speaking of the consummated church amid whose institutions he lived.

We have several reasons for making this assertion. The enumeration made above does not agree with the definition elsewhere given of a church. We refer especially to No. 259 in Divine Providence, where three essentials are named as being the distinctive elements of a true church. We also allude to the significant fact that when he writes concerning the New Church, he never distinguishes between clergy and laity, but always applies this distinction to Oldchurchmen. Priests signify those who are in the good of love."

Further, by comparing two of the analogies we shall see at once that the consummated order is alluded to in No. 17 of the Coronis. Corresponding to the head in man and the king in a kingdom is the *primus infulatus* in the church. The human body, magistrates, and officers in a kingdom, and the *antistes parochi* of the church also are in a similar middle plane. To the feet and soles of the feet corres-

pond the yeomanry and servants in a kingdom, and the *flamines* or lowest-grade clergy in the church. Thus we have three grades of reverend clergy pieced out, and styled *par excellence* "the church," according to Old Church usage.

But where are the people, the laity, in this trine? Echo answers—where? They have no part nor lot in the matter. They form no integral part in the church here alluded to, it being only composed of clergymen. The laity are considered as a mere external appendage, useless except in the matter of the donations which they bestow.

Mr. De Charms and his three-grade coadjutors may disclaim the conclusion here affirmed, but cannot avoid its legitimacy. Their Babels, which toppled down while building, are proofs that the true art of architecture was not learned and carried out. While seeking to engraft an Old Church priesthood upon the New Church, they neglected to inform the "laity" that the *vulgus* had no place in the trine which must exist in the church.

Till this difficulty is surmounted we cannot feel that we are justified in proceeding at further length with Mr. De Charms' arguments. They appear too far-fetched and insignificant, to swell the size of our article, as must be done to notice them. If we should set up all the quotations which the advocates of hierarchy insert we must, to be in true order, say that monarchy is as fairly proven to be Divine as are these forms of prelacy. But the pills are bitter, and we refuse them.

We oppose not the sentiment that there must be a trine in the New Jerusalem. We are its advocates. But the order must be celestial, not human. The distinctions are not factitious, but spontaneous. We acknowledge a Supreme Head of the church, and the diversified teaching functions, which the wants of the people require. The order in the New Jerusalem must and does correspond to that of the new heaven. But as the Lord shall set men in the church, and only so, can we perceive a true ecclesiastical order.

The concluding chapters of Mr. De Charms volume are solely devoted to castigations of Rev. Wm. Mason, of England, and Rev. Thomas Wilks, of New York city. Indeed the mass of the logic and sarcasm of the whole Report appears to be a controversion of the positions so admirably sustained by the latter gentleman, in his commendably brief pamphlet of thirty-one pages which was previously published. But the bitterness which is displayed towards him is too palpable to be overlooked. We desire not to be involved in any quarrel which may exist between the two gentlemen, and must therefore omit noticing the personal allusions. But the attempt to awe Mr. Wilks into silence, by referring to the "ablest men" who had preceded him in this examination, is too magisterial for our taste. He might as well impose that ridiculous and presumptive claim made by ordaining ministers in the General Convention to do all this "*by the authority committed*" to him. It could not be more preposterous for a professed New-churchman to seek the authority of a crosier and sceptre to crush his brother, than to appeal to the "ablest writers" as a reason why Mr. Wilks should forbear to utter his honest convictions.

Nor have we a higher opinion of the sinister allusions to the fact that Mr. Wilks some six years since was an Old Church clergyman. The rankling spirit of animosity is too plainly evinced to entitle these expressions to any great respect. Nor do we discover any justice in this Old Church harshness of speech. Surely Mr. Wilks' Report was courteous in language, simple in diction, and not a severe task on the reader's patience. Our personal acquaintance with him has in the main impressed us with a favorable opinion of his disposition, sincerity, and ability, and we are disposed to yield him our acknowledgment, that he bids fair to subserve a very important use of an illustrator of the truths of the New Jerusalem. We have read his writings with deep interest, which their research and profundity well merited.

After some remarks upon the letter addressed to the Central Convention by Rev. Mr. Mason, Mr. De Charms brings the Report to a close. A bitter melancholy is manifest in the last paragraph. "We cannot review our work. The sight appals us." He beseeches the church to throw the mantle of charity over it. And we indeed fear that charity is rather the *garment* which he would have to cloke his work, than the principle which pervades its pages. We therefore join in his invocation that it may do its "feeble work of use and then go down soon to merited forgetfulness." The Central Convention, to which this report was to have been made, and of which Mr. De Charms was the ruling spirit, he assures us, is virtually defunct. *Sic transit gloria mundi*. It can have no successor. The church is outgrowing these ghostly hierarchies, and rapidly attaining a vigorous manhood. The General Convention will hold on a little longer, and then vanish away. The leading men in all these bodies are paralyzed, so that they cannot be powerful opponents to the uprising spirit, which will blow away their sophistries. The New Era has indeed commenced. The Lord is indeed becoming our everlasting light and our God our glory.

A. W.

ARTICLE IV.

CHURCH ORDER AND THE MINISTRY VIEWED FROM USE.

1. Church order, Church organization, the Ministry, and the Priesthood, are with me nearly synonymous terms; for it was for the sake of order that the Priesthood was established.
2. Whatever is true of the Church in the larger form, is also true of the Church in the least or individual form.
3. Every one who has the principles of the Church within him, is a *Church* in the least form.
4. Therefore, if the Ministry is a part of the Church in the larger form, it is also a part of the Church in the least or individual form.
5. What *degree* of the Ministry does the individual consequently possess? Certainly, the *first degree*, and his *use* is to provide for his

own household, by learning truths and obeying them; *teaching* his children and those under his care, and "bringing them up in the way they should go." For the family circle is as much the seminary of the Church as the Church is the seminary of Heaven. And what a happy thing it would be if every professing Newchurchman felt the weight of responsibility consequent on being a Church in the least form.

6. Any number of *individuals* residing conveniently may form a *Church* in the second order or formation, and may appoint, in an orderly manner, one of their number to perform those uses of a *more general* or Society nature, such as the conducting of public worship, the administration of the ordinances of Baptism and the Holy Supper.

7. The third formation would be by delegates from Societies, to perform uses of the most general nature,—such as printing and circulating books, &c.

L. P.
Salisbury, O.

ARTICLE V.

"THE ROCHESTER RAPPINGS."

We give place to the following article as a substitute for the suggestions which we had thought to have offered on the same subject, as it covers, in several points, very much the same ground that we had proposed to occupy. To its main positions and leading scope we fully assent, while at the same time we seem to ourselves to perceive in it a somewhat lighter estimate of the bearing of New Church disclosures on these phenomena than we deem altogether just. So far as the simple *modus operandi* of the agency is concerned in producing the mysterious sounds, and acting upon material substances, we are forced to admit that it is difficult to find any thing in the writings of Swedenborg which affords an adequate solution of the problem. It appears to be a form of spiritual agency with which he was not made acquainted, and which may possibly be at this day as great a novelty in the world of spirits as in our own. But, however this may be, it is certain, we think, that in the other department of the manifestations, the intelligence that receives and responds to the various interrogatories proposed, the New Church does shed a flood of light upon the subject. It acquaints us with the fact that the world unseen is peopled with myriads of spirits, who, being in fallacies and falsities themselves, cannot, for this reason, be reliable mediums of truth to others. Not that *every thing* which emanates from them is necessarily evil and false, for there is evidently a mixture of the good and the true in their communications; but what we would say is, that their reports and responses cannot be relied upon, just as we would say of a mendacious man, in this world, that though he might sometimes tell the truth, yet still that he was not a reliable man. So of these "rapping spirits;" they very frequently give information that is utterly delusive and false, and he who confides in them is sadly in danger of being grievously misled.

Now the Newchurchman by being forewarned is forearmed on this head. He has been instructed in the fact, not only that we are every moment surrounded by and embosomed in the midst of countless thousands of intelligent beings, but that these beings

having all passed from the earth into the spiritual sphere, are there distinguished by the dominant character which they bore in the body, and that consequently in proportion to the degree of falsity and evil that had obtained ascendancy during their earthly sojourn is the prevalence of the same principles in the sphere to which they were now transferred. Such a man, therefore, will be on his guard against giving heed to these alleged oracles from the other world. "In vain is the net spread in sight of any bird." Although he is willing to admit the fact of the opening of some kind of intercourse at the present day between the outer and the inner spheres, yet he will not commit himself to the information thence derived, because he is taught to believe that falsity is the rule and truth the exception in all such communications. Viewed in the light of the New Church, these so-called "manifestations" assume a character very different from that in which they would be apt to be regarded by minds less instructed in the laws and workings of the spiritual world. The intelligent man of the New Dispensation, while he concedes the spiritual origin of these revelations—spiritual, we mean, as contradistinguished from physical—cannot yet but tremble at the results which may flow from them. The danger, in his estimate, arises from the likelihood of their being made an oracle for the information of mankind on the great truths pertaining to the other world, and a guide to duty and action in this. The thing is so astounding—it is a phenomenon so far superior, at first blush, to the tame revelation recorded in a book—it carries with it an air so imposing and authentic, that we cannot wonder that, with the worldly and the sensual, it should have a tendency to supersede all other modes of revelation, and to throw the Divine Word, with all its sacred dicta and hallowed associations, into the background. If such an one obtains a response from a spirit relative to any important point proposed, what more natural than that he should rest in it as conclusive, notwithstanding it should, perchance, go directly counter to Holy Writ. Will he not be prone to say, "I have a higher authority than that of any written record. I have a voice direct from the spirit-world itself. Is not this the head-quarters of truth? Do I need any other Urim and Thummim than this? The Bible and Swedenborg may do for those who are aware of no brighter light; but they belong to another and a by-gone or by-going Dispensation. A new era is being ushered in. A 'purer ray serene' is beaming from the inner heavenly sanctuary upon the outer earthly court, and I, for one, am prepared to rejoice in its coming—the coming of a day which shall dispel the brooding shadows of the long night that has preceded."

This is the danger which we apprehend—and it is one which calls for wise words of counsel from all those who have been taught in some good measure to discriminate between the spirit of truth and the spirit of error—the two spirits that are now abroad in the earth. The needed antidote to the bane, we are persuaded, is to be found in the disclosures of the New Church, and in them alone. The man of that church is upon a plane from which he can look down upon the whole field of development below. Judged himself by nothing inferior, he judges all by virtue of his position. As, therefore, he is for the most part exempt from the perils that are imminent over others, so he has but little personal interest in any abnormal manifestations of this nature; for what has he to gain by them? As to new information from the spiritual world, new light cast upon its facts and laws, he smiles at the idea of accessions to his knowledge from this source. And as to the general claims and assumptions of the New Church, he sees quite as little ground for indebtedness as in any thing else. He needs no confirmation from this source of the truths of the New Dispensation, or of the mission of its herald. Suppose ever so emphatic a response to assure him that Swedenborg was a faithful legate of heaven, and that all that he has promulgated in the name of the Lord is true. What then? How much would this add to his present convictions on this score? Does he not believe all this already, and upon much higher authority—that of rational and moral evidence? Is he not conscious that his faith is founded upon principles inlaid in the very ground-work of his be-

ing? But suppose, on the other hand, the rapping response should deny this, and declare that Swedenborg had merely given forth the vagaries of his own brain as celestial verities? Would this have any effect upon him? Would he not at once pronounce it a lie, and adjudge that spirit to hell, the abode of lies, and of the father of lies? And suppose that rappings as loud as the seven thunders of the Apocalypse should be heard in confirmation of the denial, would he not still brand it as an infernal falsity?

It is not then, we repeat, the man of the New Church who is likely to be harmed, as he certainly will not be benefited, by this form of spiritual manifestation. It is another class entirely who bid fair to become victims to delusions from this source—a class composed of those who are addicted to a so-called spiritualism, which might as well be termed marvel-mongering, and who are yet so little principled in genuine truth as to be unable to discriminate between what bears the stamp of heaven, and what is marked with the impress of the pit. Such persons encountering an order of phenomena so novel, so strange, and yet sustained by such an overwhelming array of proof, are easily led to yield to them an unbounded credence. The developments come in such plausible guise, they urge and insinuate themselves with such a mighty power of persuasion, that nothing is more natural than that the natural man should be taken captive by them. The resisting force in his mind is not adequate to stem the torrent of subtle influences which from this quarter pour themselves in upon him.

For this reason we are compelled, therefore, to regard this whole order of phenomena as likely to prove the occasion of one of the most solemn and momentous trials or probations that has ever befallen the human race; and as the thing bids fair to spread and to engulf the credulity of thousands, we cannot but apply to all such as keep aloof from the peril, the words of the Lord to the Church of Philadelphia;—"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Nor is it a suggestion of slight import in this connexion that in matters of this kind where men abandon themselves to those lights which "lead to bewilder and dazzle to blind" the Lord himself may "choose their delusions," or, in other words, so order the issues of His Providence that those who are prompted to forsake His guidance shall be borne onward in a stream of phantasies wearing so much the garb of truth that they shall be "snared and taken, and shall fall backward." A judicial lot shall be theirs.

"Hear the just law, the judgment of the skies;
He that hates truth shall be the dupe of lies,
And he that will be cheated to the last,
Delusions strong as hell shall hold him fast."

This is in strict accordance with the tenor of the Holy Word as communicated to the Prophet Ezekiel:

"And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; *I the Lord will answer him that cometh according to the multitude of his idols*; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols."

Idols, in the spiritual sense, are false doctrines or preconceived notions derived from a man's self-intelligence, and we have here the fearful intimation that according to these pre-adapted falsities will be the responses palmed upon him.

There is, therefore, but one point of view in which the New Churchman can look with complacency upon these abnormal outbreaks from the world of spirits—and that is as

affording a species of proof of the existence of a peopled world of intelligences by which we are constantly surrounded, that shall stimulate curiosity to explore the writings of the New Church, and thus open a door of entrance to its sublime truths and its genuine goods. It is in the New Church alone that we see an ark of safety to the poor souls that are otherwise in danger of being swallowed up in the floods and maelstroms of delusion that are now yawning for victims.

But we have perhaps too long detained our readers from the searching critique of our friend B. F. B. on some of the solutions that have been offered of the phenomena in question. We agree with him fully in his strictures, but we think too that when the New Church does not *explain* it *warns*, in a tone too significant to pass unheeded.—Ed.

SWEDENBORG, in his Spiritual Diary, tells us of a certain class of "speaking spirits" who fancy themselves amazingly wise, and capable of unravelling the darkest mysteries. No subject can be broached, however deep and intricate, but they immediately know all about it, and are ready with an explanation. If they possessed the attribute of omniscience, they could hardly be more confident of their ability to explain every thing. "They wish," says the illumined author, "to be called intelligences or sciences, and they think that they alone know, yea, that they govern all things; but with a difference. In every degree there are such spirits: . . . they, however, think but little, although they imagine that they think more than others. . . ."

"It is remarkable that when any object occurs, or when any thing happens in the other life, they immediately think that they know what it is, and they speak as though they knew it, and they say that it is this or that, and they describe it as though they knew all about it; thus one after another describes it in a different manner. Hence they entertain various opinions concerning things which happen, and which move any of their senses, and they instantly persuade themselves that it is so."

Now do we not often discover, in some of our brethren of the New Church, a disposition resembling, in a most striking degree, that of the spirits here described? Do we not find them exceedingly unwilling to confess their ignorance on any subject,—prone to believe that they understand, and are fully competent to explain the most puzzling questions, and especially questions of a spiritual or theological nature? Do we not often witness a mournful lack of that caution and modesty which are characteristic of the true christian philosopher, and of that beautiful humility, too, which is not ashamed nor afraid to say, "I don't know"—"I don't understand it"—"I am unable to explain it?" We confess that we have often suffered pain and mortification at the readiness with which Newchurchmen frequently undertake to explain some new fact or phenomenon, and the confidence which they betray "that they know all about it." As a good illustration of this excessive confidence or want of humility among us—this extreme reluctance to admit that any spiritual phenomena may occur, which we have not the key to unlock and explain—take the things that have been said and written by Newchurchmen about the "Rochester Rappings."

It is presumed that most of our readers have already been made ac-

quainted with the leading facts attending these curious phenomena. They have learned these through the public newspapers. It is alleged that, in the presence of certain individuals, frequent rappings are heard by all the company, resembling somewhat the sound produced by striking with the knuckles against the door or the leaf of a table. The sounds appear not to be confined to any particular part of the room in which they occur, but are heard at one time under a person's chair, then under the table, then upon the door or wall, then in one corner of the room, then in another. And while they are clearly not the result of any natural or visible agency—for this point has been thoroughly investigated—they appear to be produced by intelligent beings. For by means of these rappings, together with the aid of the alphabet, intelligible answers are returned to questions asked by any of the company present. Where inquiry is made as to who it is that raps, the name of some deceased individual, known to the person making the inquiry, is immediately spelled out. Nor is it necessary that the questions should be asked in an audible voice. Answers are returned as correctly and as readily to questions that are merely thought out, or asked mentally. In this way, by the use of the alphabet, whole sentences are often spelled out, and thus communications are said to be obtained from the spiritual world.

But there occur other and still more wonderful phenomena. Articles of furniture, as chairs, tables, sofas, and various other material objects, are upset, moved from their places, lifted up from the floor, &c.; and such is the force with which these things are said to have been moved, that the ordinary strength of a man has proved to be of no avail in preventing it. The Rev. E. Phelps, an intelligent and highly respectable gentleman, residing in the State of Connecticut, thus describes some of these singular occurrences, that took place at his own house during the last year:

"The phenomena consisted in the moving of articles of furniture, in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions about the house. They were seen to move from places and directions, which made it certain that no visible power existed, by which the motion could be produced. For days and weeks together I watched these strange movements, with all the care and caution and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances, they took place when there was no visible power by which the motions could have been produced. . . . With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence, and sound judgment, in this and in many neighboring towns, the cause of these phenomena remains yet undiscovered."

Such then is a brief statement of the principal facts and phenomena alleged, and although we have never witnessed any of these phenomena, and although we know of nothing in the writings of the New Church that affords any clue to their explanation—we feel bound to believe them nevertheless. We believe them, because to disbelieve would be to set aside all the established laws of human

testimony. For these remarkable phenomena have occurred, not in one or two places merely, but in hundreds of places. They have been witnessed, not once or twice merely, nor by a few individuals, but hundreds of times, and by thousands of persons. The witnesses have not been all ignorant, superstitious, credulous, and incompetent men, but multitudes among them have been remarkable for their intelligence, coolness, penetration, sound judgment, and ability to investigate causes thoroughly and detect imposture. Many of them have been men remarkable for their sceptical tendencies, and their proneness to doubt and deny every thing which borders on the marvellous, or which they cannot at once see through or explain. Among them have been merchants, lawyers, doctors, clergymen, judges, editors, and authors—men not very liable to be deceived in a matter which they are allowed a fair opportunity to investigate. And the circumstances too, under which these phenomena have been witnessed, have often been most favorable for a fair investigation. We feel bound, then, by the fixed and admitted laws of evidence, to believe that these singular occurrences, inexplicable though they be, have taken place substantially as related.

But if we are asked to explain these singular phenomena upon New Church principles, we are free to confess, that we know of nothing in the theological writings of Swedenborg that affords any explanation of them. The New Theology is as void as the Old of any rational solution of these mysteries. And to pretend otherwise—to hold out the idea that these things are no mysteries to us, that they are all susceptible of an easy explanation in the light of the New Jerusalem, seems to us like a vain boast. And, however good our intentions may be, we are guilty of a positive wrong, do a positive injury to ourselves and the Church, by pretending that we and we alone hold the key to the solution of these things. We have no such key. As to any rational explanation of these phenomena, we are as much in the dark as the Old Church, save that we have a well-grounded conviction of the existence, reality, and intimate presence of the spiritual world. And this, we say, after a thorough and careful study of the writings of Swedenborg, and after listening to, and perusing attentively what has been said and written by Newchurchmen on this subject. In this opinion we are aware of differing from some of our brethren; for, in an article which appeared in a late Western paper on this subject, the writer says: "In looking around into the various prevailing systems of theology, with their collateral philosophies, we seek in vain for any explanation of the mystery of 'spirit-knocking,' for a guide to lead us out of the labyrinthian difficulties which facts have created around us, *except in one quarter*. In the doctrines of the New Jerusalem Church (Swedenborgian) *there are explicit declarations on this point.*"

If there are any such "explicit declarations," we have never met with them. For, let us keep in mind the nature of the phenomena alleged. Material substances are suspended in mid air, or moved about from place to place, without the intervention of material hands, or any visible agency. And as these operations (supposed to be the

work of spirits) take place within the domains of this lower world, and are visible to the natural eye, so the sounds or "rappings" are produced in the natural sphere, and are audible to the natural ear. Now where, in all the writings of Swedenborg, are there any "explicit declarations" in elucidation of such phenomena as these? Where are we taught that spirits have the power to act thus directly upon matter?

Newchurchmen who have attempted an explanation of these strange occurrences, have not given precisely the same explanation,—a fact sufficient of itself to show that the explanation is *our own*, and not Swedenborg's, and that he has said nothing at all "explicit" on the subject. Some denominate these "rappings" an "electrical or galvanic" mode of communication between the spiritual and the natural worlds. Our reply to this is, Well, it may be so: this is as probable as any thing else. But, besides going only a very short way towards explaining the matter, we ask if this is the *New Church* explanation of it? Is it among the *doctrines of the New Church*, that spirits in the other world, and men in this world, may communicate with each other by the aid of galvanism or electricity, like two remote cities connected by Morse's telegraph wires? Where, in any of his writings, has the herald of the New Jerusalem hinted at any thing of the sort, or said any thing from which such an inference may fairly be deduced? And if nowhere, then how happens this to be a *New Church* explanation of the matter, admitting it to be any explanation at all? Are galvanism and electricity to be claimed as the exclusive property of the New Church. There is, undoubtedly, a sense in which these, like the steam engine, and all other inventions and discoveries made since the time of the last judgment, may be said to belong to the New Dispensation. But it would provoke a smile on all our cheeks, if a Newchurchman, by reference to the known laws of the electric fluid, should pretend that he was explaining the phenomena of thunder and lightning, or the operations of the electric telegraph upon *New Church principles*.

Let us turn now to the explanation of these phenomena given in the Boston New Jerusalem Magazine. In the last June No. of that work we find a letter from the Rev. Mr. Phelps, of Connecticut, from which we have already made a quotation, in which he gives some account of the strange occurrences that had taken place in his house. This letter is followed by some remarks from the Editor, in which, after stating what New Church people have learned concerning the connection between the natural and the spiritual worlds, he says: "We also learn from Swedenborg, that it is possible that the presence of spirits with men may become manifest, so that actual communications may take place between them and men in the world." This remark from the Editor of the Magazine, coming as it does immediately after the letter from the Rev. Mr. Phelps, and unaccompanied by any explanation of the *manner* in which Swedenborg says "that the presence of spirits with men may become manifest," is calculated, we think, to mislead persons unacquainted with our doctrines. For, nothing being said to the contrary, one would naturally infer that it

is agreeable to the teachings of Swedenborg, that spirits can manifest their presence with men by moving "knives, forks, spoons," &c., and that "actual communications may take place between them and men in the world," by means of "rappings" or sounds produced by spirits, and heard with the natural ear. It is somewhat surprising that the Editor should have dismissed the subject just where he did, for his remarks, we think, could hardly fail to produce a false impression upon the minds of his readers.

But in a later number of the Magazine (Nov. 1850) we find another article of considerable length on the same subject, and one which the Editor, in some prefatory remarks, says, "appears to us to contain an interesting view of the subject, and several valuable suggestions in regard to its true explanation." Let us examine some of the positions of this article, or the suggestions that are thought to be so valuable in the way of explaining the alleged phenomena.

The writer, after stating that spirits are clothed with spiritual bodies, by means of which they produce effects in the spiritual world, remarks: "But the power exerted through the spiritual body is confined to the spiritual world; it cannot be extended to the natural world; it cannot produce effects which are perceptible to any of the natural senses." Yet he thinks it quite consistent, not only with the facts recorded in Scripture, but with the doctrines of the New Church, to suppose that spirits may, by Divine permission, produce effects in the natural world like those described by the Rev. Mr. Phelps.

Swedenborg tells us that the things recorded after the 11th chapter of Genesis, are to be regarded as "matters of true history." And the writer in the Magazine thinks we are bound by this declaration to believe not only in the historical truth and accuracy of all the historical portion of the divine record beyond this point, but also that every event here narrated actually occurred in the ultimate or natural sphere, and of course was manifest to the natural senses of men. For, after referring to several events related in the historical Word, in which angels are represented as acting a prominent part, he says: "Now, if we explain these, and other similar facts recorded in the Scriptures, in such manner as to deny that natural phenomena were effected by the power of angels, we deny also what is taught in the New Church,—that the Scripture history, from the time of Abraham onward, is to be received as literally true."

Are we, then, to believe that every thing recorded in the Scripture history, from the time of Abraham onward, is literally true, in the sense in which this writer obviously employs the expression? Are we to believe that the events narrated all occurred in the sphere of outward nature, and all evidenced themselves to the outward senses of men, according to the appearance? This seems quite an extraordinary position for a Newchurchman to take, and one which, we think, would involve us in difficulties as great and embarrassing as any that the Old Theology has to encounter. For, according to this theory, we must believe that the rod of Aaron and the rods of the magicians were actually and instantly changed from dry sticks to live serpents;—that those Egyptian Magi did, by their enchantments, ac-

tually change all the waters of Egypt into blood. We must believe that the bush, in which the angel of Jehovah appeared to Moses, actually burned with material fire, and this, too, without the vegetable tissues being affected by the fire; for "the bush was not consumed." We must believe not only that Balaam's ass actually *saw* the angel of the Lord, when he was invisible to Balaam, but that the ass articulated in an audible manner certain words which Balaam understood. We must believe that Lot's wife was actually and suddenly changed into a pillar of salt, because she looked back towards Sodom when fire and brimstone from heaven were raining upon it. We must believe that the natural sun and moon stood still at the command of Joshua; for it is related (Josh. x. ch.) that Joshua gave such a command in the presence of the children of Israel, when the Lord delivered up the Amorites; "and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.

And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." But Swedenborg says: "to make the sun and moon stand still would be to destroy the universe." I am aware, too, that our author says of this passage, "What is said in Joshua, that the sun stood still upon Gibeon, and the moon in the valley of Ajalon (x. 12, 13), appears as if it was historical, but it is prophetic, being quoted from the book of Jasher, which was a prophetic book; for it is said, 'Is not this written in the book of Jasher?'" But does it not appear *as plainly* from the whole context, that this is a matter of history, as it does that any of the other things we have adverted to are historical verities? And does the fact of its being said, "Is not this written in the book of Jasher," detract in any degree from its historical accuracy? Is it any the less true, historically, that the Roman soldiers parted the Lord's garments among them, and cast lots for his vesture, because there was a prophecy of this event, which is referred to in the narrative, or because it is there said to have been "spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots?"

Notwithstanding Swedenborg's declaration, then, about the historical parts of the Word, after the account of Heber, being "matters of true history," we have his own warrant for believing and saying that this account of the standing still of the sun and moon at the command of Joshua, is not historically true. Yet no one, we think, will pretend that any thing recorded in the Old Testament Word, when the context is duly considered, has more evidently the appearance of history than this. Why, then, may we not believe that some other things mentioned in the historical Word, equally hard for the rational mind to credit, according to their strictly literal import, did never really occur in the sense in which the writer in the Magazine would have us believe, i. e., as ultimate natural facts?

The four Evangelists, we know, form a part of the historical Word. And if everything therein recorded, apparently as a matter of history, is to be received as strictly true, according to the sense of the letter, which is the view of the writer in the Magazine, then we are bound to believe that Jesus was led of the Spirit into a literal wilderness, and

was there "with the wild beasts;" that He literally fasted forty days and forty nights; that He was afterwards taken of the devil into the holy city, and literally "seated on a pinnacle of the temple;" that He was again taken up into an exceeding high mountain, and there was literally presented with a view of "all the kingdoms of the world in a moment of time." We very much doubt whether the writer himself believes all this according to the strict import of the letter; and, if he does, we doubt whether he would find many intelligent receivers of the Heavenly Doctrines to agree with him.

But if the positions of this writer be admitted, we shall find ourselves involved in a labyrinth of inextricable difficulties and confusion. We shall find ourselves believing and defending propositions every way as unphilosophical, ridiculous, and self-contradictory, as any ever maintained by Roman Catholic or Protestant Christians. For look at some of his own conclusions—some to which his theory leads by inevitable sequence. "The angels," he says, "who appeared to Abraham in the plains of Mamre, partook like other men of the food set before them. Thus they had power to take certain material substances in their hands, to move them from their place, and to produce in them permanent natural effects. The angels who appeared to Lot, in Sodom, not only partook of the feast which he prepared, but when the men of the city pressed upon him, they "put forth their hand, and pulled him into the house to them, and shut to the door." This language, coming as it does from a professed New-churchman, sounds strange enough to our ears. For, according to the teaching of Swedenborg, angels are spiritual beings, and inhabitants of the spiritual world. They have spiritual bodies, and cannot be seen by man except when his spiritual sight is opened. Thus it was by the opening of their spiritual eyes that Abraham and Lot were enabled to see these angels, although to them it doubtless appeared as if they saw them with their natural eyes. And as the angels have spiritual bodies, so are their hands, and every thing belonging to them, spiritual. But can spiritual hands handle material substance? Can a spiritual body, or an angel, receive and appropriate material food? The material food must surely be in the spiritual world when it has passed into the stomach of an angel. Can matter thus immediately ascend to spirit, or the gross food for men's bodies, as butter, honey, cakes, and veal, be used to satisfy the hunger of angels? The writer in the Magazine appears to think so; for he asserts that the angels who appeared to Abraham "had power to take certain material substances in their hands," and that they actually "partook like other men of the food set before them."

We suppose the Oldchurchman would say that these angels had material bodies, which they assumed for the occasion; and that Abraham saw them with his natural eyes; consequently, that there was no occasion for the opening in him of any such spiritual eye-sight as Swedenborg tells of. And we must confess that this seems far more reasonable and consistent than the theory of the writer in the Magazine; for it is easier and more reasonable to believe that a spiritual being might suddenly become invested with a material body,

than that, without any such body, he could take and eat material food. And yet this notion of the Oldchurchman is deemed by us sufficiently absurd.

But suppose it be proven from facts mentioned in the historical Word, that spirits and angels may, by Divine permission, produce effects upon outward material nature. Suppose it be admitted that facts of this nature are therein recorded,—we grant there are some such. This is no *explanation* of the "Rochester Rappings," and their accompanying phenomena; and still less is it a *New Church* explanation of these things; for we cannot, of course, presume to lay claim to the facts of Scripture history as exclusively the property of the New Church. Let it be confessed, then (for it is the truth), that, so far as the testimony of Scripture is concerned, the Oldchurchman has just as good an explanation of the phenomena in question as we have.

We come now to the Magazine's explanation, or attempted explanation, of these phenomena, in the light of the New Church—an explanation which strikes us as a signal failure, notwithstanding the Editor thinks it presents such "an interesting view of the subject."

The writer sets out with the assumption (an assumption which we must regard as wholly unauthorized) that spirits are able, by turning themselves to men, to transfer to themselves all the bodily senses of men, and all their natural faculties, i. e., that they come temporarily into the exercise of man's natural sight, natural hearing, natural powers of speaking, feeling, and acting, and consequently are able to do in the natural world whatever men can do—eat and drink material food *without* material organs of digestion, and handle material objects *without* material hands. "Spirits," he maintains, "can exert power in the natural world without confounding natural and spiritual things. They are not prevented by the lack of natural faculties. They can assume and exercise the faculties of men in the world, when the Lord permits"—"natural sight, or speech, or any other natural faculty." But the argument, as based upon the teachings of Swedenborg, whereby the writer endeavors to sustain himself in this position, strikes us as singularly defective.

He begins by referring to what our illumined author says of the ability of spirits "to see things in the natural world, *through the eyes of men*;" the meaning of which, as he understands it, is, that "the spirits see *by means of* the natural eyes of men. That is, they come into the exercise, for the time being, of natural sight, whenever they associate in the natural degree with men. What the men can see, the spirits also can see, because he appropriates to himself the faculties of the man." In other words, the spirit, by turning himself to a man, becomes at once possessed of man's natural power of vision, or the power of seeing objects in the natural world.

Whether or not "the man's eyes are used mechanically, as eyes for the spirit," on such occasions, is a point which we will not stop here to discuss. We would simply remark, in passing, that the plain teaching of our illumined scribe on this subject, is, that the spirit so conjoins himself to the man to whom he turns, that he knows no otherwise than that the natural sight, hearing, speech, &c., appertain-

ing to the man, are his own. The spirit uses the faculties of the man with whom he is conjoined, *as if they were his own*, and without knowing or thinking that they are *not* his own.

Now, as the teaching of Swedenborg on this point is made the basis of the Magazine's *New Church* explanation of the phenomena in question, or of the writer's "endeavor to illustrate the manner in which spirits approach the natural world, and act upon material substances," it claims from us an attentive examination. And the first thing which strikes us (and a most important fact it is, in this connection) is Swedenborg's uniform declaration that a spirit cannot, by turning himself to *any* man in his ordinary state, come into the use of the man's natural sight, hearing, taste, &c.. He every where lays it down as an indispensable condition of a spirit's seeing natural objects, that the man with whom he is conjoined must be in open communication with the spiritual world, i. e., must have his spiritual senses open. Thus he says: "An angel and spirit cannot see anything in the natural world, *unless they be with a man to whom it is given to speak with them.*"—*H. H.* 582. "Spirits and angels, when it pleases the Lord, can see the objects of the world through the eyes of men; but this is *only* granted by the Lord, *when He gives to man to discourse with spirits and angels*, and to be in company with them. It has thus been granted them to see *through my eyes* the objects of this world, and to see them as distinctly as myself, and also to hear what was said by men discoursing with me. . . . I have been informed that, *with other men*, spirits and angels do not see the least of any thing in this world, but only perceive the thoughts and affections of those with whom they are associated."—*A. C.* 1880. "It is, however, to be noted, that they who are in the other life, cannot see any thing which is in the world through the eyes of *any* man (*alicujus hominis*, i. e., of any or every man indiscriminately); the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world."—*A. C.* 4622. (See also *H. H.* 252, *E. U.* 135, *A. C.* 5862.)

Thus are we clearly taught, that no spirit or angel can come into the temporary enjoyment of the natural senses appertaining to man, except upon this condition, viz., that the individual with whom the spirit is conjoined, must *have his spiritual senses opened*. The spirit then uses the eyes, ears, tongue, &c., of the man, *as if* they were his own, and not knowing at the time but they are his own. If the man's natural eyesight were suddenly destroyed or taken away, the spirit would as suddenly lose his power to see natural things; and if the man's spiritual sight were suddenly closed the same result would follow.

So in regard to a spirit's hearing natural sounds. He hears them not with his own ears, though it so seems to him, but with the ears of the man with whom he is conjoined. And with regard to the speech of a spirit, the writer in the Magazine seems to suppose that, because it is in the natural language of the man spoken to, therefore it must be like the speech of men, audible to the natural ear. For he says: "Spirits also use the faculty of speech belonging to the

natural man, instead of their own spiritual faculty, whenever they converse with a man in his own language. In thus using his speech, they do not enter into him, and use his organs mechanically, but they *turn themselves to him*, and are thus endowed for the time being, and to the needful extent, with his natural faculties." Of course, if they are endowed with the man's natural faculty of speech, they are able to utter sounds audible to the natural ear, the same as man. And this we take to be the writer's meaning; otherwise what he says upon this subject would have not the slightest relevancy to the point under discussion, nor would the passage he quotes from Swedenborg (H. H. 246) concerning the speech of angels with man, ever have been brought forward as favoring, or throwing the least light upon, the "Rochester Rappings." But here we conceive the writer to be laboring under a great mistake; for a spirit never converses "with a man in his own language," *except when the man's spiritual senses are opened*, then, by turning to the man he becomes conjoined to him, and enters into all the things of his natural memory, and, of course, into his natural thoughts, whence flow the words of natural speech. And in consequence of this conjunction, the things in the man's natural memory—his natural thoughts and words—seem to the spirit as his own; and, of course, when he speaks in this state of conjunction with the man, he speaks from the natural memory, and consequently in the man's natural language. But the spirit speaking utters no sound audible to the natural ear, or to any other person than him whose spiritual senses are opened. "The speech of an angel or a spirit with man," says Swedenborg, "is heard as sonorously as the speech of a man with a man; yet it is not heard by others who stand near, but by himself alone: the reason is, because the speech of an angel or spirit flows first into the man's thought, and by an internal way into his organ of hearing, and thus moves that from within; but the speech of man with man, flows first into the air, and by an external way into his organ of hearing, and moves it from without."—H. H. 248.

Thus the speech of spirits, when they are heard by man, speaking to him in his own language, flows by an internal way down into his natural organ of hearing, and becomes audible in this way; and therefore it is heard only by the individual whose spiritual senses are at the time opened.

It is, then, we apprehend, a great mistake to suppose, with this writer in the Magazine, that the passages in which Swedenborg speaks of spirits being sometimes permitted to see natural objects through the eyes of men, and to hear natural sounds through their ears, and to speak to them in natural language, afford any explanation or illustration of the "Rochester Rappings." For in all such cases of permission we are taught that the subjects in the natural world, through whom the spirits see, hear, &c., must have their spiritual senses opened; otherwise no such permission can be given. But it is not pretended that any of the persons who hear these rappings—not even those who are thought to be the "mediums"—have their spiritual senses opened, so as to enable them to see and converse with

spirits. The sounds are heard alike by all the company present, and obviously enter the organ of hearing by an external way, like all natural sounds. Between these "rappings," then, and the speech of spirits with man, which is sometimes permitted, there appears to be no analogy whatever; therefore the teachings of Swedenborg upon the latter subject, furnish no clue to an explanation of the former, as the writer in the Magazine supposes.

Equally illogical and unauthorized—nay, more so—is this writer's conclusion in regard to the ability of spirits to handle and move natural objects, as in the cases narrated by the Rev. Mr. Phelps. No such possibility as this is fairly to be inferred from the passages in Swedenborg here referred to, even if the "medium" had his spiritual senses opened, which is not pretended. For we have seen that when a spirit is permitted to see natural objects, or hear natural sounds, it is by means of the eyes and ears of some man in the natural world, with whom the spirit is in conjunction. The conjunction is such, that the man's natural senses are as much at the command of the spirit for the time being, as of the man himself. He uses them as if they were his own—not knowing, indeed, but they are—and this, too, without depriving the man of the use of them at the same time. Thus the spirit sees through the man's eyes, hears through his ears, tastes by means of his tongue or gustatory organs, and never without these. Consequently if he feel natural objects, it must be through the man's sense of feeling; and if he handle or move them, it must be *with the man's hands* that he does it, and never without them. This, we say, is the fair and logical inference from the teaching of Swedenborg, which the writer in the Magazine has referred to, as the basis of his New Church argument on this subject. How, therefore, from such a starting-point, he is able to reach the conclusion that spirits may handle and move natural objects, *without* the natural hands of man, or any other visible agency, is rather a puzzling question. We presume, however, that this false inference results from the mistake into which the writer seems to have fallen as to Swedenborg's meaning, when he speaks of spirits seeing natural things *through the eyes of men*. His interpretation of this language is such as leads him to conclude that spirits, by turning themselves to men, come into the exercise of all men's natural senses and faculties, which they are able to use for the time being, quite independently of those natural organs through which the same faculties are exercised by men. If a spirit is able so to transfer to himself the power of natural vision, as to enable him to see natural objects quite independently of the natural organ of sight appertaining to him with whom he is conjoined, then why may he not so transfer to himself the power to feel and handle natural objects, as to enable him to do this independently of the man's natural hands? This appears to be the writer's argument: and his conclusion, though legitimately reached, is false, because based upon a false assumption, or a mistaken view of Swedenborg's language.

Nor do we conceive that the writer in the Magazine has any sufficient warrant, either in the writings of the Church or in the events

that have transpired, for pronouncing the following ORACULAR decision upon the origin and character of the manifestations in question. "We may be sure they are disorderly in their character and tendency, and if permitted that they are permitted as evils." That some of the phenomena referred to are produced by evil spirits, and therefore "permitted as evils," there can be but little doubt. Probably most of them are the work of foolish, disorderly, and fantastic spirits; but we do not feel so "sure" that they all are of this character. Some facts that have come to our knowledge would seem not only to authorize, but almost to necessitate, the conclusion, that there are some good and orderly spirits engaged in this business; such, for example, as the spirits advising some persons with whom they have communicated, and who have asked how they might obtain correct information in regard to the spiritual world,—*to procure and read the writings of Swedenborg*; and the persons having followed the counsel of their spiritual advisers, are said to have become interested readers and receivers of the Heavenly Doctrines. If such advice can be supposed to have emanated from evil spirits, then we must suppose the Devil to be interested in undermining and destroying his own kingdom; for surely nothing is better calculated to do this than the writings of Swedenborg.

The truth probably is, that while many disorderly and fantastic spirits are concerned in making the communications, and producing the phenomena in question, there are also some good and wise ones. Not devils alone are attendant on man. We are, while in the natural world, between heaven and hell, and receiving influx from both. And we conceive it to be quite as much the "nature" of angelic spirits to do *some* of the things alleged in these remarkable occurrences, "when they find men fit to be used for their purposes," as it is the nature of infernals to do the others. The right rule of action here, therefore, as in other cases, is, not to reject every communication from this source as certainly from hell, nor to receive every communication as certainly from heaven, but to heed the Apostle's advice, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

It strikes us a little remarkable that the writer should feel so *sure* about the evil and disorderly character of the spirits concerned in these rappings, when his entire New Church argument in explanation of them is based upon what Swedenborg teaches concerning *angelic* intercourse with men. The passages to which he refers, and on which he builds his argument, are those in which E. S. speaks of *angels* seeing natural objects through the eyes of men, and speaking in men's natural language. Strange that he should so soon have forgotten this, as he seems to have done; and still more strange, if he did not forget it, that he should have failed to perceive how ill adapted is the basis of his argument to support his very positive assurance as to the character of the spirits concerned in the phenomena alleged. We are not to infer, because these things are out of the common course of events, and fall under the laws of permission, that they are *therefore* necessarily evil and disorderly. It is by Divine permission,

ing quite out of the common line of human experience, that sometimes privileged with a view of the spiritual world, and els sometimes see the things of this world through the eyes

But who in the New Church would think of pronouncing arcourse disorderly on this account, or of saying that it is ed as an evil?" Swedenborg speaks of it as a matter of re- zo the angels, that they were able to see natural objects his eyes, and that thus communication was opened between worlds. "When my interior sight was first opened," he says, rits and angels saw, through my eyes, the world, and the obtained in it, they were so astonished, that they called it a of miracles, and were affected with a new joy, that a com- ion was thus opened between earth and heaven."—A. C. 1680. peat, then, that, because of the mysterious and inexplicable f the phenomena in question, because they are things quite ie common order and course of events, we do not therefore ranted in saying that they must of necessity be all disorderly, ork of evil and mischievous spirits; though we doubt not that rhaps many of them, are so, because "a good tree cannot th evil fruit," and some of the alleged works of these spirits em to be both foolish and wicked.

our purpose to have commented upon some other parts of le in the Magazine, which we think open to objection; but arks having already extended beyond the limits proposed, we

clusion we would add, that while we admit the substantial ' what is alleged respecting the "Rochester Rappings," and ompanying phenomena—admit it, because we find ourselves d to do so by all the known laws of human testimony—if asked for an explanation of them, we frankly confess that we ae to offer. We know of nothing in all the writings of Swe- and this we say after a long and patient study of them, that ny light upon these singular phenomena.* As to their na- ign, mode of production, or the laws that govern them, we opinion sufficiently well sustained by the alleged facts, and eachings and philosophy of the New Church, to venture an on of it. We might *speculate* upon them for a long time, as ave done; but probably our speculations would be about as theirs, and—about as worthless.

few Church, if it would confess the truth, is just as much in here as the Old, and the true way to come into more light bject, is not, as we think, to pretend that we already "know

Swedenborg's assertion in *H. & H.* n. 229, which is quoted in the Magazine, con- siders the power of the angels in the natural world, when granted by the Lord, cannot be claimed as any *explanation* of the phenomena alleged. It is simply a declara- tion of the possibility of such phenomena (a thing conceded by us in the outset), when- ever the Lord permits them; and it is worthy of remark, that, in the instances he refers to in the Word, by way of illustration, as in the destruction of whole cities, the death of seventy thousand men by pestilence, &c., *angels*, and not *demons*, have been the agents.

all about" the matter, but frankly to acknowledge our ignorance. Our principal object in penning this article has been to point out some of the fallacies and inconclusiveness of the article in the Magazine, which the Editor takes occasion to commend, and to deprecate the inclination, by no means uncommon among us, to believe that we are able to explain every thing, and especially all such phenomena as appear to be allied to the spiritual sphere. The truth is often wounded in the house of its friends; and in no way, perhaps, does it suffer more than from the false assumptions and inconclusive reasonings put forth in its defence. Among individuals it is ever an indication of weakness and superficiality to pretend to much knowledge or to be ashamed, or afraid to say, "I don't know." And the same holds true in relation to bodies of men, or churches. And when the New Church shall become sufficiently developed here on earth to be conscious of her real power and glory, she will be less pretentious we think, and less anxious than now and formerly to explain every thing. She will feel that she can *afford* sometimes to confess ignorance; and this very confession will be some evidence of her true greatness and strength.

Since the above was written, we have read, in the Jan. No. of Buchanan's Journal of Man, a sermon on "Spiritual Manifestations," by the Rev. J. P. Stuart, a minister in the New Church. This discourse by Mr. Stuart, was one of a series lately delivered by him in Cincinnati, on the "mysterious rappings," and their accompanying phenomena. And as this contains Mr. Stuart's explanation of these phenomena, it claims from us a brief notice at this time.

In the outset of his discourse, Mr. Stuart speaks of "four distinct forms of communication" between the natural and the spiritual world. "The *first*," he says, "is Divine, and relates to the manifold revelation which the Lord has made of himself to His creatures. The *second* is the Miraculous, and relates to the numerous revelations which were made to the Patriarchs, Prophets, and Apostles, by the apparitions of angels and spirits, and by visions of the spiritual world." Under the *first* form of communication with the other world, Mr. Stuart means to include the theophanies of the Old Testament—i. e. the appearances of the Lord to men, as the "angel of Jehovah," and the instruction thereby imparted. But we are not aware of any sufficient authority for speaking of this as a form of communication with the other world "distinct" from the second here indicated, and which he terms "*miraculous*." We believe that Swedenborg uniformly speaks of these forms of communication with the spiritual world as identically the same, and effected in the same way, i. e., by the opening of men's spiritual senses. In the Apocalypse Revealed after adducing a number of examples from the historical and prophetic Word, of *visions*, and the appearance of angels to men, he says:

"It appears, evidently, from these examples, that to be in the spirit is to be in vision; which is effected by the opening of the sight of the man's spirit, which, when it is opened, the things which are in the

I would appear as clearly as the things which are in the natural world appear to the bodily sight. I can testify that it is so from ears' experience. In this state the disciples were when they saw the Lord after his resurrection, wherefore it is said that their senses were opened. Abraham was in a similar state when he saw the angels, and discoursed with them. So were Hager, Gideon, Joshua, and others, *when they saw the angels of Jehovah*," n. 36. In all these cases of vision, Swedenborg speaks of as *similar* to the natural, and effected in a similar manner, viz: by the opening of the spiritual senses. And to speak of any of them as *miraculous* would be not strictly correct, as our author repeatedly assures us the opening of the spiritual senses, as in his own case, is not to be regarded as a *miracle*.

A third mode of communication with the spiritual world recognized by Mr. Stuart, "is the Magical and Mesmeric;" and "the same is the Galvanic and Electrical, and relates to the communication with spirits and demons have obtained with the people of the East by disturbing the internal forces and laws of nature." Under this head Mr. Stuart attempts an explanation of the mysterious phenomena in question. And his explanation, though as good as any that we have seen, is to us lame and unsatisfactory—certainly not sustained by the teachings of Swedenborg. His theory is, "the essences of the different objects in nature extend into the spiritual world, something like the roots of a tree into the earth; and these essences exist there in a form visible and tangible to the spirits of that world; and that the essence of a thing is so connected with its material form, that when a spirit moves the essence, the same time moves the form thereof in this world; and in the natural world things may be moved without any visible agency." He says:

"The essences of all things visible here, are the visible and tangible forms of the same things for the spiritual beings in the other life, and their thoughts are directed to them."

"The essences of material things, then, are really spiritual forms which spirits are as familiar as men here are with the outward material forms."

"Spirits have no knowledge of time or space,—up or down, or thither—therefore, Mr. S. argues, they must adjoin themselves to a person in this world who has a knowledge of these things, and they can play off their antics here on earth; through such a person as *their subject*, "the laws of order in the outward sphere are [to them]—they are reached—and perverted, and the whole system of outward things is for the while broken up."

Then, is Mr. Stuart's explanation, and I believe we may say the whole of his explanation of the mysterious phenomena in question. But yet it does not appear very clear to us, how, according to his explanation, the "*rappings*" are produced."

Let us look at the theory. We are not prepared to admit that the *ance* or *soul* of every material thing *crops out*, so to speak, in the spiritual world in the visible and tangible shape that Mr. Stuart

supposes. The teachings of Swedenborg seem to us plainly to forbid any such idea. He tells us that spirits in the other world do not ordinarily see the essence or soul of this world nor even know that they are with him; nor can they see him by turning their thoughts towards him ever so intently, any more than we, by turning our thoughts towards the spiritual world, can see spirits; though cases of each kind do occasionally occur. Now, can I believe that the essence or soul of my desk, chair, stove or book-case, is exhibited in a visible and tangible form before the eyes of spirits, when my own essence or soul is invisible to them? Is the essence of these dead material forms so much more real than I that it can be seen and handled by spirits while I am invisible and intangible?

Besides, we are told that all things which appear before the eyes of angels and spirits exist immediately from the sun of the spiritual world, and are correspondent with the states of the beholders. They are the visible outbirths of the thoughts and affections of the angels and spirits.

"There are in the heavens," says Swedenborg, "as in the earth vegetables of all kinds and species; yea, there are in the heavens vegetables which are not in the earth, for there are compounds of different genera and species with infinite variation; this they derive from their origin, of which below. . . . There are earths there as with us, but nothing is produced there from seed sown but from seed *created*, and creation there is instantaneous, the duration being sometimes long and sometimes momentaneous; for they exist by the forces of the light and heat from the sun of heaven, which is the Lord, without the aid of any natural light and heat as from the sun of the world; hence the matters in our earths are fixed, and the germinations constant; but the matters or substances in the earths which are in the heavens are not fixed. . . . Vegetables appear there according to the affections of the angels, and also represent those affections, insomuch that in them as in their types, the angels see and know their own affections, as to their nature and quality."

"In the spiritual world all things are *as it were* fixed, *as it were* stated, and *as it were* measurable, but still are not such in themselves, for they exist according to the states of the angels and continue accordingly, so that they make one therewith, whence they are also varied, as the states are varied: but this is chiefly the case in the world of spirits into which every man cometh first after death."—*Ap. Ex.* 1211, 1212, 1218.

It is abundantly evident, then, from the teachings of our illuminated scribe, that no part of the scenery of heaven, or of the world of spirits, is made up of *croppings* out of the interior essence or soul of things belonging to this natural world. If it were, *that* portion of the scenery, at least, would have the same fixedness that belongs to the world of nature; and would therefore differ entirely both in its origin and character from the rest of the scenery of the spiritual world, for it could not be said to be *created*, instantaneously, nor to vary according to the varying states of the angels and spirits.

We think, then, that Mr. Stuart's explanation is lame at this point, and wholly unsupported by the teachings of the New Church. And even if we admitted that the essences of things in the natural world do have a visible and tangible form to spirits in the other world, we are still left entirely in the dark as to *how it is* that the adjunction of the spirits with men, as *their subjects*, could enable them to produce sounds audible to the natural ear, or move material objects, *without the direct agency* of their subjects. For any thing that appears in this *explanation*, we are unable to see why a spirit could not move a material chair, whose essence he can see and handle, as well *without* being adjoined to some subject "in the outward life," as *with* it, since neither the mind nor the body of the *subject* has anything to do with the matter, and since it is not claimed that these "subjects" have their spiritual senses opened, so that the spirits can, through them, see natural objects and thus ascertain their relations to each other.

Mr. Stuart agrees with the writer in the Boston Magazine as to the character of the spirits in question, and holds that these manifestations "can *only* be the work of a very low grovelling class of spirits." This may be, but the evidence seems wholly insufficient to establish such a conclusion. Besides, Mr. Stuart himself, as well as the writer in the Magazine, believes that some of the phenomena in question are similar to some recorded in the Bible, and produced by a similar "disturbance of the internal forces and laws of nature;" such, for example, as the pulling of Lot into the house and shutting to the door, the rolling of the stone away from the door of the Sepulchre, the loosening of the chains from the hands of Peter and the opening of the prison doors. Were these things the work of "demons," or of "a low and grovelling class of spirits?" Is it not expressly declared that they were done by *the angel of the Lord*? Now if these things are so similar to some of the alleged marvellous occurrences in our own day, as to be often appealed to in support of the possibility of these occurrences; and if, as we know to be the fact, the Bible declares that these were the work of "the angel of the Lord," why should we refuse to believe that *some good* spirits may be concerned in producing the phenomena in question, especially as the evidence in some cases is decidedly in favor of such a belief. But we are surprised that *Mr. Stuart* should entertain so low an opinion of all these spirits, inasmuch as the following account of the manner in which the *rappings* are produced, and which is said to have been *rapped out* by the spirit of W. E. Channing, strikes us as resembling very closely his own explanation.

"The sounds are," says the spirit, "to a certain extent, produced by the control which invisible spiritual beings have over the electrical mediums of the nervous system. The usual mode of producing the sounds is by the capacity which spirits have, by an effort of the will, to disturb the imponderable agents which pervade the objects and the localities where the sounds are heard."

Now, really, Mr. Stuart, this is hardly fair treatment of the spirits—to take *their explanation* of the mysterious manifestations, or some-

thing so very near akin to it that the difference is not worth disputing about, and then turn round and call them all "low and groveling." They must be very good spirits indeed, not to find fault with you for this.

We close, then, with the single remark, that whenever Newchurchmen attempt an explanation of any new facts or phenomena that occur, if their explanation fails to be clear, satisfactory and conclusive, it is worse than if they had never attempted any explanation; for it impresses those not familiar with our doctrines with the idea that Newchurchmen are a class of miserable logicians, whose conclusions are not at all to be relied on; and that the *probabilities* are that our reasoning is always inconclusive and fallacious, and that our doctrinal belief rests on no very solid foundation in nature, reason, or the Word of God.

B. F. B.

Cincinnati, Feb. 7, 1861.

ARTICLE VI.

THE SIDE CHAMBERS OF THE SPIRITUAL TEMPLE.

AN EXPOSITION OF EZEK. XLI. 1-8.

We have been permitted, at our own request, to avail ourselves of the following extract of a letter written by our correspondent (*) to one of her female friends. Our readers will probably unite with us in an expression of thanks for the privilege.

MY DEAR FRIEND,

* * * * *

For the last few days I have been full of the perception of the internal meaning of the portion of Ezekiel embraced in chap. xli. verses 1-8.

"Afterward he brought me to the temple and measured the posts, six cubits broad on the one side and six cubits broad on the other side, which was the breadth of the tabernacle. And the breadth of the door was ten cubits and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits and the door, six cubits and the breadth of the door, seven cubits. So he measured the length thereof, twenty cubits; and the breadth twenty cubits, before the temple; and he said unto me, This is the most holy place. After he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side. And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about: the foundations of the side-chambers were a full reed of six great cubits.

This temple or house, shown by the angel to Ezekiel, was the mind of man, which the Lord created as a Temple wherein he designs to

well. "The wall of the *house*" signifies the *doctrine* which protects or guards the *will* of man; "six cubits" (sig.) the Holy of faith, that doctrine. "And the breadth of every side chamber." Chamber (sig.) things interior; breadth has relation to truth; all the interior things were in states of truth when man was first created; *side* those principles which connect the highest with the lowest; four cubits" the conjunction of good with truth. "And the side chambers were three, one over another" (sig.) the three discrete degrees of man's mind, the natural or lowest, the spiritual or middle, the celestial or highest. "And thirty in order" (sig.) the all of goods and truth stored up in these three separate planes or degrees. Then, you know, (sig.) the remains of goods and truths in childhood; twenty the remains in youth; thirty the remains in the whole man—or the fullness and completeness of the whole being. Hence our Lord lived thirty years in his Human understanding, that he might perfect it and make it complete. Thirty expresses the beautiful order and completeness of each separate degree in man's creation. "And there was an enlarging and winding about still upward to the side chambers; and the winding about of the house went still upward round about the house." In this verse we have clearly set before us Swedenborg's theory of the *gyres* which encircle through our whole spiritual being, as well as physical, ever winding about upwards in a state of regeneration, and opening to the Lord; or in a state of perversion winding about downwards and opening to Hell. "Therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst." "Breadth" (sig.) truth, and as we ascend from lower truths to higher, how much our vision expands, when from natural we become spiritual; how much the breadth of our house" increases! "I saw also the height of the house round about." Height has reference to good. We are near the Lord who is the *Highest* in proportion as we are in good, while breadth refers to states of truth, as it has a *natural* correspondence with the Divine Eternal *wisdom*, and in the natural mind eternity always is the idea of extension, and as we come into good we are high and lifted up above the gross earth, and in states of truth we have a broad scope for our mental vision; we see afar off. "The foundations of the side chambers were a full reed of six great cubits." "Reed" (sig.) sensual truth, and all spiritual truths must rest on scientific *facts* as a foundation or basis—facts subject to man's sensual perception. All the knowledges of the outer world that we can possibly attain are important to us as continents of those *inner truths* that are the "side chambers" connecting the highest with the lowest,—and the "reed of six great cubits" (sig.) that all these sensual truths are filled with the Holy of Faith in that man who is a Temple or house of the Lord.

These three "side chambers" one over another, are to me so very beautiful that, loving you as I do, I would fain take you by the hand and open for you this glorious inner world which we carry within us; and first of all let us enter the natural degree, the lowest *external* plane of our being, that which lies directly within the gross,

outermost or sensual degree of life. This is the Temple of science. What a fair Eden blooms within us! Running streams of limpid natural truths, the green earth clothed with its tender grass into which the thoughts of angels have fallen as seed, and spring as flowers in an ever varying beauty, while lofty trees in primeval groves of solemn majesty lift themselves heavenward, and harmonious birds, are the echoes of the soul's sighing to rise from above the earth to "higher chambers." This lower house is one from which we bring forth many treasures, new and old. It is the link that binds Heaven and Earth, and the storehouse of all imagery, and comparison, and illustration whereby spiritual truths are brought down to our sensible and conscious perception. This chamber is so beautiful we are loath to leave it with its mellow heaven-light, its flowing waters, and beds of roses, and yet a higher life woos us.

We mount to the noble and lofty chambers that, like some cloud-reaching Olympus, are peopled with those "beings of the mind that are not of clay." In these "waters above the heavens" are mirrored divine truths that are all in *human* forms, because the Lord is human, and every ray of light from Him brings with it His living image. In this Jerusalem of our being, in this peopled city of many habitations, how wonderful are the graceful and ever varied forms of Truths! There stands mournful Memory, with her waving wand, unrolling all our past life; sad Reflection, looking with downcast eye upon many a weary scene; while from another chamber starts bright Hope, pointing with finger of light to distant worlds of pure blessedness waiting our enjoyment. Ah, this is a most charming plane of our existence, and we must remember that all these youths and maidens, these olympian nymphs and graces, that minister to our spirit, are heaven-born!—children of the Most High God!—and must never be chained and shackled as slaves to minister to a miserable and selfish vanity; for weary and lifeless, dim and shadowy, would grow these fair beings from heaven,—and in their stead dread forms would rise, torturing spirits of the nether deep, unless we keep ever in mind that not unto *us*, but unto the Lord belongs the Glory.

From the calm moonlit beauty of this fair spiritual world let us rise to that higher chamber where the Lord sits enthroned in the boundless glory of an Eternal Sun. And in this broad celestial day, what delicious emotions gush like living streams through the quiet soul, rejoicing in its serene blessedness! It looks down upon its fair natural world, that, like a blooming Eden, opens itself to the Divine Sun of righteousness. And this garden of love is no longer silent and lifeless, but peopled from the realms of thought with innumerable glad and happy beings! This third and highest chamber is the "crown of glory, the diadem of beauty," to this palace of the soul.

And now as we walk in the dark and gloomy valley of death is it an exquisite blessing to know the rich and beautiful worlds we bear within us! Yet we, like the dark and meaningless tube of the kaleidoscope, show as nothing on the outside, but within every turn reveals a new wonder. How ungrateful we are to murmur! A careless child has thrown a kaleidoscope in the mud, but its hard outside has

prevented the destruction of its fragile interior. A wiser child picks up the cast-off toy, and the poor mud-stained kaleidoscope, if fancy may give it consciousness, is glad and happy to be recognized as of use to any one sufficiently partial to avail himself of it. Thus am I to you and you to me; and for what other reason am I ever turning my thoughts for your inspection? *

ARTICLE VII.

SOCIETIES AND CONVENTIONS IN THE NEW CHURCH.

To the Editor of the Repository,—

SIR,—Casting in my mind the formation of society in the New Church, with particular reference to Associations and Conventions, as centres from which should emanate all things of government for the Church, I came to the conclusion that it is a fallacy to suppose that they are a radiating centre from which any thing interior can flow forth. Their formation is from the exterior circumferences of individual spheres, and might, in a plane, be well represented by concentric circles, whose circumferences, crossing and re-crossing each other, all meet in one common point of union, which is not a centre, but an exterior point of contact. This can be well understood by inspecting the lathework on our bank paper, which forms a round figure, made up of circle after circle, meeting in one point. Such figures can be made of any number of circles, and taking any two, it is plainly seen to be merely a point of contact, although in the contact of many, it assumes the appearance of a centre. So in the formation of society in the Church, the centre or interior from which exists all and every thing, is the reception of the Lord as to truth by the individual, from which radiates a circumference which may meet the circumference of another and another, and still another, even without limit, in one point, and with many others in many points, as we see in the figure referred to, still it forms no centre of any circumference, but the contact of circumferences, and circumferences being external, nothing can flow from them but what is still more external; hence they cannot give vitality to any order or mode of action they may establish. The very endeavor to do so would destroy the individual liberty and distinctive unity upon which the whole life of the New Church depends. They are of use for exterior purposes only, and thus they have no power other than to recommend; but if kept to their proper work they may perform uses by uniting the external action of many in one common cause, viz: the external diffusion of the truths of the New Church.

Thus it will follow, if they are not centres from which all things of government should flow, they can be no centres from which governors in the Church can proceed forth. Every thing exterior must serve.

C. I.
Alleghany, Pa.

POETRY.

THE DIRGE OF A CHILD.

The following lines are quoted in an early vol. of the London Quarterly Review, I cannot make the precise reference.

No bitter tears for thee be shed,
 Blossom of being, seen and gone—
 With flowers alone we strew thy bed,
 O blest departed one !
 Whose all of life, a roseate ray,
 Blushed into dawn, and passed away.

Yes, thou art gone ere guilt had power
 To stain thy cherub soul and form !
 Closed is the soft ephemeral flower
 That never felt a storm !
 The sunbeam's smile, the zephyr's breath,
 All that it knew from birth to death.

Thou wert so like a form of light,
 That heaven benignly called thee hence,
 Ere yet the world could breathe one blight
 O'er thy sweet innocence ;
 And thou that brighter home to bless,
 Art passed with all thy loveliness.

O hadst thou still on earth remained,
 Vision of beauty, fair as brief,
 How soon thy brightness had been stained
 With passion, or with grief.
 Now, not a sullying breath can rise
 To dim thy glory in the skies.

We rear no marble o'er thy tomb,
 No sculptured image there shall mourn ;
 Ah ! fitter far the vernal bloom
 Such dwelling to adorn.
 Fragrance and flowers and dews must be
 The only emblems meet for thee.

Thy grave shall be a blessed shrine
 Adorned with nature's brightest wreath :
 Each glowing season shall combine
 Its incense there to breathe :
 And oft upon the midnight air
 Shall viewless harps be murmuring there.

And oh ! sometimes in visions blest,
 Sweet spirit, visit our repose,
 And bear from thine own world of rest,
 Some balm for human woes.
 What form more lovely could be given
 Than thine to messenger of heaven !

CORRESPONDENCE.

For the New Church Repository.

REV. MR. HOUGH AND THE OHIO ASSOCIATION.

MR. EDITOR,—

In the March No. of the Repository there is an article signed, "A VOICE FROM OHIO," a single paragraph of which seems to demand a brief notice from me. Your correspondent regards the reception of the Ohio Association, by the General Convention, as an "ingenious trick," and intimates that it was contrived at by the delegate from Ohio. I have no wish to conceal the fact that I approved of what the Convention did in that matter. But your correspondent is not right in supposing that I must have known that the adoption of such a resolution would be very displeasing to the Ohio Association. My impression from what was said in the Association, as well as from private conversation with the brethren, was, that the most of them would prefer a Constitution similar in its provisions to the one proposed by Mr. Barrett, at the former meeting of the Convention ; but that if such a Constitution were not adopted, the Ohio brethren did not wish to press the question any further at present, and would even prefer that the Ohio Association should enter, at once, into full connexion with the General Convention, provided the Convention chose to receive it through its Constitution, as now existing. I knew, of course, that the Ohio Association would not consent to any Rule requiring more than one ordination. And with especial reference to the wishes of the Ohio friends, and some others, the Rules of Order were so amended as to require but one ordination. This was done, as the Journal shows, before the passage of the resolution providing for the reception of the Ohio Association. There will be no necessity, therefore, for changing the Constitution of the Ohio Association, with reference to the grades in the ministry. The Convention has already recognized and accepted the Association, through its Constitution, as now existing. Whether any change is to be made in that Constitution, at any future time, will depend entirely upon our own pleasure, and not upon any necessity, either implied or intimated, in the action of the Convention.

I am sorry that your correspondent should have thought it his duty to intimate that there was some disingenuous management in this matter. I saw nothing of that sort. I explained openly in the Convention, and without reserve or concealment, what I supposed to be the views and wishes of the brethren in Ohio ; saying that while they would not consent to the imposition of any Rule requiring a trinal ordination, they nevertheless felt disposed to be conciliating in other matters, and were sincerely desirous to enter into mutual and harmonious co-operation with the General Convention, in regard to all matters appertaining to the external order and welfare of the Church. If I was mistaken in this opinion, and if it should hereafter appear that the Association prefers again to recede from the Convention, I hope my worthy brother will be kind enough to ascribe my mistake not to any disingenuous motive, but to an intense desire for peace, order, and harmony in the Church. And I will also venture to express the hope that he and other brethren who may sym-

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thize with him, will think best, after farther reflection, to recede from the determination which they seem to have formed, to agitate this question again, that they will permit the whole matter to rest for one year at least, and that we may come together, at the approaching meeting of the Association, not for the purpose of resuming our old work of making, mending, and altering Constitutions, but for the much more delightful and useful work of receiving into our own minds the heavenly principles of the New Dispensation, and conferring together, in a quiet and fraternal way, in regard to the best means of making known those heavenly doctrines to the thousands who are perishing for the want of them.

SABIN HOUGH.

From our English Correspondent.

MY DEAR SIR,—

The introduction of Swedenborg's *Memorabilia* concerning Paul in my letter published in your January number, has very naturally provoked a discussion which calls for further remarks. The refined philosophy and eloquence that have contributed to place the Apostle of the Gentiles in the first ranks of great men, and the undeniable mission that has endeared him to the whole Christian world, were almost sure to divide opinion, even in the "New Church," on his destiny and his merits. Accordingly, some of our friends are disposed to question the authority of the passages cited from the Diary, on the ground that they were never published by Swedenborg himself, and that they refer to events of an earlier date than the year of the last judgment. The author, it is said, speaks of many characters in the world of spirits who at that time simulated the great men of old, as David, Moses, Abram, Mahomet, and others. The following is in point :

"During several weeks I was in conversation with the Apostles, and with Abraham, with Jacob, Moses, Aaron, Sarah, the wife of Abraham, and with Leah and Rachel. I could believe no other at the time than that I really conversed with them ; but afterwards, being taught by experience, I concluded that they were spirits who sustained the place of those ancient persons in the exterior heaven, and who also believed that they were those individuals. The angels of an interior heaven can speak with men through the spirits of an exterior heaven ; thus the individuals named were present mediately (*ita fit hoc mediate*), but those spirits sustain their place, and consequently are able to show at the same time of what quality they were on their first entrance into the other life. It is otherwise when they appear to man in the interior heaven, which is done by a sublime representation.—Nov. 30, 1747. These things came this day into my thought, but whether the matter be so in this particular case, I do not yet certainly know."—*Sp. Diary*, 281.

This passage demands much thoughtful consideration, and I am perfectly willing to let it stand as the frontispiece of all the citations connected with the subject. It establishes that the spirits who simulate others, *really sustain the character*, such as it was at a period which more nearly concerns ourselves than any change it may have undergone since. In other places Swedenborg distinctly states that such spirits were only a kind of *Dramatis Personæ*, who were instrumental in accomplishing important uses in the economy of Divine Providence. The absence of any such remark in regard to Paul, seems to me pretty good evidence that the Paul who lived in this world, and not his subject, is intended to be understood. In either case the result is much the same as regards his character.

Add to this Swedenborg expressly alludes to the fact of the spirit he saw having written the Epistles (4412), and allows that he wrote from some kind of inspiration (p. 43). Further, he not only gives the references to the passages cited from the Diary, in the Index, and without one word of comment, but repeats them under other articles. In the supplement, for example, under the word *verbum*, we read "*Quidam (P.) qui insensibilis fuit sensui interno verbi*;" where P. means Paul. Besides this, all the passages given in my former letter concerning Paul, were written after the publication of the *Arcana Cœlestia* had been commenced. Was Swedenborg under any delusion at that period ?

Having continued my researches, however, I shall now submit to your readers many remarkable passages of an earlier date, the application of which to the Apostle Paul has not hitherto been suspected.

In the Spiritual Diary 1370½, 1372, the punishment of the veil is described. In 1373 a particular spirit is mentioned as having suffered that punishment. We there read as follows :

"Inasmuch as he who was thus enwrapped had endured much suffering and persecution in his life-time, being then content with having power given him to sustain them, he appeared, in consequence of a quality thence derived, to be of a quiet mind, which [grace] he called his own : to omit many other expressions of his when induced to speak freely, in order that it might be known what effect that punishment had ; as, whether he would affirm that he could sustain it. He was, however, obliged to confess that in himself he was nothing but what was filthy and diabolical.

"In the meantime there appeared, as it were, an angel on high, who directed that punishment, in like manner, as punishments are directed in the planet Jupiter, when angels are seen overhead ; so was that angel seen to direct the punishments which spirits inflicted ; whereof also that spirit had a perception."—*Sp. Diary*, 1374, 1375

Observe here that angels are always present to moderate the punishments of those who are undergoing vastation, but that they have no power to withdraw them (*A. C.* 697). Swedenborg continues :

"Afterwards his face was shown to me in a light as clear as the brightest sunshine, and indeed the change it had undergone in his lifetime. It was covered with wrinkles, especially about the eyes, and of a morose expression (*moesta*), with the nose rather sharp, and so diminished by age that scarcely any nose remained, but a [bony] point ; the wrinkles about the eyes had increased even to deformity. He was said to have been of such a turn in his life-time that even then he had bethought himself (*resipisceret*) and been withdrawn from his elation of spirit by reflecting upon the deformity of his face, which was said to be an exact index of his mind.—*March 14, 1745.*"—*Sp. Diary*, 1376.

At the risk of whatever ridicule may attach to me for reverting to such a subject, I hardly feel at liberty to omit a fact which could be certified by several persons in London, namely, that the young lady to whom I alluded in my former letter, while in the state of vision there described, expressed the greatest repugnance to looking at the spirit who presented himself before her as the Apostle Paul, in the face, which she described as "so curious looking" and "horrid." Having no suspicion myself that this passage in the Diary applied to Paul, until within the last day or two, the coincidence is not to be explained away by the phenomenon of "thought-reading." It is practically the same as if the passage written by Swedenborg, upwards of a century ago, had never seen the light until this moment, about six months after a similar description of the same thing by an ecstasique ; and it warrants the conclusion, not only that the representation was the same in both cases, but that its appearance in different ages is the same. Consequently, that Swedenborg has not given a conception of his own in place of the reality. Note, however, that the general representation of persons who are averse to the interior of the Word is by an ugly deformed face. (*Diary*, 1142, 1382½, 225. *A. C.* 4791, 806, &c.)

But to continue :

"The same spirit who endured that punishment sometimes said that he wished to desist, and it was perceived that such really was his wish, while he was in fear ; but because there adhered that to him which made him incapable of desisting, and as such [a state] was extremely evil, he was to be compelled by punishments calculated to bring it home to his understanding. Such, or similar punishments, it was said, have already been inflicted upon him ten times ; I have before seen the same spirit under the veil, but he still continues [in this perverse state]. It is now [N. B.] seventeen centuries that this spirit has been of such a character ; he is amongst those who are towards the front in the plane of the left eye, and who hate interior truths, but with this difference in respect to this spirit, that he is of a haughty mind, confident in his own great abilities, so that he could acknowledge those truths, if he could only think that they proceeded from himself.—*March 15, 1745.*

"The same spirit also greatly contemned others in comparison with himself, so that he adored himself. That he contemned others as compared with himself, I could manifestly

perceive; yea, if the restraint of his mind were relaxed, his haughtiness would rise to that pitch that he would have the ambition to be worshiped as the Lord, because he had suffered somewhat in his life-time, being scarcely willing to acknowledge that he had been sustained by the Lord."—*Sp. Diary*, 1377-1378.

The description of this spirit in the foregoing extracts, and the time of his departure from this world, must have already made it highly probable to the mind of the reader that it can apply to no other than Paul. But the evidence will gather additional force as we proceed, and at length appear incontrovertible. I continue the description of what happened to him at this time, omitting the numbers (1379 to 1384), which give an account of the lake here mentioned, which may be verified by reference to *A. C.* 819.

"The spirit of whom mention has just been made (the author continues) was brought to that lake, that he might see the punishments of those miserable beings, and choose for himself [which to undergo]; he chose to be where the whales were, but what he desired was not granted him; for, so to speak, sentence (*lex*) was pronounced against him, by a certain [spirit], that he should not receive what he desired.

"But he was brought into the lake, and there immersed, wherein he was led about under the mud, or rather, like a wave, he was rolled about a considerable distance, sometimes as though under an arched covering, and that in every direction, from the front to the opposite bank, and also to the left, almost where they are who devour [human] flesh [1381], and where there appeared, as it were, an atmosphere of a golden hue, which moved about, and, at length, came to him; thus he was raised up, and that golden atmosphere was continued under him, according to the direction in which he was raised, but himself did not then so plainly appear, although still there; I thought that that golden atmosphere, which accompanied him in his ascent, signified [the presence of] some good; but which, on its being, by a certain spirit who was sent thither, lifted up in like manner as the train of a woman of rank (which [in Swedish] is called *släp*), was said to contain impurities, as it were verminous [matter]; thus signifying that such self-confidence, with pride [was within], and which appeared to them as gold, whereas it is most foul [inwardly].—March 15, 1748.

"When the same spirit was in the lower earth, enveloped in the coarse cloth, or woollen veil, there suddenly appeared a table with great fishes, one of which, with a [monstrous] gorge, swallowed him while crying out;—[this appearance] signified the natural things which he loved in preference to spiritual things.—March 15, 1748."

† The reader will now be so good as to remember the passage No. 4412 (*N. C. Repos.*, bottom of p. 41), where it is stated that the other apostles would no longer associate with Paul. For the account continues:

"After his face had appeared in its deformity, and thus disclosed the quality of his mind, of which the face is an index (whereas they had before thought that he possessed a countenance full of majesty), he was despised by those with whom he had before been, and deserted by his consorts; thus he was brought to the right, a little above the head, and thence a little downwards by a slight declivity to the lake.—March 15, 1748." (*ib.* 1388).

Now it is obvious, if these passages relate to Paul, that his companions could be no other than the apostles who rejected him from their society, as shown in my former letter. I turn to the article "Apostoli," in the Index, therefore, and find the following, which I translate into English, with the view of avoiding the extracts themselves, and the trouble of copying them in *extenso*.

"The Lord elected his disciples from among the unlearned because the learned were immersed in vain trifles, and utterly unable to take up matters of faith; they were twelve in number, in order that those things which belong to faith might be represented, as by Peter, James, and John in particular, in like manner as by the tribes of Israel, 1216, 1217. A tumult resembling a chaos arose in the world of spirits; it was a reasoning about the Apostles,—whether they should sit upon twelve thrones, judging the twelve tribes of Israel. Some of the apostles were remitted into the world of spirits, and into their former state as men [*sicut essent homines*], and they joined with the crowd who adhered to them in defending the literal sense; but it was shown that they could not judge a single spirit, except falsely, wherefore they confessed that they had erred, and it was

known that the Lord was the only judge. Another question was whether any could be admitted into heaven without undergoing the sufferings and temptations of the martyrs, and thus the apostles before all others. A further question concerned the apostles themselves,—whether they had suffered for the faith and the Gospel, or for themselves and their own glory, thus how they had held the faith, somewhat being adduced from their lives, which contained no proof of faith, 1321-1327. *One of their number, whose face grew deformed about the close of his life in the world, despised and separated from his consorts, and conveyed to a lake, 1388, 1377."*

There are a few passages of no particular consequence which I omit for the sake of brevity.

I have already remarked on the fact that Swedenborg cites the passages given in my last letter without comment, and even repeats them under other articles in the Index. This was sufficient proof that he meant them to be understood exactly as written, but the above makes it unanswerable. In the passages themselves, nothing had hitherto suggested to any one that Paul was to be understood. In the above reference from the Index, Swedenborg gives the clue by expressly declaring that the spirit there treated of is one of the apostles who was separated from the rest because of his bad character; to complete the evidence every particular respecting his disposition exactly agrees with the places where Paul is mentioned by name. Add to this all the apostles who were with the Lord while he was in the world, are mentioned in connexion with an evangelical mission in the world of spirits (*T. C. R.*).

Those who possess the 1st volume of the Diary may now turn to No. 458, where the author describes a conspiracy formed to suffocate him, and prevent the revelation of the interior sense of the Word. Some of the apostles were present, but he was only allowed to mention two of them (such are his words), and these two, he says, represented *charity*, and the *fruits of charity*. In No. 4217, *James* is said to represent the former and *John* the latter, consequently these were the two apostles he was allowed to mention. Observe now that he declares these two receded from the conspiracy, but that the LEADER still persevered, and endeavored to penetrate to the heart. In No. 459, Swedenborg adds that he was still breathing revenge and intent on effecting his purposes.

It is so near mail time that I am compelled to waive the further elucidation of these curious particulars. I may remark, however, that Swedenborg himself had been under the influence of this spirit in common with the whole Christian World, and that he had written many things under that influence which it will be necessary to refer to at a future opportunity.* Hence the revengeful spirit manifested towards him. Some months after the conspiracy alluded to, Swedenborg again wrote concerning him:

"How much soever I strove with that spirit he still desired to mix himself up with the things that I wrote, so that he could not desist, howsoever he despised me in his heart, for provided what is written proceed from himself he has his desire. He is now returned above my head, and says that he will remain with me and that he will guide me in agreement with his own [sentiments]. Signifying that there are those who will indeed read these writings, but will still remain in their own opinions, and interpret things according to their own phantasies; from which, because they are natural [men], they will not desist, although they see truths.—March 15, 1748."—*Sp. Diary*, 1389.

Here I am compelled to conclude, only remarking how strongly the closing sentence of the last paragraph has been verified in the history of the "New Church." The "Old Church," which is the Church of Paul, still keeps its ground, and the Jerusalem which now is, is still in bondage with her children. In one passage of the Diary, which I cannot refer to at this moment, Swedenborg states that a vast number of the spirits who occupied the first heaven, had endeavored to stir up the apostles themselves against the truths of the New Church. When the passages are collated it will be found that Paul was the leader of these, and that the conspiracy mentioned above was only

* Certain passages of the manuscripts are of course referred to and not of the works published by Swedenborg.

one of a long series of transactions ending, as regards Swedenborg, in the revelation of the "Arcana Cœlestia."

These matters present themselves to my mind as far other than curious reminiscences. Questions of great moment affecting the church at large are bound up with them.

Yours very truly,

ELIHU RICH.

PIETY AND PAUL.

It is with much pleasure that we welcome to our aid so able a helper as evidently shows his hand in the following communication. It is addressed to the correspondent whose letter appears in the Feb. No. of the Repository, and to which we attempted a reply, especially to those parts of it which relate to the *practical* character of the New Church system, and to the destiny of the Apostle Paul. Our remarks on both those heads, written of necessity in a good deal of haste, did but scant justice to the subject, and we are happy to find our "lack of service" so abundantly made up by one who is a personal friend to both parties, and well aware of what the one needs which the other may have failed to give. The suggestions in regard to the native genius of Paul, and the dominant spirit of his Epistles, appear to us peculiarly striking and important.

S——, Feb. 18, 1851.

DEAR FRIEND,

Having read your letter to Prof. Bush, in the last No. of the Repository, I am prompted to write to you. Prof. Bush's notes upon your letter are able; but I apprehend that his state as to truth and good, may be such as to deprive him of the capacity of understanding your difficulties as well as I can. And, moreover, I write in the freedom of personal correspondence, while, in his notes upon your letter, he assumes a public responsibility, in some sort official. Newchurchmen generally avoid speaking and writing personally, or *ad hominem*, and it is only because use seems to demand it, that I will, to some extent, depart from their prudence, in this respect, in penning this letter to you.

Your difficulties seem to have their basis in the following facts, viz: 1st. The want of instances of "devotional piety, and practical charity, in their highest forms," among the receivers of the New Church doctrine; and, 2d, That Swedenborg professes to declare the final damnation of the "Apostle of the Gentiles."

To your first difficulty I answer, that external manifestations of piety and charity are not conclusive evidence of their existence in man's internal—in his "will-part"—in the spontaneous. Thoughts and wishes are always "fruits," by which one is known to the Lord, while bodily acts are such "fruits" only when they proceed from, and are in accordance with, the spontaneous wish, uninfluenced by motives of pride of character, habitual subserviency to the expectations of organizations, or of general society, by the idea of meriting well of God or man, by an unseen and self-deceiving ministration to self-complacency, or by any other secret motive, beginning and ending in self. *We* are not to "judge lest we be judged." *We* are to presume a good motive for a good act. *We* are to take bodily acts as "fruits," in all charity. But *God* sees the heart. And I do not understand the words of our Lord, quoted in your letter, to point to external good, pious, and charitable bodily acts as infallible favorable evidence in respect to spiritual state, but only to admonish us that these, when uniform, are all the evidence which ~~we~~ have a right to expect, and to forbid us to suspect or judge unfavorably of the internal character, if the external character be good. But surely, in the final judgment, many will condemn themselves, because of an internal state, of which their external acts in this life gave no index. I think it fairly inferable

from the Word of God, that a remarkably holy exterior is frequently worn as a mantle to hide a wicked interior: nay, that persons, filled with self-love, ambitious of saintly character, and free from those human impulses which lead to glaring immoralities, may acquire the habit of giving external manifestations of "devotional piety, and active charity, in their highest forms," and live and die saints in their own estimation, and in that of others, and yet be lost; for the attention of hypocrites, and of the self-deceived, is directed to and absorbed by these external manifestations. Newchurchmen learn, almost instinctively, to distrust their own tendency to these external manifestations, and to look deep into their hearts, in fear of finding there base elements prompting to external piety and charity. They dread, as a horrible evil, lest their external manifestations of piety and charity should transcend their internal love to the Lord, and to the neighbor. They habitually distrust themselves. When led to perceive truth, they almost fear to say, "Thank God," lest the thought and feeling prompting the exclamation may be, "Thanks to *my* superior intellectuality;" and, when led to resist temptation, they almost fear to say, "Bless the Lord," lest the thought and feeling prompting that exclamation should be, "See how I am getting on." I know, for myself, that I have to watch this vile tendency vigilantly, and constantly. I mean the hidden tendency to self-inscription. I came to a consciousness of its existence, so as to individualize, and detect it, not at once, but by degrees, and presume from the past, that I have yet much to learn concerning it. I even gathered self-complacency from the fact that, in a sort, I meant as I said; i. e., my understanding was right, and when I said, "Thank God," or "Bless the Lord," it was only my secret selfish life which hugged its self-complacency. I will own to you (in hope to do you good), that while I am writing this I am humbled and shamed by the obtrusion of hateful phantasms of self-glory, and that having put an extinguisher upon them, I am instantly prompted to glory in that fact, though I *know* it is from the Lord.

Now, before I was a Newchurchman I had little trouble in this way, or from these causes. I did not see these evils in myself, except by glimpses, and contented myself with a general, or en masse confession and self-condemnation concerning them. Then all was well with me, in states which *now* give me trouble and anxiety. Then, if I sinned, and repented, or, if I resisted temptation, I desired to tell of my happiness, and peace, and to expatiate upon God's goodness. Now I perceive that in so doing, I was a little aiming to publish my own goodness, and progress, or humility. Then I had no difficulty in speaking, or praying, in public, because I was at liberty to resort to memory, and its stores, and to understanding, and its light for fit formulae of adoration, confession, and supplication. Now my heart bursts with and throws out incoherently its consciousness of evils, yet present with me, in a sort, which would astound hearers, and do no good, and in such terms of special and individualizing confession, and supplication, as ought to be uttered only to the Lord and Saviour. And yet then I had much more of hope, and mental quiet, and much less of tribulation than I have *now*. Perhaps many who shine as lights in religious assemblies are in about the same state in which I then was; and perhaps others who are in a state better than that which is my state now, are passed as doubtful cases, or certainly not wondered at or marked as exemplifications of "devotional piety, and of practical charity, in their highest forms." Again: Formerly, I was desirous, as a matter of duty, to obey, literally, and ostensibly, the command, "let your light so shine," &c., and certainly did overlook, or pass with slight self-reproach, unworthy motives and self-complacency, of which I had faint glimpses, which I might have plainly perceived, and which ought to have covered me with shame, and confusion. Now I fear lest I may unwittingly hoist false lights, or exhibit true lights ostentatiously. Then, I let every good in myself become as apparent as circumstances seemed to justify, and this from a sense of duty. Now, I dare not exhibit that good without, at the same time, making an expose of evils which compose the "body of death," from which I constantly pray to be delivered.

My argument from these facts is, that Newchurchmen are led to be diffident of external manifestations of devotional piety, and to avoid eclat as to mental

and practical charity, and that because, with them, wishes are works (evil and good), because they are instructed not to do charity ostentatiously, and not to confer it upon the evil, and because they are generally poor, and their numbers are few, it must follow that their external manifestations of charity will be few and simple. They are instructed that the best of charity consists in giving the cup of cold water—i. e., in imparting truth, and in being harmless—and that the best of piety consists in operations of the mind and affections. With them devotional piety and active charity are not in their highest forms when their manifestation is the most ostensible. No extent of devotional piety will ever clothe a Newchurchman in the guise of external sanctity. He looks upon that as his enemy. He will prefer spiritual charity to that which is called active charity; the former having in his eyes the dignity of a cause, of which the latter is the effect, real or apparent.

When, in reading your letter to Mr. Bush, I came to the question propounded to him, as to the effect of N. C. doctrines upon his own heart, I could not but smile. I was assured that he would pass it without response. A Newchurchman may, for good use, speak of his state in the language of confession, as I have now done, though he will seldom do so. He cannot speak of reforms wrought in his own character, and of his progress as to state. He is forbidden to speculate, or comfort himself as to those, or to think inquiringly concerning them. He takes no thought for to-morrow, as to good and truth, but "goes to the Lord" daily (i. e., always) for his "daily bread." I am forbidden to judge of any one's spiritual state, and hope I do not violate that command when I say in reference to external manifestations of "devotional piety, in its highest forms," that twenty-five years ago Mr. Bush was remarkable for sublimity of thought and idea, and for solemnity of language, and tone of voice, and for gravity of manner in preaching, and especially in prayer, and that were I to see and hear him now, I should expect to find him much changed in these respects. In early life, and before thorough regeneration, man worships and adores God Shaddai or Pachad;—God, who is seen by the mental eye, in stormy clouds, and to stand or move amid grand, and sombre scenery. Afterwards he loves and adores the Lord and Saviour, such as he was at his transfiguration, standing or moving amid scenes of light and glory. Hence external manifestations of piety are more imposing in the man not yet entirely regenerated than in one who is so.

Your second difficulty is grounded in the circumstance that Swedenborg discloses certain facts concerning the state of Paul in the other life, which are inconsistent with the possibility of his ultimate salvation.

As I said to you in conversation before the appearance of your letter in the Repository, I do not conclude the fact absolutely from all that Swedenborg has disclosed. No Newchurchman will assume to be Paul's judge, and decide adversely to him, as to his final destination. Swedenborg has not so assumed, but simply states what he saw. Paul's salvation, or damnation is not a canon of faith. The ascertainment of his fate is unimportant to uses. A good man may believe, or hope, or fear, one way or the other, without harm to himself or others. Who would condemn any one for denying the salvation of the inspired prophet Balaam? I am not at all astounded by what Swedenborg says of the low state of the Apostles in the other life, nor that they, low as was their state, separated themselves from Paul; though I do not conclude his damnation from that fact, which only proves that his sphere agreed not with theirs. Something of the same kind happened to Paul in this life, when Barnabas separated himself from him. I infer from Paul's personal history that he was, in his natural character, somewhat self-confident, contentious, willful, and aspiring; and from his writings, their matter and style, I infer that he was self-complacent. It is quite manifest that he had a strong predilection for ratiocination. He does not rely upon the demonstrative power of truth, simply stated, but makes to himself graven images almost perpetually. All of these indicia are unfavorable to him in the mind of a Newchurchman. His writings are full of ratiocination and of self-complacency, or, at the least, of that which, in a bad man, would be held such. He writes much in the

ominative case, first person singular. "I have fought a good fight;" "I am ready to be offered up," are but specimens of numerous expressions which, in the bad sense, are strongly self-ascriptive. He did not fight a good fight. The Lord fought it for him, and in him, or it was not fought at all. In the other expression he seems to have imagined himself a holy victim—an acceptable sacrifice. His high character alone screens him from the imputation of the most self-complacent assumption. We have his own authority for believing that one may "speak with the tongues of angels," and be void of charity. He who loves himself does not love either the Lord or the neighbor. Self-complacency, and charity, flourish not in the same soil—dwell not together in the same heart. Where there is charity, there also is humility, and the humble man speaks and acts meekly, without saying much about humility. He does not see his humility, and does see and repel the self-complacency which threatens to obtrude into his heart. He never self-ascribes, and seldom self-disclaims; for a self-disclaimer is not always begotten of real humility, but frequently is evidence of a most proud humility.

Read Paul's epistles, and note the number of times he writes *Ego*. Note also his didactic, authoritative, and almost haughty style. Then ask yourself why does this man write so differently from the other Apostles? Why does his mode of communicating, and enforcing, differ so widely from that of Him who spake as man never spake, and who was "God manifested in the flesh?" Take time to reflect upon and consider the subject fully, and I think you will include as I did three or more years ago, that it is *not impossible* that Paul finally lost, and that a long probation in the state of trial in the other life, was absolutely necessary to him, even if in the end he was saved.

If I am not in error, the more ornate, didactic, dogmatic and labored is the manner of a writer or speaker in treating a subject, the more external will a Newchurchman infer his personal character to be. The ornate indicates a worldly desire to excite admiration, the didactic and dogmatic indicates a desire to control or confound the minds of others, and laboring, and, as it were, toiling to force the ideas advanced, indicates desire to gain applause, and reliance upon self-derived intelligence, generally. In some instances the same, without subtlety, indicates that the speaker, or writer, is not very fully satisfied in his own mind, but is doubtful of his doctrines. An internal man escapes all these embarrassments. He perceives the truth, has no worldly motive in stating it, seeks no glory resulting from controlling or confounding the minds of others, is clear in his own mind, and knows that ratiocination and agonizing over his subject will do no good use, but will "darken counsel by words without knowledge." Apply these tests to the Apostle of the Gentiles. The argument deduced against Swedenborg's truth, from decided faith in Paul's salvation, is emphatically external. Newchurchmen would, in like manner, be liable to be charged with being external, were they to rely upon those incidents in Swedenborg's life which savor of the miraculous, as evidence of his mission. I pray the Lord to lead you into all truth. W.

MISCELLANY.

NEW DISCOVERIES IN THE EAST.

The wonderful success which attended Mr. Layard's search among the ruins of Nineveh, has served to awaken a new zeal, among scholars and antiquarians, in the enterprise of exploring the East for its buried treasures—the relics and memorials of its early empires. Mr. Layard, it may be remembered, returned to England in 1847, having spent the two previous years in excavating the mounds of Nineveh. Remaining at home some two years, for the purpose of preparing the volumes embodying the results of his previous researches, and superintending their publication, he returned some time since

to Nineveh, where he is again at work. He is now acting as the agent of the British Museum. He first commenced his work at Nineveh under the patronage of Sir Stratford Canning, English Ambassador at Constantinople—a man to whom the Christian world is indebted for many noble, generous, and far-reaching acts. But after it became abundantly evident that Layard had struck upon a rich mine of buried treasures, Mr. Canning made over his interest in the enterprise to the English nation, and the British Museum was authorised and empowered to take charge of the work, and carry on the excavations. Mr. Layard thus became the agent of this institution. The cargoes of sculptured stones sent home by him, as the results of his previous search, are now stored in the *basement* story of the British Museum, being of such enormous weight, that they could not be allowed to occupy any higher place in the building than this.

But we must not forget that we proposed to speak of *new* discoveries in the East. A letter recently sent home by Major Rawlinson, and re-published in some of our American papers from English journals, furnished some most interesting facts. Major Rawlinson is a British officer, in the service of the East India Company, who is stationed at Bagdad, on the Tigris—an eminent antiquarian. He has for some years employed his leisure time in deciphering inscriptions on old monuments found in the country round about.

Speaking of the progress now made in finding antiquities, and reading ancient inscriptions, he says, "We have every prospect of a most important accession to our materials; for every letter I get from the countries now being explored, announces fresh discoveries of the utmost importance. In Lower Chaldea, Mr. Loftus, the geologist to the commission appointed to fix the boundaries between Turkey and Persia, has visited many cities which no European had ever reached before, and has everywhere found the most extraordinary remains. At one place (Seukereh) he had come on a pavement extending from half an acre to an acre, entirely covered with writing, which was engraved on baked tiles, &c. At Wurka (or Ur of the Chaldees), whence Abraham came out, he had found innumerable inscriptions. * *

Wurka seemed to be a holy city, for the whole country, for miles upon miles, was nothing but a huge necropolis. In none of the excavations of Assyria had coffins ever been found; but in this city of Chaldea there were thousands upon thousands." He then goes on to speak of what Mr. Layard is now doing at Nineveh. It seems, that since his return to that place, he has been more successful in finding wonderful relics than when he was there before. In the process of excavating "he had found a large room filled with what appeared to be the archives of the empire, ranged in successive tables of terra cotta, the writings being as perfect as when they were first stamped. They were piled in huge heaps from the floor to the ceiling." Says Major Rawlinson, "From the progress already made in reading the inscriptions, I believe we shall be able pretty well to understand the contents." He alludes in this connection to a passage in the book of Ezra, where the Jews, being hindered by their enemies in the work of re-building the temple, after their return from captivity, prayed that search might be made in the house of records for the edict of Cyrus, authorising them to return and build the temple and city; and he suggests that this room, discovered by Layard at Nineveh, was probably the record-house of the Assyrian kings.

Major Rawlinson has been for some time past engaged in reading the inscriptions on the monuments of Persia, and he seems to have brought his work there to a very successful issue. From a review of two published works of his, on this subject, which recently appeared in a foreign magazine, we have gathered the general result of his labors in that country. But the most interesting circumstance perhaps connected with the result is, that by means of the knowledge acquired in deciphering the inscriptions in Persia, he is already enabled to understand, imperfectly indeed, but to some extent, the arrow-headed or cuniform characters inscribed on the walls of Nineveh. The inscriptions on the monuments of Persia were in three different languages, denoting, probably, that they were inscribed when the kingdom consisted of

three different nations, speaking different tongues, lately brought together under a new kingdom. To make these inscriptions intelligible to all the subjects of the kingdom, they were tri-lingual. It will be remembered that at Christ's crucifixion, when the inscription was put over his head, it "was written in letters of Greek and Latin and Hebrew," because the population of Jerusalem was composed of people speaking these several languages. Now it so happens that one of these languages on the monuments of Persia, is very similar to that inscribed on the stones of Nineveh, and Major Rawlinson thus has the clue, by which he can unlock this mystic scroll. He says, in one of the works above referred to, "It would be affectation to pretend, that because I can ascertain the general purport of an Assyrian inscription, or because I can read and approximately render a plain historical record, like that upon the Nineveh Obelisk, I am really a complete master of the ancient Assyrian language. It would be disingenuous to slur over the broad fact, that the science of Assyrian decipherment is yet in its infancy."

Every Christian scholar must feel a certain joy and exultation in this great work, now going on in the East. A wise Providence orders all events, and it seems as though God was now opening these buried histories of the early world to confound the infidel and scoffer, and give a solemn and sublime confirmation to the records of his holy Word. The building with which this room of tablets, already spoken of, was connected, had evidently been destroyed by fire. The distinct traces of fire have been found in several of the palaces and temples uncovered at Nineveh. It is supposed that these vast structures were burnt when the Medes gave Nineveh to destruction, about the year 606, B. C. But it is a remarkable fact, that this room was uninjured. An overruling Providence seems to have interposed and said to the destroying element, "Thus far shalt thou go, and no farther." And now, when twenty-five centuries have passed away, this apartment, which during this whole time has been sealed, as with the finger of God, is suddenly opened. Had this treasure-house been found by the wandering tribes, which for hundreds of years have roamed over those plains, its contents would have been scattered to the winds as useless. But it was reserved to be opened by Christian scholars, who can see at once the value of the treasure, and who will guard and keep it with more scrupulous care than if it were choice gold.

NOTICES OF BOOKS.

1. *THE ISLAND WORLD OF THE PACIFIC: being the personal Narrative and Results of Travel through the Sandwich or Hawaiian Islands, and other Parts of Polynesia.* By REV. HENRY T. CHEEVER, Author of "*The Whale and his Captors.*" With Engravings. Harper & Brothers, 1851.

Mr. Cheever's former work on the "Whale and his Captors" showed that he knew how to invest ocean scenery and ocean life with a peculiar charm, and the present volume contains evidence that his graphic pen is as much at home in dealing with the denizens of the land as with those of the water. Making a mental voyageur of his reader, he takes him over a most interesting portion of Polynesian world, but dwelling more especially upon the Hawaiian group, where Christianity, through the American Missionaries, has achieved one of its brightest modern triumphs. Everything of interest pertaining to those islands, whether in the form of history, geology, geography, productions, society, manners, usages, language, religion, &c., &c., is brought within

the compass of the author's survey, and spread in panoramic series before the eye of the reader. That his narrative is occasionally a little burdened with moral reflections, and somewhat too copiously interlarded with poetical quotations, may be admitted without detriment to the high general merit of the book, especially when one considers that the gems which he introduces are to his page very much what those beautiful islands are to the ocean. The gorgeous scenery by which he was surrounded he could scarcely represent otherwise than by such glowing gems from the poets. By the same token we can excuse the logic by which he infers the conflagration of the globe from the volcanic formations of that region.

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2. *THE ENGLISH LANGUAGE IN ITS ELEMENTS AND FORMS; with a History of its Origin and Developments. Designed for Use in Colleges and Schools.* By WM. C. FOWLER, late Professor of Rhetoric in Amherst College. Harper & Brothers, 1850.

A vast body of valuable information in respect to our venerable vernacular tongue, its matter and forms, its historical elements and relations, its grammatical and logical structure, its ordinary uses and æsthetical applications, is brought together in this goodly octavo of Prof. Fowler. If, as Locke says, "the grammar of a language is sometimes to be studied by a grown man," and our own is to be the subject of such a study, we know of no better textbook for the purpose than the one before us. The work is divided into eight parts, presenting the English language under eight different aspects. These are as follows; I. "The Origin and History of the English Language," embracing a discussion of the various elements, Celtic, Latin, Anglo-Saxon, Danish or Norse, Anglo-Norman, &c., which enter into its composition. II. "Phonology, or Laws of Sounds." III. "Orthographical Forms." IV. "Etymological Forms." V. "Logical Forms." VI. "Syntactical Forms." VII. "Rhetorical Forms." VIII. "Poetical Forms." Under these several heads are treated very luminously and ably all the grand phenomena of what we may, without presumption, regard as the most important language spoken by any portion of the race of "articulate speaking men."

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3. *A GREEK AND ENGLISH LEXICON of the New Testament.* By EDWARD ROBINSON, D.D., J.L.D., *Professor of Biblical Literature in the Union Theol. Seminary of New York; Author of "Biblical Researches in Palestine," etc.* A new Edition, revised and in great part re-written. Harper & Brothers, 1850.

It is well known to biblical scholars that Prof. Robinson was the first to occupy the field of Greek and Hebrew Lexicography in our country. And as he was first in time, so he continues to be regarded as first in rank. Indeed he may almost be said to be first, because he is sole, as he has done his work so well that he has scarcely left even the slightest gleanings for successors. "What shall he do that cometh after the king?" Still, however royal the achievements were, cognize in his Lexicons, we cannot say that we altogether admire the excessive refinement and nicety of definition which marks his work as it does that also of the German models after which it has been formed. The use too which he is inclined to make of the results of comparative philology does not

strike us as so very important in developing the meaning of Scriptural terms, which are to such a degree dependent for their import on the relations which they sustain to the subjects treated; for the language of a revelation from heaven must necessarily be in a great measure what we may denominate *idio-ægetic* or self-interpretative. But there is less of this feature in the Greek Lexicon before us than there is in the Hebrew translated by the author from Gesenius. The greatest fault of the present work is in our view what Prof. Robinson himself and probably many others would account its greatest excellence—the almost endless ramification of senses, and shades of senses, from the original root, where the mind only needs a broad general definition from which it can reduce for itself all the subordinate diversities of import.

EDITORIAL ITEMS.

Our brethren in England seem resolved to make the most of the coming Exhibition as a golden opportunity for sowing broadcast the seeds of New Church truth. Among other things it is proposed to publish the contents of the several Minor Works of Swedenborg on single sheets, for the purpose of distributing them far and wide, and as an effective means of advertising these publications. Thousands of these synoptical tables, it is supposed, may be circulated among the numberless visitors that will crowd the metropolis in the ensuing season, and it is proposed that some of them, at least, shall be translated into the French, Italian, and German languages. The idea we think a very good one, as the *method* of our author is so clear and systematic that a table of contents of any one of his works is of itself almost a body of Divinity in *parvo*. Such sheets of compends would also, as is suggested by the Secretary of the Manchester Society, be very useful in private correspondence, as they might easily be enclosed in a letter written to one who knows little of the doctrines of the New Church, and that too without increasing the expense of postage. We hope measures may be taken to have a supply of these sheets accessible to Newchurchmen on this side the water.

We have just received, at an hour too late for further notice, a copy of the Rev. Mr. Rendell's "Antediluvian History, and Narrative of the Flood; as set forth in the early portions of the Book of Genesis." It is a somewhat bulky duodecimo of 460 pages, wearing a novel and tasteful costume, and, from its table of contents, peculiarly inviting to the New Church reader. From the hurried glances bestowed, we are satisfied a rich treat is in reserve for us whenever we can command time for the perusal. We find every thing pertaining to that ancient period, which enters into the Mosaic record, treated in the fullest detail, and on strictly New Church principles of interpretation. From its general tone and complexion, we are persuaded Mr. Rendell has performed a very valuable service to the cause of Biblical truth, and we can see no reason why the work should not be in extensive and growing request in this country, as well as in England, where, we are informed by the publisher, the demand was so much greater than had been anticipated, that adequate preparation had not been made to meet it, and the sale had to be suspended within a very short time after its first appearance, in order to provide a new supply for the market.

Mr. Lord has announced his intention to offer a reply, in his Journal for April, to our articles on "The Letter and the Spirit," published in the Repository during the last and the preceding year. Prof. Lewis has also informed us that he has nearly ready the first No. of his proposed rejoinder to our "Letters to a Trinitarian," and that we may calcu-

late upon it for our next No. We are happy to learn that these gentlemen deem our arguments worthy the notice they design to bestow upon them, and can only express the hope that they will meet distinctly the precise points which we have propounded in our discussion of the several subjects treated.

Our clerical brethren in England appear to have been of late in labors abundant in the way of lecturing in the various towns and cities of the kingdom where there was a fair prospect of a hearing, and a somewhat wide and open door of utterance would seem to have been accorded them. Rev. Messrs. Edleston, Rendell, Cull, and Woodman, and Mr. H. S. Clubb, have during the past season been very active in this sphere of service, and with apparently very happy results. In the case of Mr. Rendell, whose efforts were called out by the positions of both a Unitarian and Trinitarian preacher in Newcastle-upon-Tyne, the satisfaction of a crowded audience was so great in the able and effective line of argument with which he assailed the tenets of each of the contending parties, that a request was speedily made, by both strangers and friends, that the lectures, two in number, might be published, which has since been done. In these Lectures it is not unusual for permission to be given, at the close, for questions or objections to be proposed, and discussions of considerable interest and importance often wind up the evening's instruction. The advocates of the doctrines of the Church are aware that there is some danger of falling in this way into the mere love of victory, but the use is an important one, and they feel that they may count upon a preservative influence in the spirit and principles of the system which they uphold. Somewhat amusing are occasionally the remarks elicited by the lectures and debates from skeptics and opponents. On one occasion a leading deist in the town of Leeds, where Mr. Edleston was lecturing, proposed a vote of thanks to the Lecturer, and declared that "he had made the best of the worst books he knew (the Bible) of any person he had ever heard in his life." The straits, moreover, to which the advocates of the Old Church are sometimes reduced, may be gathered from the confession of one of them,—“I don't know how it is,” said he, “but I always feel so *queer* when I am talking to a Swedenborgian about religion. I feel as if I did not know what to say, or what to do, for I am met at every corner.”

The last No. of the Medium is occupied throughout with the proceedings of the Michigan and Northern Indiana Association, at its late meeting in February, at Battle Creek, Michigan. The minutes contain a great deal of interesting matter which we should have been happy to transfer to our pages, had the No. of the Medium reached us at an earlier date. The statements made in the reports of the several Societies present a highly encouraging prospect for the New Church in that region. The public mind appears to be in good measure opened to the consideration, if not the reception, of the truths of the New Dispensation, and our brethren there are evidently impressed with the conviction that the Lord's time for building his temple in the West has come, and that they are to gird themselves to the work of co-operation. Among the resolutions offered and adopted, we notice one to procure funds for stereotyping and printing a revised edition of Barrett's Lectures, with which it is intended to supply, if possible, every town and public library throughout the limits of the Association. They have also made arrangements for publishing and distributing, in cheap form, Rich's "Swedenborg and his Writings," which in that quarter seems to obtain a preference over Wilkinson's work. A brief address, inviting the attention of all classes to the glorious truths of the New Church, has been prepared, and ten thousand copies struck off.

The Ohio Association of the New Church will hold its annual meeting at the New Jerusalem Temple, in Cincinnati, on Thursday, the 15th day of May next, at 10 o'clock, A. M.

By order of the Acting Committee,
J. P. STUART, Secretary.

THE
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Vol. IV.

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No. 5.

ORIGINAL PAPERS.

ARTICLE I.

REPLY TO LETTERS TO A TRINITARIAN.

No. I.

DEAR SIR,

Your Letters to a Trinitarian, you have always told me, were addressed to myself; and you have repeatedly, and sometimes rather pressing, urged me for a reply. Your life is devoted to writing. I am occupied, to a very large extent, with other and laborious pursuits. It is, therefore, not without reluctance that I undertake the task of reviewing a very long series of letters, embracing 138 closely printed octavo pages, and containing excursions over almost the whole field of theology. As, however, you have used the utmost freedom in the choice of your ground, I shall find it for my ease to imitate you in this respect.

There is a vast deal in your letters (I say it with all respect) wholly irrelevant to any issue I might choose to make with you. There is much (perhaps the largest part) in which I could find little or no ground of difference. What you maintain, for example, respecting the divinity of Christ, I certainly cannot feel myself called upon to dispute, however much I might be warranted in regarding your Christ as an ideal personage—not Jesus of Nazareth, but an imaginary being, belonging wholly to the Swedenborgian mythology. But as far as the argument is concerned, and conceding, for its sake, that we have in view the same Christ, I may certainly state my cordial agreement with much that you have advanced to prove his true Godhead. Your argument from the appearances in the Old Testament, reminds me of that with which I had become familiar as form-

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ing a standard view of the old theology from the Fathers down. Your proof of the same from other sources is also liable to but little exception. At all events, I find nothing here on which I could deem it worth while to contend with you. You maintain that Jesus of Nazareth was *divine*. I shall not inquire how you use the term, although it has been abused so as sometimes to have little or no meaning, but shall merely assume, for the present, that we intend the same thing by it, and that we both believe that Christ is God just as distinctly and generically as angels are angels and we are men.

But the Scriptures also speak, and Christ himself speaks, of a being whom he names *The Father*, whom he addresses as *His Father*, and of whom he is styled *The Son*—The Only begotten and well Beloved Son. Was Jesus a personality distinct from the Father? This is the question at issue between us; although in bringing in almost every thing connected with Christ's work as well as with his person, you, of course, expect that I should take a similar latitude, that is, if I choose and find it convenient.

Was Jesus of Nazareth, who appeared 1800 years ago in the land of Judea, a personality distinct from the Father, or was he one and the same personality—Father, Son, Christ, being only different names for the same *person*, denoting the same *I*, the same *Thou*, and the same *He*? You maintain the latter. Now, since this is a question on which neither of us can possibly know anything, except as revealed, it would naturally be supposed that the only course of argument would be a direct resort to such revelation; and the only inquiry would be—what does it say to us in such language as we can understand, without another revelation, and, of course, another revelation, and so on, *ad infinitum*? But here I am met by certain peculiarities of your position, which must first be distinctly examined and understood, or any attempt to maintain an argument with you would be only beating the air.

In the first place, however, you are to be reminded, that this is not a point to be settled by anything in the nature of an argument *ad hominem*; and when I say this, I dispose of a very large part of what is contained in your 138 pages. The question, you will remember, is on the distinct personality of Jesus, which I maintain and can prove by the Scriptures, if language is to be of any service to us, and the Scriptures can be made use of to prove anything. Well, then, you say to me, you cannot maintain the divinity; or, in other words, if you hold to the distinction of persons, you cannot also hold to the unity of essence. That, however, is for me to determine for myself. It may be, or it may not be. Still it has nothing at all to do with the distinct dialectical inquiry before us. I may believe too much; I may be inconsistent; but my excess or inconsistency of faith does not make your position on the other point a particle stronger, or mine a particle weaker, than it would otherwise have been. If I prove against you the distinct personality, or, as an alternative, drive you to admit the absolute inutility of language for the conveyance of ideas, it matters not what other things my reasoning or my prejudices may bring me to believe, or how inconsistent it may appear to you,

o long as it leads to no modification of the first article, or interferes with its distinct recognition. I do most firmly hold to the *unity of essence*, as well as to the *distinction* of personality; not because my reason can prove their consistency, or disprove their inconsistency (it being a matter on which, as far as my own intelligence is concerned, am utterly in the dark), but because I regard both as too clearly revealed for me to doubt. And yet there is a difference between them, which I fear no impeachment of my faith in boldly stating. I believe them both, yet not with equal readiness of apprehension. One transcends my reason, the other falls clearly within it. In this way, without meaning to express the least disparaging doubt in respect to my part of my faith, I may say, that one is easier of belief than the other. Granting, then, for the sake of argument, that I cannot consistently maintain the two views, or that I am driven by an argument cannot resist to give up one or the other, what is the consequence—Sabellianism? By no means. I have not the least hesitation in saying, that for me the distinction of personality must, at all events, be maintained. That is a truth which lies on the very face of the Scriptures; the terms in which it is conveyed involve nothing at all transcending the ordinary comprehension of our faculties; the mind not only understands the language in its logical import, but distinctly holds the entire idea, and we feel, that to abandon the obvious interpretation, would be taking a course which would in the end render all revelation through human speech an utter impossibility. If compelled to choose then (you would retort upon me with some degree of surprise, as is the case in your first letter), you would embrace Arianism, or Unitarianism, in preference to Sabellianism, or what you regard as the doctrine of Swedenborg. Most undoubtedly, I reply—not only on the ground of reason, but of Scripture, and because of the conviction, moreover, that the true redemptive work of Christ (however much it may be marred in our conceptions by a denial of the Godhead) may, after all, be better maintained on the Arian and Unitarian, than on the Sabellian hypothesis. The one may lower the person and work of the Mediator—the other utterly abolishes it. Commencing with the denial of the distinction in the divine persons, it next absorbs the human spirit into God, making it but a continual influx or efflux, without any distinct entity of its own, and finally runs down into undeniable pantheism, by treating the material universe as the necessary ultimate, or most exterior manifestation, of the Divine nature in time and space.

But of this at some other time. It is only alluded to here for the purpose of exhibiting the right bearing of the question, and to show how utterly irrelevant must be any reasoning, which, by such an argument *ad hominem*, would avoid the true point in discussion, and the true mode of discussing it.

This point, too, permit me to say, is of the very highest importance; it is the very pivot of all argumentation respecting Swedenborg's claims universally, inasmuch as having been most directly denied by him, it *puts in issue the Scriptural credit of his whole theology*. Is the personality of the Son, as distinct from the Father, clearly taught

in the Bible, and in the only possible interpretation that, consistently with any known laws of language, can be given to very words of Christ himself, then is Swedenborg more than heretical, more than simply defective or erroneous in his views of character of Jesus. He is *anti-christian*; for "*he is antichrist: denieth the Father and the Son.*" One may have wrong views each; he may err in believing the Son inferior to the Father, he may possibly err on the other side in excluding all idea of subordination. But he cannot, on this account, be strictly said to do the one or the other; for, doubtless, the most orthodox views are short of the ineffable reality. If, however, the distinct personality each is taught in the Scriptures, and that too as a truth falling easily within the comprehension of the finite human faculties and the limitations of human speech, then he who maintains that there is no Son distinct from the Father, and no Father distinct from the Son, does deny them both. If this be made out against Swedenborg—that is, if there is shown a discrepancy in this respect between him and the Scriptures, it is enough. His whole system is anti-biblical, anti-christian, ungodly. It is wholly "another gospel from the foundation upward. All his revelations are to be esteemed false, and he is one of those "lying prophets" against whom Christ earnestly warned his disciples.

What then saith the Scripture on the personality of Jesus, as distinct from that of the Father? This is the great and only question to which the attention must be rigidly confined when the way is prepared by disposing of the necessary preliminaries to its discussion. Whether I believe too much, or too little, on some other subject, is strictly nothing to do with this. You have much to say of arguments and of the opponents of Swedenborg evading argument, but in treatment of this question I mean to hold you to the Scriptural positions, although it would be perfectly easy to turn this *ad hominem* tillery directly against yourself. I also could plant myself on *petitio principii*. I could take, as my axiom, the absolute indisputability (both from Scripture and reason) of the personal distinction and go on to show from it the utter absurdity, not of the unity of essence as maintained to be consistent with such distinction, but of unity which has really no *union*, because there is, in fact, nothing aside of a bare monadity, or a phantasmagoric plurality, which can be conceived of as *united*.

I have expressed the intention of holding you to a strictly Scriptural argument, but here are other difficulties arising from the peculiar positions you assume, and these difficulties must first be settled before there can be really any fair argument with you. One comes first the constant glorification of an undefined something you choose to style *reason*, and your constant habit of resorting to it whenever you are urged against you from Scripture is such that you may venture to pronounce it at variance with this your assumed highest authority. What makes this practice of appealing to reason most *unreasonable* is the fact that, on other matters, you wholly abandon it, and that too, in deference to what other minds, as *rational* as your own, are

compelled to regard as the most absurd, in some respects, of all pretended revelations. When the Unitarian thus magnifies what he also calls *reason*, we can have some patience with him; for he never mixes it up with any unmeaning mysticism; and if he would sometimes venture to follow it as a guide to regions with which it is wholly unacquainted, he never, on the other hand, discards it within its proper domain. Whereas it is a striking peculiarity in the writings of Swedenborgians (as we shall attempt to sustain by striking proofs) that whilst they are ever inclined to exaggerate the power of human reason, to explain what is beyond her vision, they utterly abandon both reason and common sense in those matters which they are both perfectly competent to decide.

For example, a cabalistical sense (for we cannot consent to call it spiritual) is employed to bring a rational meaning out of the alleged absurdities and contradictions of the ordinary or literal Scripture, whilst no such spiritual sense is deemed at all necessary to give meaning to what the reason of other minds is compelled to regard as either utterly unmeaning or inexplicably absurd in the writings of Swedenborg.

Hence arises that which, in contending with a Swedenborgian, is the greatest difficulty of all. One may bring to bear upon him the most direct proof from the language of the Bible. It may be fairly quoted and presented in all proper harmony with its context. It may be placed beyond all rational doubt, and that, too, by such an appeal to hermeneutical science as no scholar can withstand, that so and so it must mean, or at least appears to mean. But this is all labor in vain with such an antagonist. Reason, that is, *his reason*—in other words, his understanding of what is true—is called in to show that God never could have intended any thing so absurd; it surely must mean something else quite different from, and perhaps directly opposed to, the apparent import. And, then, to varnish over the insult thus given to the Scriptures, there is brought forth, as a last resort, that all explaining device of the spiritual sense communicated by another revelation to Swedenborg seventeen centuries after, and which it is distinctly admitted by yourself, no man, *however honest, however intelligent, however spiritually minded*, however earnestly and prayerfully seeking the truth, would ever, of himself, or by the aid of *any ordinary grace*, have discovered. This, we say, seems to be done for the honor of Scripture, to relieve it from the infidel's charge of contradiction and absurdity, or to bring it to an elevation where reason may not be ashamed to take it by the hand as a sister guide to truth; and yet how strange it is that in all this there should be such an utter overlooking of the absurdity and irrationality involved in the idea of such a revelation from God—a revelation which reveals nothing—an *obvelation* rather, which for eighteen long centuries has been a constant source of darkness and destructive error, not only on the most important points, but also to by far the greater part of those who, during these many ages, have honestly gone to it for light and direction. May we not say that, compared with this, some avowed forms of infidelity exhibit more, not only of true rationality, but also of true reverence for the Scrip-

tures. The infidel as well as the Swedenborgian may treat with levity the account of the Ark, and the flood, the command of Joshua to the heavenly bodies, the going back of the shadow on the dial of Hezekiah, the marvellous fate of Jonah, the literal ascent from Olivet, and the literal resurrection from the dead, but there are times when the former bears witness to the majesty of the written Word, in its ordinary sense, and acknowledges with awe, the power which its wondrous literal facts, and its commonly received doctrines, strange and reason-defying as they may appear, have so long exercised over the human mind ; yes, the strongest, the loftiest, the profoundest of human minds.

We are compelled, therefore, to discuss certain preliminaries which would not be necessary in an argument with other antagonists. We must first settle what is Scripture, and this before any attempt to decide the question on what you would maintain to be the higher and unappealable ground of human reason. For certainly, if we cannot *determine* what would be rational in the *method* of giving a revelation, or in making it intelligible to the ignorant and blinded beings to whom it is sent,—in other words, if our boasted reason is incompetent to settle questions of language, it certainly should abate its pretensions to sit in judgment on those high truths and facts of which such language is the necessary medium of conveyance. If our intelligence is unable to determine *logically* what is contained in the subject, and what in the predicate, of a Greek or Hebrew proposition, how shall it dare to decide *a priori* on trinities and personalities, and the true desert of sin, and, in short, all the awful questions connected with the mode of existence of the Divine Being, and the essential nature of the Divine Law? There is, moreover, this inevitable consequence. If the clear and burning words of Christ and Paul require a new revelation in Swedish or Latin to make them of any meaning to us, then, *a fortiori atque a fortissimo*, must our reason demand a further communication from Heaven, to interpret to us truly and safely the *hard sayings* of the later and more transcendent prophet. Otherwise Swedenborg, and not Christ, is the *true light of the world*. But the discussion of so important a preliminary will demand some space in another communication, in which we may hope to dwell upon it more at length, and show its important bearings on the main argument.

Yours, &c.,

T. L.

REMARKS.

As we do not deem it expedient to multiply issues while the reply of Professor Lewis is in progress, we shall, as a general thing, wave all rejoinder till the series is closed. We would say, however, in reference to the intimation in the outset, that we had "repeatedly, and sometimes pressingly, urged a reply" to the "Letters to a Trinitarian," that it was understood from the first, between Professor Lewis and ourselves, that such a reply should be forthcoming at some time, and all the urgency we have ever manifested in regard to it, was occasioned by a delay considerably beyond the time when we had reason to expect it, and for which, we have no doubt, the writer had good reasons.

ARTICLE II.

APPARENT AND REAL TRUTH.

The following article has been for some months under consideration, as it was seen to have an aspect in some respects questionable. But we have concluded on the whole to insert it. The distinction between apparent and real truth is certainly well founded. The only doubt that can rise in regard to the present communication is, whether the distinction may not have been carried too far by the writer in its application to the Lord as the Word. But the writer has so carefully discriminated between what holds true of the *Son of God* and of the *Son of Mary*, that we see no special handle for controversy held out in the positions.

TRUTH, in accommodation to the state of the human mind, which is finite, is always presented in finite forms or finite degrees. Hence man, who is finite, does not, and never can, comprehend God, who is infinite, and his ideas of God, if he entertain any ideas of him at all, are necessarily finited. Man is moral and intellectual, but, in every stage of his being, and in every phasis of his character, whether good or evil, his thoughts are the mouldings of his will. As he thinketh in his *heart* so is he. His opinions will always be controlled and determined by his ruling love. Hence, if his ruling love be good, the light which he is continually receiving from above will be converted into forms of truth; and if his ruling love be evil, the same light will be converted into forms of falsehood, which will be to him apparent truth. This apparent truth may be written, and it will then become a record of the state of the human mind in which the ruling love is evil, and it will represent that state. Originally, it was the light of heaven or divine truth, but, descending through the corrupt channels of the human heart, and being perverted by bad passions and evil loves, it becomes real falsehood, although it may still be apparent truth. We will suppose that God makes a Revelation of his will to mankind: that Revelation, as it proceeds from Him, will be divine truth, but, as it descends through the channels of the human heart and intellect, being always accommodated, in its descent, to the moral state of the recipient, whether good or bad, it will, when ultimated in words, represent that state. The mind that is in the love of good will see in it more or less of truth, just in proportion as it is more or less in the love of good, and the mind that is in the love of evil will see in it more or less of what is really false, in proportion as it is in the love of evil.

Accordingly, we find that Swedenborg makes the following statements:

"The Lord, by being born into the world, was made the Word in its external sense."—*A. C.* 9360.

"The literal sense of the Word consists of Appearances of Truths, in which are included genuine Truths."—*Ap. Ex.* 1033.

"The Word is clothed with appearances from the human."—*A. C.* 2719, 2720.

"The Lord was in the appearances of truth, when in the material human principle, and he put them off."—*A. C.* 3305.

"Divine Truth is what was scourged and crucified by the Jews."—*A. C.* 2813.

Let us consider the first of these propositions, viz. : "The Lord, by being born into the world, was made the Word in its external sense."

By "the Word," is meant the wisdom of God; and the affirmation is, that this Word or wisdom, i. e. the Word in its spiritual sense, by his being born into the world, is made the Word in its literal or external sense. It put on external or material forms, when the Lord was born. In other words, the external sense of the Word is the Lord's infirm humanity, conceived and born of the virgin Mary, and it partook, accordingly, of all Mary's hereditary evils and fates. Mary represented the state of the church at the time of our Lord's first advent, and the church was then in a completely false and evil state. To illustrate the idea: The church at that time entertained no higher conceptions of the Lord than as of an infirm human being, partial in the dispensation of his favors, and endowed with similar passions and liable to similar temptations with themselves. It was in this sense that the Lord appeared to them, and this is the external sense of the Word, which is a false sense; but, in this sense, the Lord is represented as appearing to mankind, because he did so appear to them. Men did not rise above the idea of his infirm humanity and grasp his divine Humanity. Hence the external or literal sense of the Word is not the real sense. It merely represents the opinions which mankind generally entertained of the Word which were false opinions. The literal or external sense of the Word, is nothing more than the sense which men entertain of it,—men whose minds have been perverted by an evil life. This conclusion results from the admitted fact, that Mary, the infirm humanity of the Lord, and the literal sense of the Word, were all *representatives* of the moral and intellectual states of the church, at our Lord's first advent, and shadowed forth the ideas which the church entertained of Him, as in a mirror.

2d proposition: "The literal sense of the Word consists of Appearances of Truth, in which are included genuine truths." This proposition results from the former, as we have just explained it; but the declaration, that "genuine truths are included in the appearances of truth," requires further elucidation. To illustrate the subject: It is apparent and not real truth, that the Lord was a man like ourselves,—that He was conceived of the virgin Mary, born in a manger, increased in stature and wisdom and in favor with God and man,—that he grew up to manhood, that he was tempted,—that he suffered, was scourged and finally was crucified, died, was buried, and rose again. All these are simply appearances of truth. The real truth is, that the son of Mary did and suffered all these things, but the Son of God none of them, in the sense in which men generally understand them. What genuine truths then are included in these apparent truths? The following: Under the apparent truths that the Lord was a finite man, is concealed the great truth that He is an infinite man. His birth,

growth, and stature, externally regarded, represent the growth and progress of the ideas we entertain of him in our own souls ;—his temptations, the struggles that exist between opposing goods and evils,—opposing truths and falses ;—his sufferings, the indignities to which Divine truth was exposed from the falsifications of it by the existing Church ;—his crucifixion, the cruel abuses of truth ;—his dying, the death of the external sense of the Word ;—his going away and coming again, the putting off the literal, and coming in the spiritual sense of the Word,—the divesting himself of his infirm and putting on of his Divine Humanity, &c.

It is real truth, however, that there was a son of Mary ;—it is only apparent truth that the son of Mary was actually the Son of God. It is real truth that the son of Mary was conceived, born, grew, was tempted, suffered, died ; but it is apparent truth that the Son of God i. e. the Lord from heaven, did and suffered these things. Because the infirm humanity was the form in which the Lord appeared to the church in its degraded state, and represented that state, we are not to infer, that the infirm humanity was not something actual—that there was no real coming in the flesh—no descent, or rather no bringing down of divine principles into the ultimate plane of humanity, which is the sensuous sphere of the mind ; or, what Swedenborg calls the natural or external mind. There was a real manifestation of truth in this sphere, but it was a manifestation not of real, but of apparent truth—not of the spiritual, but of the literal, sense of the word. There was a necessity that the Lord should descend into this plane, in order that he should be tempted, and should resist temptation ; should meet the combined powers of hell, and, triumphing over them, should restore our race to liberty, and render salvation possible ; for it was only by assuming an infirm humanity, which is liable to temptation, that he could suffer and accomplish what he did. The apparent truth is, that this infirm humanity belonged to Him ; that the LORD was tempted, crucified, was buried, &c. ; but the real truth is directly the reverse of all this. The LORD'S humanity was not infirm ; it was divine ; he was not tempted ; was not crucified ; did not die. That he did so, is apparent not real truth. The phrases which so often occur in Swedenborg, of *glorifying his humanity ; making his humanity divine ; putting off his infirm, and putting on his divine humanity*, mean nothing more than that the principles of divine good and truth descending into the ultimate plane of nature—the natural and sensuous sphere of the mind—rendered it wholly divine ; in the same way that man, in the process of regeneration, by the divine power, puts off all that is corrupt in the sensuous sphere of his mind, and becomes a new or regenerated person.

3rd proposition : “ The Word is clothed with appearances from the human.” This language may be applied either to the person of the Lord, or to the letter of the Word ; for his infirm humanity is an appearance, of which the genuine truth included is his divine humanity ; and the external or literal sense of the Word, to which his infirm humanity corresponds, is an appearance of truth, the genuine truth being the spiritual sense.

4th proposition : "The Lord was in the appearances of truth when in the maternal human principle, and he put them off." This language refers again to the natural or external mind of the Lord, which he derived from his mother, and to the external or literal sense of the Word, both of which, in the progress of his glorification, he was in the constant effort to put off, and did put off by the final passion of the cross. We may, and indeed, I think, must suppose, that a natural or external sphere always potentially existed in our Lord, as much as a potential Trinity, and which was actually developed when he descended into the sensuous sphere of nature. The *making* his humanity divine was, then, nothing more or less than *the development* of his Divine Humanity, which was accomplished by his rejection of his infirm humanity with the various evils and falses that infested it, and the substitution, in their place, of divine goods and truths. Thus his humanity was made divine by the Lord, by the rejection of his infirm humanity, and the substitution, in its stead, of his Divine Humanity ; and it is made divine by men, when they divest themselves of the idea that he really possessed an infirm humanity, as something proper to him, and acknowledge him to be, in deed and in truth, the Son of God, i. e. the Lord from heaven.

5th proposition : "Divine Truth is what was scourged and crucified by the Jews." The Jews are natural sensual men, and it is the character of such men not to look for the Lord above the sensuous sphere of nature. To them God is a wrathful, vindictive, changeable man, and not the living and true God. Thus in their thoughts, their feelings and their lives, they always crucify the Lord, and scourge the Word, by treating it with contempt. Their ignominious treatment of the man Christ Jesus, whom they charged with making himself equal with God ; their buffetings, scourgings, trial and crucifixion of him ; their declarations that he was nothing but a man and a criminal man, deserving the death of the most odious malefactor, are nothing more than speaking representations of the manner in which corrupt and sensual men are always disposed to act towards divine truth. In all these things the apparent truth is, that the Lord suffers, is tempted, is tried, is crucified ; but the real truth is, that he is only treated by men with contempt and indignity, and does and can suffer in no other way ; and the real truth is, that the son of Mary suffers, is tempted, tried and crucified ; that the infirm humanity is wholly put off and laid in the tomb, and, along with it, the external sense of the Word, which is composed simply and solely of the appearances of Truth.

D. K. W.

EXTRACT.

Essential divine truths are such that they cannot in any sort be comprehended by any angel, still less by any man ; inasmuch as they exceed every faculty of the understanding both of men and angels. In order, therefore, that they may have conjunction with the Lord, truths divine flow in with them in appearances, and they can be received and acknowledged : this is effected in a manner adequate to the comprehension of every one.

A. C. 3362.

ARTICLE III.

THE JEWISH TABERNACLE VIEWED IN ITS SPIRITUAL IMPORT.

No. XIII.

THE PARTITION VAIL.

THE passage to which we are referred for a description of this appendage to the Tabernacle is to be found *Exod. xxvi. 31-33*.

"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : with cherubims shall it be made. And thou shalt hang it upon four pillars of shittim-wood overlaid with gold ; their hooks shall be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony ; and the vail shall divide unto you between the holy place and the most holy."

The original Hebrew term for vail is פָּרֹכֶת *paroketh*. The Greek has *σπαρτασμομα*, a vail, a spreading. The etymology of the original is doubtful, though we find in the Chaldee פֶּרַק *perak*, to break, rend apart, forcibly separate, and פָּרַק according to Parkhurst is applied to the inner Vail from its breaking, interrupting, or dividing between the Holy and Most Holy Place. This Vail was undoubtedly of the same material with the inner set of curtains, and figured and embroidered in the same manner. And as it constituted, when hanging down, the lining of one side of both the Holy and Most Holy Place, it goes somewhat, perhaps, to confirm the suggestion relative to the position of the wrought linen curtains of the Tabernacle, as hanging *within* the edifice instead of *without* ; for this would make the adorning of the whole interior uniform throughout. The vail was to be suspended from golden hooks attached to four pillars of shittim-wood, resting, like the boards, upon an equal number of silver sockets. And this, by the way, leads us to remark, that the punctuation of our English Bibles conveys an idea entirely erroneous, viz., that the hooks were to be placed upon the silver sockets. But these sockets were unquestionably at the bottom of the pillars, and the clause, "their hooks shall be of gold," ought to be inclosed in a parenthesis, as it is in the old Geneva version ; "And thou shalt hang it upon four pillars of shittim-wood covered with gold (whose hooks shall be of gold), standing upon four sockets of silver." It was the pillars and not the hooks that stood upon the silver sockets.

In the accompanying plate the Vail is represented in folds as drawn up to the head of the pillars in order to afford an unobstructed view into the inner recess of the Sanctuary, for which purpose also the pillars are represented as cut away. The plate will serve, however, to give an idea of the relative position of the Vail in the edifice.



INTERIOR OF THE TABERNACLE.

Of the material of which the Vail was composed, we have an account in the previous verses of this chapter (v. 1-14), where the curtains of the Tabernacle are described—a portion of the Word which we have already considered. (N. C. Repos. Vol. II. p. 263.) The fabric employed for the Vail was the same with that which constituted the inner set of curtains as represented in the annexed plate.



TABERNACLE WITH CURTAINS.

This inner set was by far the richest and most exquisite of the four. They were made of the finest linen, dyed of the most beautiful colors, blue, purple, and scarlet, and curiously embroidered all over with figures of Cherubim, of which an imperfect view is given in the cut.

"Thou shalt hang up the vail under the taches." That is, under the golden clasps that connected the two larger hangings of the inner curtain, spoken of above, v. 6. These were joined just over the dividing line between the two rooms of the Tabernacle, so that this separating vail hung exactly under the taches or clasps. It does not appear from any express passage of Scripture, in what proportions the interior of the Tabernacle was divided. But as Solomon's Temple, of sixty cubits in length, was divided into two parts of forty and twenty, so it is highly probable that the thirty cubits in length of the Tabernacle was divided into similar proportions of twenty cubits for the Holy, and ten for the Most Holy Place, making the latter a perfect cube of ten cubits every way. This accounts, as we have before intimated, for the remarkable feature in the description of the heavenly city, mentioned Rev. xxi. 16, to wit, that *it lay four square*, the length, breadth, and height of it being equal. This was because it answered to its type the Holy of Holies. In the Holy Place, into which none but the priests were allowed to enter, were stationed the Candlestick, the Table of Shewbread, and the Altar of Incense. In the Most Holy, into which none but the High Priest could enter, and he but once a year, was deposited only the Ark of the Covenant or Testimony, with its surmounting Mercy-seat.

The primary and more obvious design of the Vail was to serve as a barrier to prevent the people from entering or even looking into the Most Holy Place, the place of the Ark of the Covenant, which was the most sacred of all the representative mysteries from its more directly representing the Lord himself. But more interiorly viewed the office of the Vail as a *uniting medium* between the inner and outer apartments, shadowing forth the interior and the middle heaven, becomes prominent over every other. But as the inmost heaven is but another name for celestial good, while the next exterior heaven has for its essence spiritual good, the Vail stands for the medium which unites these two species of good. Celestial good is the good of love to the Lord, and spiritual good is the good of charity to the neighbor, and it is upon the ground of this distinction that the heavens themselves are distinguished. The degree to which they are thus distinguished is so great that immediate entrance from one to the other cannot be had, while, nevertheless, they are in their own nature of such a quality as to constitute one heaven by means of mediate angelic societies, possessed of such a genius that they can accede and stand in relation to the good of both heavens. These societies are what constitute the uniting medium represented by the Vail, and the subject receives illustration from reference to the animal economy. "To the angels of the inmost heaven," says our author, "correspond those things appertaining to man which belong to the provinces of the heart and of the cerebellum; but to the angels of the middle heaven correspond those things appertaining to man which belong to the provinces of the lungs and the cerebrum. Those things which are of the heart and the cerebellum are called involuntary and spontaneous, because they so appear, but those things which are of the

lungs and of the cerebrum are called voluntary. What the perfection of one heaven is in comparison with the other, and what is the difference, may hence in some measure appear; but to the mediate angels, who accede to each heaven, and conjoin, correspond the cardiac and pulmonary plexuses, by which conjunction of the heart with the lungs is effected; also the *medulla oblongata*, where the fibre of the cerebellum is joined with the fibre of the cerebrum."

The Vail, therefore, being possessed of this degree of significancy, it is easy to apprehend that the rending of the Vail at the Lord's crucifixion must have involved a deeply momentous import in connexion with the circumstances in which it occurred. As one use of the Vail was the covering or concealing, for the time being, the sacred mysteries from the outward eyes of the people of Israel, so there was in this an indication that the interior truths of the Church were hidden from their mental vision. The rending of the Vail, therefore, in connexion with the earthquake, naturally represented a change in the state of the Church, which was to result in the laying open the interior things of the Lord's kingdom, and pouring a flood of light upon the central truths of heaven. It was a symbolical occurrence, denoting the unswathing, as it were, of the representative externals of the Jewish Church, and disclosing its internals. Among these was the sublime fact of the glorification of the Lord, or His laying aside the earthly envelope, shaking off appearances, and making His humanity Divine by entering into the DIVINE ITSELF. This import is the more intelligible, as within the Vail was the Ark of the Testimony, and by the Testimony was signified the Lord as to His Divine Humanity. This Divine Humanity was to be made manifest as the essential nucleus and verity of all ritual symbols, and consequently the rending of the Vail on this occasion was of nearly equivalent purport with what occurs Rev. xi. 19, "And the temple of God was opened in heaven, and there was seen in His temple the Ark of His Testament." That is to say, the Lord's Divine Humanity was now developed to view together with the Law of the Decalogue as pointing out the true object of worship, and the true rule of life by which He is to be worshiped and served. Substantially this disclosure was indicated by the rending of the Vail of the Temple.

The diversity of colors combined in the material of the Vail points to the conjunction of the various species of the goods of love and faith which characterize those in heaven who have reference to the uniting medium represented by this embroidered tapestry. By the goods of love they are conjoined to the celestial who are in the inmost heaven, and by the goods of faith to the spiritual who are in the middle heaven.

The figures of cherubim inwrought into the fabric of the Vail, represent, as elsewhere, the guardian care of the Divine Providence, lest spiritual good and celestial good, or the middle and the inmost heaven constituted respectively of these species of goods, should be unduly commixed, inasmuch as such a mixture would prove detrimental to each kind of good, and their corresponding heavens utterly perish.

G. B.

ARTICLE IV.

THE USES OF LIFE.

EVERY use, art, trade, and profession corresponds to some organ in the Divine Humanity, and is the ultimate of some organ in the universal man. We see in a finite human society how parts go to make up a whole, and with what strength and unity these parts act as a whole by reason of their oneness of thought and purpose. They are an organ in the body politic, and as such must be respected, whatever their individual insignificance may be. Cut off one of these organs, no matter how low its plane of action may be, and see how society would be crippled in its movements, what numberless inconveniences the general body is subjected to, what efforts to supply by temporary expedients the missing organ, and how, after all, things move on, halt and lamely, till health and order are restored: whether it be hatters, tailors, shoe-makers, bakers, colliers, or any other banded guild that makes a "strike." It is with the national man as with the individual, when some physical organ ceases its proper action from disease and there is no health till order is restored.

There must be *uses* that correspond with all things in the three degrees of man, and with every countless nerve and fibre that go to make up his three perfect human bodies. Hence the wonderful, infinite diversity of human occupations; heart, mind, and body are all to be administered to, not with the weary monotony of sameness, but with an endless, boundless variety. Thus the uses of life will forever be changing. What was the ultimate of the last century will not at all answer for this century, for the thought and the feeling of the universal man has changed and must ultimate itself in ever new forms, consequently ever new labors and uses.

All things flow from the Divine humanity. All the vast order of the universe is simply the thought of God; all its propelling influences, its motive power, His will; all of these blessings and comforts and costly luxuries—could they be, but from the thought of God? He is the alone Life, and man is a receptacle of His thought. How beautifully He has spread out His infinity of thought and feeling for the inspection of man's lowest senses. How ceaseless must be our wonder at this thought developed in finite man, and as man becomes more and more regenerated and his internal conjunction with the Lord is re-established, so that he will become a recipient of an internal influx as well as an external. How vastly his future will exceed his present development of thought! Imagination veils her dazzled vision before the gorgeous forms of beauty and art that, born in a Divine Infinite mind, will be ultimated in external matter; and the *science* that belongs to the inner temple and cannot now enter because of locked and barred portals. What wondrous and vast achievements will crown its full and perfect advent into this lower sphere!

At present the universal man has innumerable particles in its various organs that, from the overruling law of order, perform use, but still have not life from the Divine soul; and must eventually be expunged and cast out in the general regeneration and purification of the universal body. These, though they perform uses, hinder and obstruct the descent of the soul into the body; but a time will come when self-love will cease to offer so much obstruction, and the use which will be performed from the love of the use will have in it a Divine afflatus, that will dignify and grace the lowest external occupation.

All that poets have sung of *labor* will then be realized; each individual man will then be recognized as part of a noble whole. It will be the *use* that is honored and not the man, and he who performs the greatest *use* in his vocation or organ will be as the prince of that society or organ, around whom all others revolve and circulate—all who in the universal Grand Man are in the performance of the same use, who go to make up the same organ. What a mighty influx of strength will then flow into every art and trade!

It is delightful to realize how we are supported and strengthened by these vast unseen influences. How we are moved and ordered by the Divine thought in a universal harmony. How majestic and mighty seems the wisdom of the Lord, when he looks forth into His Infinite Being and sees all this outer chaos, as it appears to us, moving in an absolute, perfect, and fixed order. He sees not separate and scattered mites, whose separate endeavors are scarce perceptible, but he sees vast organs composed of countless myriads of finite beings, all animated by one thought and one purpose, all acting for the universal good under His ceaseless supervision and conscious control. The Lord, as the Divine Soul and Infinite Wisdom, looks into his own universal body and knows its every fibre and part, while finite man, with his highest science, knows comparatively nothing of his own body. He has a general outline of his physiology, and we account finite man *wise* according to the knowledge that he has of the laws that govern his material and spiritual being. How wonderful then is that perfect *wisdom* of the Lord, which consists in His knowing every atom of His Being, every countless fibre and nerve that thrills with thought and feeling, with pain and pleasure, every pulsation and every respiration. While *we* walk in the darkness of ignorance, He dwells in the light of perfect knowledge. While the action of the inmost, and most delicate portion of the machinery of *our* being is involuntary, and only that which is unessential to life is voluntary, He dwells in the fulness of essential life. With him all is *voluntary*. An Infinite Will palpitates in the Divine heart, an external thought breathes in the Divine lungs.

All this is past our comprehension "it is too wonderful for us;" but it is *good* to lift our thought to that incomprehensible Divine Life, that we may worship and adore Him with at least a faint perception of the "Majesty of His wisdom and the beauty of His holiness."

ARTICLE V.

A TRAINED AND PROFESSIONAL CLERGY.

(Extract of a Letter from an English Correspondent.)

Your fear of having given offence by your speculations to your English brethren, I think you may dismiss at once. If I may judge from my own limited circle, the impression produced is a feeling of regret that your mode of improving *our* views of clerical institutions, has been so much mixed up with the external and personal affairs of *United States Institutions* in the N. C. (a); and also that we cannot *truly see or firmly grasp* your views of what is best to be *understood and done*, in regard to the relation in question, that is, *practically*, either as regards the present time, or the immediate future. (b) I find this same difficulty in your letter; and I hesitate what course to take; to point out, by a reference to *your own words*, such as "exclusive class," "monopoly," "distinct caste" and "order," "permanent order," &c., *how you puzzle me*; or to state *my own simple view* of the main points of the subject. As the shortest course, I will take the latter, first remarking, that I cannot admit that in your controversy *the sense of teaching* by priests was admissible, except that in *public worship*. Any other sense could only generate confusion. (c) I see no need to consult Swedenborg or the Word to ascertain *precisely whether we want religious teachers* (called by Americans "clergy," but clergy here mean Established Church ministers only) to instruct those who assemble for worship on Sundays. Common sense, founded on experience, is an *all-sufficient guide*. It is a *settled* fact that Christians should use public worship, and no one doubts that a part of the engagements on such occasions should be *instruction*. Then: Query—Who is to give this instruction? Answer—The most efficient persons available. Query—Should they be personally specially trained to do so, and rendered more efficient by appropriate, regular and constant mental culture, suitable to their rank, and perfected by the practice and habit of teaching? Or should the teaching be given *extempore* by any person *chancing* to be present, on being called upon? Answer—When it can be proved that an extempore doctor and lawyer, without special training for their respective vocations, are more efficient than regularly trained doctors and lawyers, then, and not before, it will be proved, that extempore, or rather improvisatore, religious teachers, are the best. Query—Is it well, then, to have a trained body of teachers, called by a peculiar designation, who shall devote themselves *for life* to their office, and be a distinct body from the taught, called in contradistinction by another designation? Answer—Lawyers, doctors and schoolmasters devote their lives to their work, and why not religious teachers and pastors? As to the designation, of what consequence is it except as it is necessary to facilitate the understanding of speech? We have clergy and laity; but the laity only means those who are

not clergy. In law we, in Great Britain, have lawyers and "*laymen*," the latter being those who are not lawyers, including, I presume, clergymen. In physic, we have doctors and the un-professionals. These are *real* distinctions, and nothing more is meant by the designations descriptive of them *in one case than the other*. Thus we say, "clergy and laity," not to mark a stronger or different line than that which exists between the operators and operated upon, in the other cases. The clergy are no more a distinct body from the rest, than the lawyers and doctors are distinct from the rest. Lawyers and doctors are esteemed according to their talents and known acquirements, and why should not religious teachers obtain influence and employment on the same grounds? The country wants the use, and wants it performed in the best manner, and therefore wants those who can do it best, and therefore should encourage those who have best qualified themselves for their work, to adopt the office for life.(d)

In the first ages of Christianity, according to Peter, there existed a *spiritual* priesthood; and there were also *religious teachers*; it does not appear necessary to connect the latter fact with the former, either then, or in the N. C. The former is an *invisible* body, and each one should take care that he is a member of it; but what has this to do with providing for the instruction of the people on Sundays? except, indeed, so far as this—that if we *can see* in a candidate for the teacher's or pastor's vocation traces of character such as belong to the *spiritual* priesthood, combined with effective talents for teaching, we have good ground for receiving him, since the former without the latter, or the latter without the former, would be useless in a teacher. But it appears to me that the traces of the *spiritual* priesthood, as existing in the lawyer or doctor, are scarcely less important for them in their vocation, than for the religious teachers in theirs. Paul was a great religious teacher *appointed of God*, but where, according to the Diary of E. S., was his *spiritual* priesthood? Divine Wisdom, in his case, constituted a man a religious teacher, who was not then, and perhaps not likely to become, a *spiritual* priest. This proves that we shall not fatally err by choosing for a religious teacher a man who appears to be a spiritual priest, but is not. Now, all this being granted, how can it be avoided to make a distinction in name between clergy and laity, while there is such a palpable distinction in fact? You admit that the terms clergy, teachers or priests, "*indicate a certain form of use,*" but you affirm that those who perform that use are not a distinct order. Now, my dear sir, I can make nothing out of this but your saying, that they *are actually* distinct, being distinguished by a distinct use, but they must not be accounted or *said* to be so! If your ideas are better than those here suggested, your words are not worthy of them. Lawyers and doctors are a *distinct* order, and the only marked difference is, that they deal with individuals, while teachers deal with aggregate bodies; and partly, perhaps, in consequence of the latter being the case, it has been found expedient that the covenant between the taught and the teacher should be marked by a public ceremonial, which is arranged in various forms, called Ordina-

tions—the covenant being the principal and essential thing, and the mode of ratifying it, the instrumental or non-essential. The covenant is a fact—that cannot be questioned; and all talk about Ordination is not, properly, talk about the clergy as a fact, but a discussion about the mode of celebrating a fact relating to them.

We have nothing to do with the views of the future N. C. about clergy: *we have only to provide for our own wants*, and as well and wisely as we can. When the N. J. attains its glory, there will, perhaps, be no doctors and no lawyers, and no teachers *such as we now require; but what have we to do with that?* Is it not to us a matter of profitless speculation? *What we want we must have*, and leave the wants of the future to suggest their suitable supplies. There is quite as good reason for discontinuing lawyers and doctors *now*, as for abolishing the clergy *now*, *because* hereafter none of them may be wanted. Let each age do the best it can for itself. Sufficient unto the day are the *duties* thereof.

But you might say, "All this is very well, but you know that the Bostonians and others have gone to E. S. to find grounds for a hierarchy of three orders, having peculiar and exclusive privileges and powers." Certainly, and you have declared that you do not accept their ecclesiastical constitution, as you had a right to declare; and you have given your reasons for it; and all I meant to say above in regard to your reasons, is, that I wish you had proceeded more according to the *short usual process of argument*, than according to U. S. N. C. fashion by so many *questionable and uncertain references to E. S.* Of course I regard his authority as conclusive, but *only* when he is *obviously speaking to the very point in dispute*, or when *indisputably* his already expressed general principles *obviously* bear upon it. *Constructive conclusions*, I like as well, or rather as little, as the old constructive treasons in politics;—one seeks to get your mind into thrall, and the other, your body.

If people's common conception does not qualify them to judge by the rule of utility whether there should be a trine of clerical grades or not, it seems to me, that all disputing *with them*, to show that their conclusions from E. S. are perversions, will be *lost upon them*; but for the sake of the lookers on, I admit, it is needful for some who feel their vocation for the work, to show that the conclusions referred to are perversions. But this will require concentration of force and great care, to avoid getting into a course of reasoning and disputes inconclusive, or misunderstood, or misapplied passages of E. S., as terminable as it is ineffective. It is like arguing by parallels, where nearly all the time is occupied in pointing out *want of parallelism*.

It is said of some people, that they have all sorts of sense except common sense, and it appears to me that E. S., *according to your representation of his meaning*, must be numbered with *such* characters; that is, if, in writing the chapter *On Ecclesiastical and Civil Government*, he only traced what ought to be done in the *Old Church* by priests and people, in relation to each other, when *all the while* he knew that the Old Church was *incorrigible*, and was about to be superseded by the New! He knew also, according to your reading,

that what he pronounced good for the O. C., though impossible to it, *would not be good for the N. C.*, AND YET HE OMITTED TO SAY SO!! He is evidently speaking of or to a church that he *meant to profit* by his suggestions, and therefore must have thought *such benefit attainable*: I put it to your candor, therefore, and in justice to E. S., *was that church which E. S. addressed the utterly ruined O. C., which cannot be benefitted; or another church, which can?* If the latter, what church could that be *except the N. C.*? Why, then, charge him by implication, with violating common sense, first by prescribing impossibilities to the O. C.; and, secondly, by not warning the N. C. that what he said was exclusively meant for the O. C., notwithstanding the title of the Book—"The N. Jerusalem and its Heavenly Doctrines?" You place E. S., by your limitation of his meaning, in an *inextricable dilemma*. In any point of view, you make him wanting in common sense. You make him like a physician who should carefully take measures to convey to his son, after his death, a prescription *labelled for him*, and which appeared *on the face of it*, to be *intended for his son's use*, but which, in fact, was nothing but a prescription which one of his dead patients *had neglected to take*; and, *if taken by the son*, would infallibly poison him. Such I think is a fair parallel to the case *drawn by you* of the conduct of our spiritual physician Swedenborg, in regard to this chapter! (e)

REMARKS.

(a) We had no special reference, in the tenor of our remarks, to the state of things among our English brethren. We had no aim to "improve their views of clerical institutions," but wrote mainly with the actual condition of the New Church in our own country in our eye. At the same time, we have endeavored to unfold the general principles which lie at the foundation of the whole subject, and which are of course universally applicable.

(b) Our brother is doubtless aware that there is always a difficulty in "seeing clearly" and "grasping firmly" a train of thought which goes counter to the whole current of our previous notions, especially when it questions the soundness of principles that form the basis of usages, institutions, and politics with which we have been familiar from childhood, and which are made venerable by historic recollection. We would not quote the pungent aphoristic couplet of Cowper with any personal allusion to our correspondent; but it is *apropos* as expressive of a general fact in human experience,—

"The text that suits not to his darling whim,
Though clear to others, is obscure to him."

We are at least greatly at a loss to conceive that the views which we have advanced on the theme of the ministry and its relative topics is at all difficult of apprehension considered as a theory. But the *practical* carrying them out is another matter. And here we must repeat what we have said before, that we have not propounded our sentiments with a view to any abrupt or violent change in the existing order of things. We would have every thing ripen by due degrees. Seeds of thought, like seeds of plants, may be properly sown, with the full understanding that they are to lie for a longer or shorter time in the mental soil before they germinate, and still longer before they come to maturity. In the present instance we have thrown out suggestions bearing upon the true constitution and order of the New Church, the *tendency* of which is undoubtedly to operate important

changes, not only of opinion, but of action on these subjects, as to which, however, we still trust to the good sense and wisdom of reflecting men not to precipitate results even from principles that are intrinsically sound. That which is essentially reformatory need not be at the same time violently revolutionary.

(c) We will not quarrel with this position, although we should no doubt differ from our friend as the prominence which was to be given to *teaching* as a department of public worship. But of this more in what follows.

(d) The course of reasoning here adopted proceeds, we think, upon an inadequate view, not only of the true ends of worship, but also of the true constituents of a Church. "Theology," says Jeremy Taylor, "is not so much a divine doctrine as a divine life." This is entirely in accordance with the scope of the informations imparted to the New Church. The aim of its doctrines is to develop a new life wherever they are received, and the elements of this new life are the same in all. Wherever they exist, there is the church in its least form indeed, but in all its *essential* fulness; consequently, every requisite function of the Church must potentially reside in every individual member of the Church. How this can consist with the exclusive possession of the teaching prerogative by any distinct order, class, or caste of men, is what we are unable either "clearly to see or firmly to grasp." And yet as here, if any where, is the fundamental fallacy of our position, it claims to be directly met and answered. Instead of doing this, however, our astute correspondent plants his battery against the practical operation of the scheme, by showing up its impotency to secure the desirable ends of religious instruction as a part of public worship. How shall a man teach to any advantage who has not been duly qualified by previous training and culture for the work? And how can this important function be secured in the Church, except by means of a trained body of teachers, called by a special designation, devoted to the office for life, and thus necessarily constituting a distinct and exclusive class? And is not such a class as completely contradistinguished, in the nature of the case, from the taught as are doctors and lawyers from patients and clients? It is easy to see the extreme plausibility of this kind of argument, and yet it is very far from carrying conviction to our mind. It is not satisfactory, inasmuch as it appears to us to give to the understanding the prominence due rather to the will, and to imply that instruction, instead of devotion, is the principal object of worship. As we read the genius of the Lord's kingdom, his people come together in worship rather for the purpose of bringing the offerings of praise, adoration, and grateful love, for looking to the Lord, seeking a direct influx of divine good to their souls, and for the quickening of every holy impulse of feeling, than for the edification of the intellect. In a word, we regard the will rather than the understanding, as the principle mainly concerned in worship. The great end to be attained by it we consider to be the quickening of the devout affections—the reinforcement of love to the Lord and charity to the neighbor, and all the minor graces of the regenerating spirit. At the same time, as the opening of the Word in its spiritual sense, and its application to the personal conscience, conduces to the ends of worship, so we freely admit the propriety of such instruction on such occasions; and as to the dispensers of it, the natural impression would be, that those would be best qualified for it who were most fully furnished with it, and those surely might be presumed to be most in truth who were most in good, as all genuine truth is from genuine good. So far as we can see, all in the Church are required to be equally assiduous in the cultivation of goods and truths, and all have an equal interest in the spiritual well-being of the whole body. It is ordered, too, that the gifts of each should be made available to the behoof of all, and we regard it as simply impossible that any member of the Church should be truly in the life and spirit of the Church, without being able to impart useful instruction in some form to his brethren. He can no more lack this ability than a healthy organ in a healthy human body can fail to elaborate its use

in the general economy of the system. Nothing can be more apropos in this connexion, than Paul's illustration ;—" From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." That there will ever be some in every society better qualified to impart instruction than others, is beyond question ; and if so, let them chiefly exercise the function. But let them not, on this account, make an exclusive prerogative of what is essentially a common privilege and a common duty.

From what we have now said, it will be seen that we think little of the force of the argument drawn from the supposed parallel case of the doctor and the lawyer. The cases are not parallel. The vocations of the doctor and the lawyer require of necessity the attainment of knowledges diverse from those of the mass of the community among whom their respective professions are practised. A peculiar training is therefore requisite in their case, because the end is peculiar. They are to do what their patients and clients cannot be expected to do, and they are to prepare themselves accordingly. But how is it in a Church ? What is a Church society in its essential nature ? Is it not an association formed for purposes in which every member has the same interest with every other member ? Is there not the utmost community of object prevailing among those who belong to it ? And is not this object one that has relation mainly to life ? Is not the Church rather a school of life than a seminary of science ? What interest have the so-called teachers apart from that of the taught ? What does it behoove one to know which it does not another ? How then can there be a basis for a distinction of classes similar to those of physic and law ? Or with what justice can the *peculiarity* in the one sphere of use be offset against the *community* in the other ? As to the *extempore* character of the instructions given under the supposed order of things, our correspondent surely will not deny that under a glowing state of heavenly affection there may be and often is, not only a special interior illustration, but a freedom, fluency, and pertinency of speech, that the most elaborate preparation from the memory can scarcely approach. But how absurd the supposition that the Divine influx should inspire doctors and lawyers to act the improvisator in this manner in the discharge of their professional duties ! The comparison is altogether inappropriate, as in the one case we are dealing with an art or science which is necessarily limited to a class, and which must be acquired by a special course of training ; whereas, in the other, we contemplate a form of spiritual and moral life, the functions and obligations of which pertain equally to every individual. We must of course be aware that the carrying out of the views now advanced necessarily supposes a very altered state of things in the Church, from the past or present ; and we are entirely willing that our argument should be taken with all the abatement that may accrue to it from the imputation of being *impracticable* in the present condition of things in the world. We are deeply sensible that the standard of *life* is altogether too low to allow us to cherish the hope that existing usages and institutes may be dispensed with for a long time to come ; nor, as we have already said, have we any disposition to precipitate a new era, in this respect, in the Church. But we have no reserve in proposing the subject for consideration. We hesitate not to offer suggestions. A commencement must be made at some time or other. It will devolve upon some one to broach the topic for the first, and we know not that it is ever too early to announce the ideas which are destined in the end to counteract the evils of long established institutions. In the present case we have no debate with our correspondent as to the fact of the usefulness of the clergy in the present order of things ecclesiastical in all Christian countries, nor do we question for a moment that the more richly endowed, intellectually and spiritually, are the Pastors of Churches, the more useful will they be. On this head we can afford to make the amplest

concessions. But the true question is, first, whether the distinction of clergy and laity as every where understood, rests upon a solid basis of truth; and, secondly, whether taking every thing into view, the disadvantages attending the present system are not such as to outweigh its advantages. The latter proposition may be presumed, if the former be admitted, for what is not warranted by the Word, is not to be expected to be expedient on the whole. For ourselves, we see abundant grounds of doubt on both these points. We see the great body of the Church virtually released from duties and uses which cannot in our view be justly alienated or made over to any other party. We see under the present system a sinking of individual responsibility in the prominence given, and the importance attached, to clerical agency, which cannot but be eventually attended with disastrous effects upon the best interests of the Lord's kingdom in the hearts of his people. We see in this system the germ of all that hierarchy which has been from the earliest ages of the Christian Church the bane of its prosperity, and the presage of similar evils in the Church of the New Jerusalem. It is for this reason that the subject has weighed heavily on our thoughts, and as we have believed so have we spoken. It is on this ground that we would plant our reply to what is urged in a subsequent part of the above letter in respect to our non-concern in the Church's future. We confess to no little surprise on this head. "We have only to provide for our own wants, and as well and wisely as we can. When the New Jerusalem attains its glory there will, perhaps, be no doctors, and no lawyers, and no teachers such as we (now) require, but what have we to do with that? Is it not to us a matter of profitless speculation?" It is surely the part of charity to consult the well-being of those who shall come after us as well as to study the good of our coevals. It is no matter of "profitless speculation" to determine the *principles* which should govern the Church in its ecclesiastical relations in our own day, and if these principles are sound, we ought to feel an anxious desire that their operation may be perpetuated. Surely we cannot be true to our better promptings, and still be indifferent to the highest welfare of the Church in after ages. Can we see evils in existence in the Church of the present, and not desire to have them eradicated from the Church of the future? Shall we not aim to hand down this precious inheritance to posterity purged to the utmost of imperfections and in a form most prolific of blessing? At the same time there is a fallacy in the idea that we cannot consult the interests of the future without violently abrogating the present. It is not necessary to "abolish the clergy now," in order to secure the benefits for our posterity, which we would fain compass. All that we propose is, that the subject should be candidly weighed, and if any real errors or evils are indicated, that they should be gradually corrected, as the wisdom of the Church shall deem expedient. Is there any thing ultra or extravagant in this?

(c) Instead of repeating our former arguments on this head, we will propose one query to our friend, the writer of the letter. In the H. D. (No. 315) we find the following:—"With respect to priests, their duty is to teach men the way to heaven, and likewise to lead them therein. They are to teach them according to the doctrine of *their Church*, (*ecclesie sue*), which is derived from the Word of God; and to lead them to live according to that doctrine." What is to be understood by the phrase "*their Church*" in this connexion? It will be seen indeed that the force of the expression is altogether lost in our translation, which renders it "*the Church*;" but we have given the original, which, in the letter, is too plain to be misunderstood. What is its fair interpretation? Does it not imply that the priests or ministers of the *several* Churches in Christendom, as the Lutheran, the Calvinistic, the Episcopal, the Baptist, the Methodist, &c., are to teach according to the tenets which these bodies respectively hold as being, in their view, derived from the Word of God? If so, it obviously confirms our construction of the whole article, and this impression is strengthened by the consideration that a monarchical form of government for the State is as unequivocally prescribed as is a priestly order for the Church.

Our correspondent will no doubt find some way of getting smoothly over the difficulty, but there it stands, and many there are, ourselves among the number, who do not know how to reconcile it with such a view of the whole chapter as the writer contends for.

G. B.

ARTICLE VI.

THE AMERICAN SWEDENBORG PRINTING SOCIETY.

MR. EDITOR,

THE question has of late been often asked as to what is to be the policy of the Society in selecting works for publication. As recent events have thrown some doubt upon this subject, I ask the liberty to propound to the managers of that Society, through your pages, a few inquiries upon this point.

1st. Whether the Society propose first to stereotype and print those works which have never been stereotyped, and are out of print? or,

2d. Whether they propose to go forward without reference to those which have been already stereotyped by private individuals, and to prepare duplicate sets of plates of the same works?

3d. In what way precisely are the objects of the Society to be accomplished so that the works can be made permanently cheap? Does the Society propose to establish a Depot for the sale of Swedenborg's writings, and if so is there a reasonable probability of a revenue sufficient to sustain such a Depot, considering the expense of salary, rent, fuel, &c., and still to furnish the works at the rates proposed? Or if arrangements are to be made with a bookseller, will not the requisite commissions eat so deeply into the capital of the Society as to make the concern a losing one to such a degree as to preclude the hope of its being permanently sustained?

The object of the Society is in itself so good—the use proposed to be accomplished so desirable—that it has occurred to me that the details of operation necessary to carry out the scheme might be overlooked. But perhaps my misgivings on this score are groundless. At any rate I should for one be gratified to see a programme of the precise mode in which the ends of the institution are designed to be effected. It would be an interesting item of intelligence to learn that a thousand dollars had been contributed to the cause, but my inquiry is as to the *exact mode* in which that thousand dollars is to be made available to the cheaper cost and consequent wider diffusion of the writings of the Church.

An answer to these queries from the Managers would oblige a number interested in the cause as well as

A SUBSCRIBER.

EXTRACT.

The angels who are principled in the science of all knowledges, and that in such a manner that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison of use.—*A. C.* 1472.

ARTICLE VII.

THE SABBATH.

THERE are three Sabbaths. The Sabbath of the Lord, the Sabbath of the Church, and the Sabbath of Man, and like every holy trine these three make a One.

The Sabbath of the Lord, is that *perfect* state of inmost peace resulting from the union of the Divine Celestial Love, with the Eternal Spiritual Wisdom. The feeling of the Lord is in perfect harmony with His thought, hence His eternal rest; in Him is no shadow of change. He is the same yesterday, to-day, and forever; no jarring discord of inclination and duty can ever mar His serene perfect holiness, His eternal peace. But this inmost harmony of will and understanding flows forth into a boundless beneficence of action. How wonderful is the *calm* of an absolute, perfect knowledge—we, who so grope in the dark can scarce conceive of it. It is only by dwelling long in thought upon the Divine Being that we can draw into our souls a faint perception of this calm, and when we *once* realize the perfect union of the Divine soul with the Divine Humanity, then we are in a state to perceive the Sabbath of the Church. For there is *peace* in the Church when she knows the Lord. This is the “Peace” that the Divine Jesus promised unto her, and now has the eternal day of *peace* dawned upon the Church. The Lord has revealed Himself to her, in all the Divine majesty of His Wisdom, and the perfect beauty of His holiness, and she *rests* in Him, her *heart* desires nothing more, her *thought* is fully satisfied, for *here* is matchless perfection, and she can never again turn aside to idols of wood and stone; she can no more go after strange gods; she has now become a married wife, she has received the Lord, she is united to Him in a holy indissoluble union, because it is an internal union of thought and feeling. His will becomes her will, His thought her thought, they are spiritually a *one*. Let the highest intellectual perception of man be filled with this holy truth, of the marriage of the Lord with the church, and of the serene and satisfied composure, the gentle peace of this queenly bride, with her Divine bridegroom, and then man can realize the *Sabbath* in man; more faintly, indeed, than he can realize the sabbath of the church, but still, the shadow of this great joy may rest upon him in its serene heavenly light. For this heaven-born peace to descend upon man, the three simultaneous degrees of his first discrete degree must be opened; for instance, in this material life, only his *natural* or lowest discrete degree can be opened, but he has three degrees within this degree, natural, spiritual-natural, and celestial-natural. When these three degrees are opened, then there is an influx into his natural mind of the Divine-natural, into his spiritual-natural of the Divine-spiritual, into his celestial-natural of the Divine-celestial; hence there results a heavenly harmony in his will, understanding, and actions, for he is led by the Divine influx of which he is

receptive, and *then* man ceases to be troubled about external things, he leaves every thing to the Divine Providence, however adverse his circumstances may *appear* to be, and he feels at *peace* with the Lord. This inmost peace cannot be fully ultimated in the external life of man, unless the Lord grants that he may meet with his conjugal partner.

For from the Divine influx into man, there is a flowing forth from him, even as the Lord elects a beautiful bride to be receptive of his Divine Infinite love and wisdom, so does the man's soul elect *one* as the recipient of his thought and feeling, and until this *one* is found, who is perfectly and exactly adapted to his requirements, there is always a *looking* forth, that leaves an *outer* unrest in the man, and withholds him from a perfect, realizing consciousness of that "peace from the Lord which passeth all understanding." Hence a true and perfect marriage upon the earth is the only plane of entire conjunction with the Lord. For the man and the woman have then made their election, and are no longer anxiously looking forth, but look only within and upward to the Divine Lord from whom flows their every blessedness.

The Lord does not always permit to men this ultimation of an holy love. For Divine purposes are accomplished by the *suspension* of man's love in his spiritual-natural degree. This is the degree of *thought*, of wisdom; the procreations in this degree are truths, and the man whose celestial-natural degree is opened to the radiance of the Divine sun of Love receives this holy influx, but the very *heat* of that sun can hold love in fusion, and thus suspended above the material degree, even as the natural sun by its heat holds water in a state of vapor above the earth. But as this vapor becomes nutritive to beautiful plants, so does *love*, uncondensed, but held fused in the higher regions of the mind by the Divine sun, give birth to numerous beautiful truths that nourish the mind of the church. In the celestial heaven, the angelic communications are "yea, yea, and nay, nay." It is in the spiritual heaven that *truths* are discussed and made plain to the rational mind. Now, if man were permitted the full realization of the celestial blessednesses of love in this life, in like manner *his* communications would become "yea, yea, and nay, nay," and from the darkness and ignorance of the world, it is necessary that some men should have all the fire of their love held suspended in the region of thought, that *truths*, born from this union of love and wisdom may people the desolate earth.

If mankind were all regenerate and in truths from good, they would become angelic in *beauty* and holiness. For love is the great beautifier, and a harmonious, fully developed being would present the vigorous and healthy aspect that would make the sons of men like unto the sons of God.

EXTRACT.

"The six days of labor before the Sabbath denote states of combat; the Sabbath itself denotes the rest which ensues."—A. C. 10,360.

ARTICLE VIII.

A MOUNTAIN OF IMAGINATION.

IN reading, as I attentively do, the various articles which appear in the Repository upon the dangers which would occur to the New Church from the recognition of the clergy and laity being distinct in their official relationships to each other, and thus as constituting two classes, with specific functions proper to each ; and in reflecting upon the sad consequences which are predicted to occur, either from the admission of a trine in the ministry, or an organized Church government, in the largest or least forms, I am clearly of the opinion that it is all a mere "mountain of imagination." (a)

Although, my dear sir, you yourself rank high amongst this class, I am sure your liberality will give insertion to the few remarks in passing, which I shall make thereon. And here let me ask, is there not a possibility of danger to be apprehended from the combined efforts of those who thus make common cause against these "New Church Organizations?" They certainly rank as a *class*, claiming and exercising the privilege of *pulling down*, which, for any thing yet shown to the contrary, may be fraught with as much evil as the actions of the class objected to, who *build up*. (b) The question ought, therefore, to fall back upon its *merits*, and not upon *opinions*, or *prejudices*, or *attachments*, as is too often done. Thus one says, "*I should do so*;"—another, "*My plan would be thus*"—whilst a third quotes just as much from the Word, or from Swedenborg, as appears to him to favor his own opinion. Thus, in your last number, "A gentlemen of distinction at the South" says, "*I have always believed*, that if I should deem it to be my duty to preach the gospel, I would not confer with flesh and blood, but that I would go into the by-ways and lanes—wherever I could rally an audience," and *preach*. And he says, "*I have always felt* an instinctive abhorrence of the bigotry and intolerance of the clergy as a class," that they would convert the "sceptre of love into the rod of tyranny." Very well, this may all be a very satisfactory belief and feeling to this gentleman's mind, but who is to know whether it is the result of education, prejudice, personal feeling, or a rational and thoughtful investigation of the subject on its own merits, and abstract from its incidental abuses ? (c) Or, how much superior is this feeling of "abhorrence," the caustic, bitter, and hostile feeling, so generally manifested in opposition thereto, or the avowed contempt which is actually expressed—how much is this superior to the organic form of Church government which it opposes ? (d) Do the clergy constitute themselves such, or are they not called to the office by the laity, who invite them to their place ? And when there, have they any additional prerogatives of power ? Do they possess *any privilege*, which, if abused, cannot be suspended or taken away ? Can they preach to any society without its consent ? Can they officiate at funerals, weddings, at the baptismal font, or the Eucharist, without

invitation, and consent? What power or privilege has ever been conferred, or contemplated in the New Church, which is not subject to the approbation of the laity? And if this be so, what can be more unjust than to stigmatize the clergy as a class, for filling an office which, by consent and application of the Societies to whom they minister, is bestowed upon them, as well as by the collective voice of the Church in their largest representative body, and which, if abused, can be immediately suspended, or removed? (e)

But your correspondent says, that "being erring men" they are "easily puffed up by flattery, and corrupted by power, if unrestrained by law," and "sectarian rivalry;" and thus, "would convert the sceptre of love into the rod of tyranny." If the laity were generally of the mind of your correspondent and others, who think with him, there would not be much danger of the clergy being "puffed up by flattery," nor much to be feared by their being "corrupted by power." This *clerical* power does seem to be a most tremendous bear in the way, when seen at a distance, but when we look at it more closely, it is really a very harmless bug-bear, and nothing else. In the Society, the Association, and the Convention, how overwhelming are the numbers of the laity to that of the clergy. In the General Convention, for the past ten years, the number of delegates sent from Societies, &c., are about four times as many as the clergymen who were present. (f) And what single act can be done by the clergy, without the concurrence of the lay delegates?

And is not that Convention a representative and deliberative body, subject entirely to its constituents, and the decision of a majority? What can be more republican, more free, or less exceptionable than this? If there is, however, any just ground on which it can be shown that there ought not to be such a class of men at all as the clergy, let it be shown argumentatively and rationally, by an appeal to the proper source, and in that frame of mind which will not only manifest respect for those who think differently, but at the same time a sincere desire only to know the truth; and even then, though they may not come to the same conclusion, I would inquire whether denunciations or hard words will prove either party to be right. (g) There has been a great amount of evidence, and argument presented in behalf of an order of the clergy in the New Church, as well as Church order and Church government, which has never yet been answered, and until this is done, methinks it were better to let the shafts of anger or of ridicule rest in their quivers. (h) Perhaps from its insignificance, the last article written by me (in the December No. of the Repository) has been overlooked; but yet there are some positions presented there, bearing upon this question, which have not been replied to. (i)

And here I would respectfully suggest a consideration for present or future polemical aspirants. Is the parallel correct, which is drawn between the Old Church and the New? Can the same results happen to a true Church ascending to a meridian and enduring glory, as to a false Church, descending to the darkness of its spiritual grave? Or can the same results happen to a Church, even though it has a clerical order, and laws of government, that is in intelligence and

freedom, as to a Church, held in spiritual bondage, and in ignorance—in a Church where every member has free access, not only to the Word, but to the writings of its authorized expounder, and where they are read and studied daily? And if the cases are *not* parallel, how can the conclusions flowing from the abuses and mal-practices of the one be used as an argument against the other? (j) Is not the *real* reason of this objection somewhat different? Is it not as reasonable to reply, when your correspondent says the priesthood, as a separate class, are admitted by the laity “to be superior in wisdom, godliness, and authority,” and the laity called upon to submit to the same, that they simply decline to acknowledge any second families in Virginia. as to say, that the admission of superior wisdom, godliness, and authority “begets vanity, arrogance, and a spirit of dictation.” If Swedenborg says “Dignity and honor ought to be paid to Priests on account of the sanctity of their office,” the priest did not interpolate this, nor if he is wise will he apply it to himself, but to the Lord; but if he does apply it himself, he will soon cease to have any such respect paid him.

And how charged with indignation is “A Voice from Ohio.” O, were there many such voices to be heard, the Convention must needs be in peril,—all its misdeeds are summed up in fearful array, and how can it answer for them? Is it not “an engine of government?” Is it not rapidly tending to an alarming “Hierarchy,” in which *use* is not regarded, but *power* only? It may be that a good deal of room is occupied in the Journal, with “Rules of Order,” and “Recommendations,” but it may be they are not longer than the “Constitution of the United States,” which we never hear complained of; yet, is it any more the duty of a civil government to be thus occupied with making laws, than an ecclesiastical one; and Swedenborg himself makes the parallel. (k) If the laws are onerous, the Convention can change them, if they are not, they ought to remain. Is the collective Church dissatisfied, if so, how do they manifest it? The East generally send their complement of delegates, the Middle States a goodly number, and the West, though not so many, yet Ohio, Illinois, Indiana, and Michigan have again and again sent delegates, who have never raised a dissenting voice. Occasionally, it is true, objections are urged, and new Constitutions proposed, but they generally proceed from a few persons, who make up in talking and publishing, what they lack in numbers.

But what is the ground of complaint of the “Voice from Ohio.” Why, that the General Convention is not “an organ of use.” “A single individual (he says) of moderate income would be almost ashamed to do as little for any cause that lay near his heart, as our whole Convention has done during the last eight or ten years.” It may be so, and if so, much to be regretted; but what has *Ohio* done for the Convention in the last ten years, to enable it to perform uses? It has contributed *eleven dollars!* and that from one little Society near Cleveland.

We may easily see what has been done by the whole Church in connection with the General Convention within this period. It has contributed a trifle over \$1850 00, and of this sum the Society of Bos-

ton alone has given \$500 00. The New England States (including a gentlemen from New Brunswick) \$1140 00; other sea-board States about \$611 00, and the whole Church West of the Alleghany Mountains \$69 00; besides which, \$31 00 from Eastern States, not known which. And how have they disposed of it? After paying for the publication of the proceedings of the Convention, which no one would be willing to forego, and which no one has yet volunteered to publish gratuitously, the balance has been appropriated to the supplying public libraries, colleges, or other institutions of learning, with the writings of the New Church, and affording aid to Dr. Tafel in publishing the original of Swedenborg's theological works; in Missionary labors, (principally in the West) the publication of Tracts, and in the education of persons for the New Church ministry. How much has been spent in framing laws, and making the Convention an "engine of government?" *Not one cent!* It would be more correct to say that the time of the Convention had often been spent, *wasted*, in the unnecessary, and frequently unjust attacks which have been made upon it. And where do these assaults come from? Are they from those who contribute most largely to the Convention, to enable it to perform uses, or from those who contribute nothing? For the past two or three years we have had a "Voice from Ohio," and a "Voice from New York," and more recently a "Voice from Michigan," all very lofty voices, and saying very loud things about the Convention's not performing any uses, yet uses cannot be performed without means, and the means in this world are dollars and cents; but the Convention is not an Alchemist, nor can it create means; where do these respectable "voices" think means are to come from, seeing that, within the above time, the States from which these voices come, have not contributed a single dollar? (*l*)

And then the Convention has not seen proper to be obedient to the dictate of some "Voice from Ohio," that arranged, framed and directed the terms on which the Ohio Association should have become a constituent of the General Convention, therefore an indignant voice now comes anathematizing this body for its contumaciousness, in not allowing what it regards as its proper laws of order, to be violated; the consequences must be ruinous to its future prospects, which we shall soon see; "Yes, we shall see!"

And "A. W." is another voice not less loud, hailing from some ungiven region; but wherever it comes *from*, it has evidently come *to* that denser region, where, as Swedenborg says, sounds become "tumultuous." This writer has undertaken to review a work bearing on a very important subject connected with the Church: it has evidently been the production of deep and intense thought, and long and profound investigation, written too by one well skilled in the history of the Church, and long acquainted with its doctrines, its local, and personal history. Such a work ought not to be flippantly slurred over, nor treated with scorn. (*m*)

A young man, or a novice, might think himself competent to review it, but greater experience would teach more wisdom. What the ability of its present reviewer may be, I cannot tell, but there is not the stamp of maturity upon it. There is *very much* that I dissent

in that "Report," both in its principles of Church government, and its *tone*, but I would approach it respectfully. I would calmly investigate its merits and its defects in the light of that truth which it avokes for its own guidance, and I should like to see it so met and so viewed. There is a position laid down at the very outset of this view, on which substantially the whole question rests, and which may serve as an illustration. Thus A. W. says that Mr. De Charms affirms that "the idea of the Church's external order flowing spontaneously from the internal states of its professing members, is absurd." To which he subjoins the criticism, "we seem to see the sublime here bowing to the ridiculous. What man in his sober senses, with a well illustrated mind, can fail to perceive that every attempt in all Churches to develop external regulations, has emanated from the peculiar internal states of the dominating members?" Here then is a statement of implication, that Mr. De C. is *not* in his sober senses, but is in that peculiar state of mental inebriety which produces a "bowing to the ridiculous." But as A. W. does clearly see all this, he, at least, has a well illustrated mind." Is not this the legitimate inference? But passing by the manner, let us see what is the point of the matter. Mr. De C. says that the external of the Church should be *the form of its own internal, and not of the internal of its professed constituents.* A. W. says that the external of the Church has been "*from the peculiar internal states of the dominating members.*" Mr. De C. does not dissent from this fact, so much as he does from the assumed falsity of this position. Would it not be well then, thoughtfully and truthfully to investigate this point, and clearly ascertain what *ought to be its form*, or whether *the Lord's church* should be attired in the clothing of man's self-derived intelligence, "the internal states of the dominating members," or in the forms of Divine order, which are either directly taught in, or which legitimately proceeds from, the Doctrines themselves. And let all merely human, or self-derived wisdom bow itself alone to this teaching.

I have cursorily wandered over a large surface, and paid my respects to several of your correspondents. I hope they may not feel aggrieved at any thing I have said,—I do not think they will have any just occasion. I have no interest at heart but the truth, and desire nothing but to see it rule. I have no personal interests in the General Convention any more than any other person who may be an individual constituent of it. I have no personal or local interests to advance in favor of the East. My residence for the last thirteen years has been in the West, and I was never in New England but once in my life, and Mr. De Charms I have never seen, and many of his views are far apart from mine; but I love justice, and I love truth; and I love impartiality and fairness, and it is because I have thought their province has been somewhat invaded that I have troubled you with this epistle, and believing that you reciprocate these feelings with me, I trust to your giving these remarks an early insertion in the pages of your Repository.

Yours, very truly,

G. F.
March 20th, 1861.

REMARKS.

(a) To this we can only say that we are clearly of the opinion that it is *not* all "a mere mountain of imagination." Our friend G. F. has the most unquestionable right to his opinion, as we also have to ours. The soundness of the one or the other will be decided upon by our readers according to the reasons adduced for each. On this head we have been somewhat copious in former numbers, and not altogether silent in this, as will be seen by recurrence to another page. There is always danger in the operation of *false principles*, and such principles we have endeavored to show lie at the foundation of the current assumptions in regard to the distinction of clergy and laity, the trine in the ministry, and an organized church government in the form of a general Convention. In taking and maintaining this position, however, we do not of necessity utter a sentence of condemnation in regard to the entire working of the system of which these features constitute a part, and any odium which may be attempted to be cast on the views advanced, as implying such a sweeping condemnation, must eventually, from its gross injustice, recoil upon those who make the attempt. For our own part, we have been studiously and religiously solicitous to guard our positions with the utmost care, so as to concede the fact of important uses having been realized under the long established order of things in the New Church in our country, while at the same time we have been explicit in our intimations, that we regarded its radical principles as in many respects erroneous, and its *tendencies* fraught with evil. In all this we have not deemed ourselves dealing with imaginary defects or dangers. We have endeavored to show that the evils of the existing external order of the Church were both real and serious, and the demands of our argument are not met by a vague charge of phantasy, or by the stiffest assertion of a contrary belief. In the words of the writer himself in the next paragraph, "The question ought to fall back upon its *merits*, and not upon *opinions* or *prejudices*, or *attachments*, as is too often done." We have distinctly stated the *grounds* of our objections to the prevalent sentiments of Newchurchmen on the subjects above cited. Let them be canvassed argumentatively, and when their fallacy is shown, the writer may talk to his content about "mountains of imagination."

(b) Our remarks above apply with equal pertinency here. We know of no class of opponents of Church organizations who are aiming to "pull down," merely for the sake of demolition, or in any other sense, than G. F. is employed in *pulling down* what he thinks never ought to have been built up. He is, no doubt, intent upon razing to the foundation the fabrics of falsity, as he regards them, which have been erected from time to time in the Old Church, and in doing this he has recourse to logical and scriptural implements alone. He claims no "privilege" of demolishing the strongholds of error, except by the legitimate sap and siege of solid reasoning. And so with the opponents of clerisy and trinalism and hierarchy in the New Church. They dream not of *pulling down* any existing edifice, except so far as they may succeed in showing that they rest upon a basis of fallacies, and in this case it will probably be admitted that they ought to be pulled down. The comparative dangers to be apprehended from the two lines of policy—pulling down and building up—will be little apt to enter into the calculation when the assurance is pretty strong, that what is built up is built of wrong materials, and on a wrong foundation.

(c) And what if one does not know this? What matters it to the justice of the sentiment in itself what it is the result of? If an intelligent and well-principled man deliberately states a conclusion to which he has come, especially if it is at variance with popular opinion, it is to be presumed that it is the result not of "education, prejudice, or personal feeling," but of "a rational and truthful investigation of the subject on its own merits, and abstract from incidental abuses;" and it is fair to anticipate, that whenever

the occasion should demand it, he would be abundantly able to assign the reasons on which his judgment has been formed.

(d) We do not feel constrained for ourselves to plead guilty to any feeling which would justify the application of the epithets here employed. The evidence of falsity and its kindred evil does naturally beget a degree of repugnance and aversion, but we see no propriety in expressing the sentiment by terms that would represent it as odious.

(e) That the clergy exists as a body with the consent of the laity is beyond question, but that they are "constituted" by the laity is what is not quite so obvious. As a matter of fact, we believe it will be generally found that the clergy appoint the clergy; or, in other words, that they are a self-perpetuating body, running parallel indeed with the laic department of the Church, but independent of it, and in effect superior to it. This radical distinction of class, which has long obtained in the Old Church, has been adopted into the New, and that too, we believe, with the best design, and from a firm belief that in so doing due honor was being put upon a divine institution. In these circumstances it would be a matter of course that the clergy should magnify their office, and that the laity should be kept in the persuasion of its vast and indispensable importance, and such consequently has been the result. "The priests bear rule, and the people love to have it so." The fact, therefore, that the clergy have the concurrence and approbation of the laity, does not vacate the soundness of the main position, that the distinction, as popularly understood, is without any adequate basis in the Word, or in the writings of the Church. The calm and intelligent maintenance of this position cannot justly be characterised as "stigmatising the clergy," which would imply a sad lack of charity, as well as a gross insensibility to the wisdom of the divine providence in extracting use from the unwisdom of human counsels. Alas, how difficult for the advocates of any long established polity to appreciate the spirit and motives of those who may venture to question its validity or expediency! Their jealous loyalty to the institutions that are surrounds them, as it were, with a whispering gallery, where the faintest breath of interrogation or stricture swells to the thunder-tones of revolution and extermination. The flying scouts that explore from a distance are the Vandal hordes at the gates of the city, and the walls must at once bristle with the whole strength of the defence.

(f) And do not the clergy exercise at least four times the influence of the laymen? In the matter of voting it is indeed true that they stand upon a par; but is it not for the most part the moral ascendancy of the clergy which governs the votes of the laity? The respect and deference which is naturally begotten in the minds of the taught towards their teachers, tends to give peculiar weight to their opinions, and they are, for the most part, supposed to know better than others the circumstances and wants of the Church. We say this of course with our eyes open to the fact of many marked exceptions, and without the least design of casting reflection upon the body of lay brethren in the Church. But it is no disparagement to state facts, the grounds of which are so obvious. Our assertions will find a response in the honest bosom. In this case, as in others, there is "a power behind the throne greater than the throne."

(g) This is precisely the course we have endeavored to pursue in our discussion of the subject, though we find but little disposition in "those of the contrary part" to encounter directly our "argumentative and rational appeal." But let us here be understood. We have not aimed to show that there "ought not to be such a class of men at all," at least in the sense in which this language would naturally be understood. As when the New Church is charged by the Old with rejecting the doctrines of the Atonement, the reply is, that she does not reject the doctrine as to its essential or substantial verity, but simply denies as true that form of it which is recognized in the creeds of most of the churches of Christendom; so in the present case, we do not by any means ignore or reject a teaching function in the New Church. We simply deny that the exercise of that function constitutes a basis

for a permanently distinct and self-perpetuating order of men, to whom the discharge of this office is to be exclusively assigned. We deny this, because we hold that what are usually regarded the appropriate duties of the clerical order cannot, in their own nature, be segregated and consecrated as the peculiar province of one class of men to the exclusion of others. But upon this head we have already dwelt at length in former papers, and design not now to repeat our arguments. The position we think is intelligible, notwithstanding much complaint has been made of its ambiguity, and evidently the proper way to meet it is to define, upon authoritative grounds, the precise nature of the priestly office, and to show what are the especial forms of official action which are allowed to the clergy that are not allowed to the laity. What spiritual functions appertain to the one which are withheld from the other. When this is clearly done, a positive entrance will be made into the genuine merits of the theme, and not before.

(k) Why this incessant vein of invidious reflection upon those who are moved to utter with all calmness and kindness their conscientious convictions in regard to an important province of revealed truth? Why talk of the "shafts of anger and of ridicule?" Who deals in these weapons in carrying on the warfare for truth? Is it absolutely inevitable that the wrath of man should be mixed up in efforts to establish the righteousness of God? Can we recognize nothing but the ebullitions of human infirmity, in the calling in question prevalent principles and usages, and submitting them to the test of reason and revelation?

(i) It would be an undervaluing of the intrinsic merit and ability of the article in question to attribute to its insignificance the fact of its not having been especially replied to. It is, no doubt, worthy of a well-considered response, but no argument on the subject will be apt to claim much attention that relies mainly on one-sided citations from Swedenborg, of which numbers may be found, and of which several are quoted in the article referred to, while no attempt is made to reconcile them with certain *general principles* which stand out in the boldest relief in his writings, and which are to all appearance at variance with the idea of exclusive prerogative on this head. The duties of charity, for instance, are of universal obligation. Is not the communication of truth one form of them? Is not spiritual instruction spiritual charity? Again, is not the man of the church a phrase essentially identical with the church of the man; i. e. the church in the least form? And shall not every church, whether a church *in maximis* or *in minimis*, perform its appropriate functions? The article in question, moreover, insists that, as it is an immutable and eternal law of order, that influx should be from internal to external, and as it is "chiefly by the clergy to the laity," therefore the clergy are the true *internal* men of the Church, and the laity the *external*. Now this, we are persuaded, is a fallacy. The internal men of the Church are those who are nearest the Lord, not in truth only, but in good, and these are often found among the sheep rather than among the shepherds, and that too among the humblest and simplest of the flock. But we design not at present to pursue the argument. Our conviction is still unshaken by all that G. F. has advanced, that in the passages referred to, our author is speaking of the clergy of the Old Church, rather than of the New.

(j) We have indeed the promise of the divine auspices to the New Church, and therefore do not fear her eventual decadence; but this result we have no reason to count upon apart from the most unsleeping vigilance on the part of the Church herself, to guard against the inroads of those falsities, corruptions, and mischiefs which have proved the bane of all other churches.

(k) What is this "ecclesiastical government" which is to pattern after the "civil government" in making laws? Is it a government identical with that of the Lord's New and true Church on the earth? But this Church has no laws but such as are spiritual, and no law-book but the Divine Word. Man has no more to do in making laws for the

much than he has in making laws for the planets. The code is complete, and we no addition from any other source than heaven itself. But if by "ecclesiastical government" in this connexion is meant the "rules of order," the prudential regulations or recommendations of a voluntary association like that of a Bible or Tract Society, auxiliary to the Church, but not constituting a Church in a larger form, then it is of comparatively little consequence how many laws they make, as long as it is understood that they are their own, and not the Lord's laws, although the effect is doubtless pernicious in itself, as it tends to give a sectarian phase to the body adopting them, and leads the effecting to confound such an association with the Church itself. A "constitution" suggested by Church-men for general Church-purposes, is very apt to be regarded as a constitution of the Church, and the next step, and not a very difficult one to be taken, is to plead a divine authority for its articles.

(b) We profess but little acquaintance with the details of the past operations of the Convention; but our presumption would be, that means, according to the ability of reversers, would have been furnished to that body for the propagation of the doctrines of the Church, had it been seen that the genius of the Convention was in accordance with its object. But we have never been so happy as to meet with any evidence that this is deemed any thing more than a merely incidental use which it was expected to accomplish, if convenient, but the lack of which would occasion no surprise, nor call forth any remark. The wheels of Conventional movement could roll on very comfortably in spite of the want of lubrication on this score. In these circumstances it does not like us at all wonderful that the Western States should have been rather slack with their contributions, while at the same time the charges of the "Voice" against the Convention as such still hold good. It did not command funds, because propagating the doctrines was altogether a secondary affair.

(c) Our correspondents in general, and ourselves, all seem to come in together for a share in the critical castigations of our friend the writer, and it is to be hoped that we may duly profit by the rebukes administered. As to the critique upon the review of *De Charms* by A. W., we have no interest in defending it from any strictures to which it is justly liable. We have expressed our opinion already of the work itself, and leave that of the reviewer to the judgment of our readers and to his own, to be modified, as he deems meet, by the suggestions of G. F. and others.

CORRESPONDENCE.

The following extract from a letter addressed not to us, but to a friend in the city, we give his permission to insert, presuming that under the circumstances the writer would not object to the use we make of it.

DEAR SIR,—

Your kind letter reached me this morning, and I hasten to reply to its contents. I am not the author of the article on "Hierarchical Tendencies," nor do I know who is. I must make some inquiry, however, and, if possible, put your letter in his hands. I have never felt any special interest in Church Government, and have read nothing about it except some of Prof. Bush's editorials on the subject. I generally assented to the Professor's propositions. I look upon all external Church organization as a temporary provision for the wants of the age—to be modified and accommodated to the advancing stages of human progress. Compare the Church to the lungs. The lungs are composed of an immense number of minute cells—each one of which is a perfect lung, receiving its portion of atmosphere, and purifying its quota of blood. This could be poorly executed if the air-cells were loosely distributed over the

body as they are in worms and other inferior creatures. Therefore, they are all associated together by proper investing membranes. They all concur in a society to the performance of the same function. Such should be the aggregation of individuals into an external Church. This is not to be expected at this time according to the immutable laws of order. The religious mind of man develops like his body from lower to higher types. It is now in the worm-condition, and the external forms are of course imperfect. As the Divine love flows into the will-principle, successively higher forms will be produced. When finally the mind of man has really attained the *Human Form*, the external Church will be an aggregation of *least Churches*, as beautiful, as harmonious, symmetrical, and useful as the human lungs. This view relieves us of no load of personal responsibility. The air-cell in the skin of a worm discharges its function as thoroughly as an air-cell in the human lung. It is true by wisely associated action we may accelerate the development of society into the Human Form. But I believe that very little will be effected by the understanding, by appeals to political experience and ecclesiastical history—by argumentation—by this form or that form, or any form. A regeneration of the will-principle must constitute the foundation of the *Church*. A single unworthy individual would mar the whole as a single diseased air-cell may generate pneumonia or consumption. I have long disconnected the *Church of the Word* with any external form whatever. My idea of the Church is entirely spiritual. All of our present organizations, the Boston Convention included, are nothing more than assemblies of men—like the Masons—Bible Societies, &c., all very useful for the external propagation of truth—but having nothing imperishable, divine or biblical in their constitutions. The contentions in the external New Church oblige me to class it with all other church organizations. I am ready to be baptized and take the sacrament from any sensible man who leads a holy life, and leave the consideration of Trines, &c., to those more willing and able to study their merits than I am. But I am afraid I tire you with my transcendentalism.

MISCELLANY.

LETTER FROM THE REV. MR. FERNALD.

We insert the following from the "Spirit Messenger," a weekly print published at Springfield, Mass., and devoted mainly to the advocacy of *Spiritual Manifestations*, and A. J. Davis' *Harmonial Philosophy*. The writer has been widely known hitherto as an active and zealous propagator of the views embraced in Davis' "Revelations of Nature," "Great Harmonia," &c. He was formerly, we believe, in connection with the Universalists, and perhaps may be nominally so at present, though we have been informed that his espousal of that scheme, as a whole, was never very cordial. It will be seen, however, from the letter, that he has been led to consult the writings of the New Church, and that the effect has been what may ever be expected as the result of a faithful examination of the subject by a mind candid and open to the evidence of truth. The convictions which have sprung up in Mr. F.'s mind have, we believe, of late become more and more decided, and have been freely announced by him in a course of Sabbath Evening Lectures, which has just been completed in Boston. Some few expressions in the letter indicate the cleaving of certain relics of former opinions to his new faith, in regard to which we are willing to trust to the effect of the continued investigation of the New Church system, to which we are assured he is devoted.

CAMBRIDGE, Mass., March 22d, 1851.

BRO. AMBLER :—I have been led by a spiritual Providence to the re-investigation of Swedenborg's "Doctrine of the Lord." I do not say I accept all he says upon this point, but I find to my amazement that the person of Jesus Christ is literally and truly Divine, in a sense that no other person is. He was

"God manifest in the flesh," and I accept him now, in his DIVINE HUMANITY, as the only Saviour of the world. I find that the whole Divine Trinity of the Scriptures centres in Him—"Father, Son, and Holy Spirit." These are not, of course, three persons, but three principles in one God. I find that the Scriptures, so far as this is concerned, have indeed a high, consistent and interior sense, and that, as Swedenborg says, it is only the external—the letter, which has given rise to errors and disputes on this subject. Herein is a sublime mystery, but it is in accordance with my highest reason, and I find it to be, as a distinguished follower of Swedenborg says, "the sum of all mystery and all simplicity." Of course I cannot argue or illustrate this point here, as I am doubtful if you would admit it at sufficient length, and my only object now is, to publicly confess my former error, and put those on an accurate and careful examination, who may, from any thing I have said, have been confirmed in error. * * * *

I feel it my duty to say a word here of "Davis' Revelations." Greatly indeed am I indebted to that work, and I thank God it is in the world. But, the mission of that book seems to me now, to lead men from the Egypt of sectarianism and gross sensualism, into the *wilderness*—that is, into much pure and rational spiritualism, but *not* to lead them to the *Promised Land*. I accept and rejoice in its truths, as ever; and I know that, without this book, I should never have been led to that, as I must deem him, more *Christian* Philosopher and Seer—the great Swedenborg. I do not now, and *cannot* accept the strong anti-biblical and unchristian character of Mr. Davis' book; and yet I find much truth in it, even on these subjects. I am of opinion that the book has been permitted by Divine Providence for the wisest ends, and if it has the same effect in others that it has had on me, I shall rejoice more and more.

Again, I cannot accept the description of the "*Second Sphere*," given by Mr. Davis in that book. I do most truly believe that the lower spheres of the Spirit-world are *much* lower, much darker, and much more imperfect, than what is there represented. I cannot view, as many do, the *spirit* of a man to be so pure, and the corruptions of his life to spring so much from the body and external circumstances. There is a great truth in this, but to me, the *spirit* is a body—is an organism—is, in fact, much more interiorly, than we imagine, inclined to evil; and it is, after all, the spirit that is the proper *man*—the man himself, acting through all the body. I acknowledge a *most* interior principle that will eventually, by Divine Agency, purify the whole man. But never until man himself *wills* right, will that purification be accomplished. And that, I believe, will require a much longer time, and frequently amid groser and worse conditions, than is set forth by many who have recently awakened to the Spiritual Philosophy. * * *

Yours, most truly,

W. M. FERNALD.

For the special amusement of our readers we append the "remarks" with which the Editor of the Messenger accompanies the above letter. Mr. Fernald has at least whatever of comfort he can find in the assurance of being abundantly pitted by Mr. Ambler for the "weakness and derangement of his nervous system," and the attendant "obscurations of his mental perceptions," both of them marked symptoms of a disease called *monomania*, in which a man runs after one idea till he often eventually runs mad. The editor evidently sees Mr. F. to be at present in this peril, and would fain fasten Mr. Davis' book, the "*Grand Harmonia*," as a rudder to the vessel of his religious faith, which is on the point of being wrecked in the *shallow* water of the New Church theology. We have no doubt he is under far better guidance, and that the abrasion of his keel among the shoals—if he is among them—will scrape off the barnacles of such vapid spiritualisms as have adhered to it from contact with the Messenger and its clique, after which it will be wafted quietly into the haven of truth. As to Swedenborg's volunteer communication to "Brother Fernald," informing him that he is "in the dark—in error," he will no doubt take it as kindly as it was meant by the spirit, and believe as much in the identity of the speaker or raper as his assertion on that head is entitled to—a measure of credence which he can probably bestow without greatly diminishing the stock on hand.

REMARKS.

It will be perceived by the above communication that a material change has taken place in the opinions of the author relating to theological and spiritual subjects. This change, which may be a matter of some surprise to our readers, may be accounted for, we think, by referring to certain principles which seem to be established in the human constitution. It is well known that the constant and excessive exercise of the mind in any one particular direction, whereby the necessary equilibrium between it and the body is disturbed, is inevitably followed by weakness and derangement in the nervous system, and not unfrequently by an obscuration of the mental perceptions. The intellect of an individual in this condition, like eyes which have been enfeebled by gazing at the sun, is naturally blinded to the true reality of things, and is, from this cause, led to perceive many *dark spots* in the beautiful light with which it is surrounded. In making an application of these principles to the case of the individual referred to, we cannot but feel an emotion of pity when we reflect that an intellect so free and exploring in its aims, should be turned aside from its onward course, like a vessel which has once ventured on the deep ocean, but seems likely to be wrecked in *shallow water*. In relation to the particular views which Mr. Fernald has recently embraced, it is deemed proper to present no argument in this place. A more calm and patient investigation of the subjects involved in the Harmonial Philosophy may serve to convince him of the impropriety of his present position, and establish him again on the divine principles of Nature which form the foundations of eternal Truth.

In addition to the above, it may be stated that the preceding letter was read aloud in the presence of a reliable *medium*, and that, after receiving some directions in regard to its publication, we were visited by the spirit of Emanuel Swedenborg, who voluntarily and without request, communicated the following intelligence:—

"Brother Fernald is in the dark—he is in error, and his mind is troubled on account of seeming discrepancies in spiritual communications."

It is to be presumed that the discrepancies here mentioned have been a source of disquietude to many minds, which have not been able to comprehend the essential principles on which spiritual intercourse is based. To all such, including Mr. Fernald, we would earnestly commend the perusal of a recent work from the pen of A. J. Davis, which is noticed in another column.—Ed.

NOTICES OF BOOKS.

- 1.—THE ANTEDILUVIAN HISTORY, and Narrative of the Flood; as set forth in the early Portions of the Book of Genesis, critically examined and explained. By the Rev. E. D. RENDELL, of Preston, Eng. London: J. S. Hodson. 12mo. pp. 463.

There is no point at which the progress of scientific research at this day comes into more direct collision with the literal statements of Holy Writ, than that which forms the subject of the present able and interesting volume of Mr. Rendell. Mr. Babbage, in his "Ninth Bridgewater Treatise," remarks that "those observers and philosophers who have spent their lives in the study of Geology, have arrived at the conclusion that there exists irresistible evidence, that the date of the earth's first formation is far anterior to the epoch supposed to be assigned to it by Moses; and it is now admitted by all competent persons, that the formation even of those strata which are nearest the surface, must have occupied vast periods, probably

millions of ages, in arriving at their present state ;" and such being the case, he further observes, that " it surely becomes a duty to require a very high degree of evidence, before we again claim authority for the opinion that the book of Genesis contains such a precise account of the work of creation, that we may venture to appeal to it as a refutation of observed facts." This latter remark the Newchurchman restricts of course to the literal record, which he is taught to regard as having no reference to the process of the physical creation, and consequently as possessing no authority on that score. The entire narrative, as understood in the New Church, treats not of a physical, but of a spiritual creation, and it must be regarded as signally of the Divine Providence, that this interpretation is being brought somewhat prominently before the world just at the time when the credit formerly given to the Mosaic record begins to give way before the results of modern discovery and induction. The geologists have not yet in general become aware of the true interpretation proposed to them ; but they have effectually undermined the false. They have pushed their researches to such an extent, have accumulated facts and analogies in such an abundance, that the grand conclusion can no longer be avoided, that *the cosmogony of Moses is not literally true*. They have then thus far dug away the earth, and prepared a place for laying the foundation of a splendid superstructure. But they here suspend their labors, and another class of workmen steps in, and begins to lay the foundations of the imperishable temple of truth.

It is clear that the literal history of the creation is irreconcilable with physical facts, and that no interpretation can make it otherwise. The current construction of the first chapter of Genesis, making out that the world was created from chaos, or from nothing, in the space of six days, of 24 hours each, must perforce be given up. But this unpleasant necessity has been sought to be evaded in several ways. The first attempt in this direction was to assume that by " day" Moses meant a period of indefinite but immense duration. But the absurdity of such a subterfuge is palpable, since it is distinctly stated that in each day there was the evening and the morning—alternations of light and darkness, which must of course have covered vast periods of time ; and yet we are to believe that vegetables, of the same organic structure with the present, though different in species, could live and flourish during such protracted alternations. Again, it is implied in this theory, that either these wonderful days and nights were succeeded, on the creation of the sun, by days and nights of a common kind ; or that the earth was centuries in turning upon its axis, so as to make the natural day correspond with the preceding ages of preternatural light and darkness. This attempt at reconciliation is therefore a failure, and equally so is every other which has been attempted, except that of the New Church, which takes the Mosaic narrative out of the category of veritable history, and interprets it as a symbolical representation of the process of the spiritual creation, otherwise indicated in the term regeneration. This we contend is the only alternative. The literal sense must be rigidly maintained or wholly abandoned. What can be more explicit than the words of the Fourth Commandment, containing a summary of the teachings of Genesis :—" For in six days the Lord made heaven and earth, the sea, and all that in them is, and

rested the seventh day." The "heaven and earth" here must be the same heaven and earth mentioned in Genesis, and if so, then the earth on which we live, and the heaven above us, were made in the six days' creation. We have no right to say the narrative, if designed to embody a true cosmogony, meant any more or less than it actually affirms, merely because we wish to make its terms to accord with the facts that science has brought to light. The conclusion of the whole matter is, that geological science demonstrates the existence of this globe, and of organized animal life upon it, incalculable ages before the creation of man, and that such demonstration is not to be reconciled with the writings of Moses taken in their literal import. Science and Scripture are on this head at variance, and no ingenuity can make them agree.

But the objections to the literal verity of these early annals of the earth and the race, are not confined to the first chapter of Genesis. The entire portion relating to the antediluvian period, presents insurmountable difficulties to a close analysis. The garden of Eden, with its four rivers, considered as a geographical locality—the formation of the woman—the talking serpent—the longevity of the antediluvians—the deluge and the ark—all offer problems and paradoxes which thousands have been troubled by who have never named their doubts, to say nothing of the multitudes who have.

In these circumstances, Mr. Rendell has come forward with an elaborate work, constructed on the principle of a spiritual or internal sense, and solving with this key all the anomalies and incredibilities which attach to the literal narrative. Nothing could be more seasonable, and the execution is in the main all that one could desire. The book is not a book for formal review in our pages, as it gives, of course, substantially the explanations of the Arcana on the themes discussed. But it is no more than an act of justice to the volume to present the reader with its table of contents, from which he will learn what a rich treat awaits him as he passes from chapter to chapter.

General Structure of the Narrative; Original state of Man; The Successive Development of his Mental and Spiritual Powers; His Duty and Prerogative as an Image of God; The Excellency of every thing that was made; the Seventh Day, a Celestial State of Man; Adam, a Religious Community; Eden, with its Garden, Eastern situation; How to be kept; The Trees of the Garden; Specifically the Tree of Life, and the Tree of Knowledge, of Good and Evil; The River of Eden, and its being parted into Four Heads; Adam naming the Living Creatures; Its not being Good that Adam should be alone; His Deep Sleep; The taking a Rib from him, and building it into a Woman; The Serpent and its Deception; The Eating of the forbidden Fruit, and Expulsion from Eden; The curse upon the Serpent; The Sorrows of the Woman, and the Curse upon the Ground for Man's sake; Cain and Abel, with their Occupations; The Offerings of Cain and Abel; Why the Offering of Abel was respected, and that of Cain rejected; The Death of Abel; The Curse on Cain; His Fugitive and Vagabond condition; Cain's Complaint and Apprehensions; The Mark set upon him for his Preservation; The Land of Nod; Cain's Son; The building of a City, and calling it after the Name of his Son, Enoch; The Birth of Seth; The Longevity of his Descendants; And the "Translation" of Enoch; The Corruptions of the Antediluvian World; The Sons of God taking to them Wives of the Daughters of Men; The Giants that were in the Antediluvian World, and the Repentance of the Lord that he had made Man; The Ark; Noah and his Family entering into it; The Beasts preserved therein; The Deluge, and the Death of all Flesh but those who entered into the Ark.

These various topics are treated by Mr. Rendell with great simplicity and perspicuity, and at the same time with signal ability. He has produced a work of permanent value, and one that we are confident will be eventually regarded as among the richest accessions made to Biblical learning during the present century. If we have any exceptions to take to it, it is on the score of its studied avoidance of every thing which would betray its character and origin as a distinctly New Church work. The name of Swedenborg, we believe, occurs in it only once, nor have we detected more than three allusions to his writings, and those very brief and casual. That this is to be charged as a weakness, a defect, a blemish, in the face of the sterling excellencies of the volume, we are backward to assert. We doubt not it will secure multitudes of readers on this account, who would otherwise turn from it with disgust; and who will say that this is not a great object gained? But, on the other hand, is there not a probability that many readers, ignorant entirely of the laws on which the inspired Word is constructed, and unaware of the interpretations being drawn from any higher source than the ingenious fancy of the author, will put them in the category of mere conjectures, as they do the arbitrary spiritualizings of Origen, Augustin, Jerome, or Bunyan? It may indeed be said, that if authoritatively propounded, as few admit the authority, so while nothing would be gained in winning assent, much would be lost in repelling attention. But on this head we confess to strong doubts. As a matter of general policy, our preference leans decidedly to a frank avowal of the illuminated source from which our treasures of truth are drawn, and so far as that truth commends itself to the intelligence of the world, so far it challenges a consideration of the authority alleged in its behalf. And when once the evidences of New Church truths are candidly weighed, we have little solicitude as to the result.

We cannot, however, have much confidence in our opinions on this subject. We have great respect for the judgment of our author in the premises, and perhaps, might be a good deal influenced by a clear statement of the grounds on which it rests. He evidently is not disposed to draw a veil over his own personal faith, as he says, "The religious connections of the writer will know the source whence these opinions have been suggested; to them, therefore, no explanation on this head is necessary; and it is presumed that those who may be favorably impressed with them, after the perusal of the work, will find no difficulty in going directly to the same spring." All this is well, and the result anticipated may sometimes take place; but we can only say, for ourselves, that the profoundest expositions of this book would have appeared as mere fanciful speculations, the outbirth of the author's mental proprium, had we read it a few years since, before being initiated into the arcana of New Church interpretation. Whereas, had the writer declared himself simply an expounder of a theory proposed by another, we should have felt drawn to learn more of the man and of his mission. But the policy is obviously experimental; and we would not prejudice the issues. The work is intrinsically invaluable, and its reasonings and elucidations may be in themselves more easy of reception than our previous impressions would allow us to believe.

- 2.—THEORY OF PNEUMATOLOGY; in *Reply to the Question, What ought to be believed or disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture.* By Dr. J. HEINRICH JUNG-STILLING. Translated from the German, with copious Notes, by SAMUEL JACKSON. First American Edition, edited by REV. GEORGE BUSH. New York: 1851. J. S. Redfield, Clinton Hall. 12mo. pp. 286.

A certain degree of interest will inevitably attach, in the mind of a New-churchman, to whatever is likely to serve as a confirmation of the spiritual disclosures to which he has so fully yielded his belief. The present work of Stilling comes decidedly within this category, as many of its narratives go unequivocally to establish the truth of what Swedenborg has taught respecting the intercourse between the two worlds. The author was of the Pietistic School of Germany, and one of the best of the class—sincere, simple, fervent, full of reverence, and having the ardor of his temperament, which was little short of enthusiasm, kept in check by the wisdom inseparable from a truly loving heart. Accordingly we find in the volume before us a perpetual remanding of everything strange, abnormal, and supernatural to the standard of the inspired Word, and the most salutary cautions about giving heed to spirits or spiritual phenomena, while at the same time admitting most cordially the reality of this kind of agency. To those who are not panoplied on this score by the armor drawn from the arsenal of the New Church, the present volume, which is full of interest, is calculated to be of the most signal service. Our own humble contributions to the volume extend only to the furnishing of a preface and of several notes, intended to correct some erroneous impressions in regard to Swedenborg and his mission, under which the author evidently labored, and which are calculated to do marked injustice to their subject. On the whole, as the evils which it was designed by the author to counteract, are rife at the present day, we hail its republication as auspicious to the cause of that truth over which the New Church watches with peculiar interest.

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- 3.—PRINCIPLES OF HOMŒOPATHY. *In a Series of Lectures.* By B. F. JOSLYN, M. D. New York: Wm. Radde. 12mo. pp. 185.

The headings of the five Lectures which compose the present volume, will give the reader a tolerably fair idea of the drift of the work. I. Obstacles to Homœopathic Investigation and Belief. II. Evidences of the Power of Small Doses, and Attenuated Medicines, including a Theory of Potentization. III. The use of Chemical and Mechanical Means, and Large Doses, in connection with Homœopathic Practice. IV. Law of Cure. V. Pure Homœopathy. In treating in the first Lecture of the obstacles that stand in the way of Homœopathic investigation and belief, we have been struck with the similarity of those obstacles to those which oppose the candid examination and reception of the doctrines of the New Church. The classification which the author makes of those who may be expected to reject the new system, would be equally apropos to those who refuse credence to our truths, as substantially the same influences operate in both cases. But we have not room to

follow out the analogies, nor to present that estimate of the Lectures, as a whole, which we think their merit amply deserves. We could not readily point to a treatise where the fundamental principles of Homœopathy are more ably argued, and the very questions which a candid inquirer would propose, answered more satisfactorily.

4.—*THE FATHERS OF THE DESERT; or, an Account of the Origin and Practice of Monkery among Heathen Nations; its Passage unto the Church; and some wonderful Stories of the Fathers concerning the Primitive Monks and Hermits.* By HENRY RUFFNER, late President of Washington College, Va. New York: Baker & Scribner. 2 vols. 12mo.

We confess to the agreeable surprise with which our eyes first fell on these two goodly volumes, which, we believe, was prior to any distinct information that such a work was either published or contemplated. At any rate, if we had seen the notice of its appearance, it was so casually that the impression had vanished when it came into our hands. It occupies a field of research very seldom explored; but in this work explored with great care, and with rich results. The history of religious asceticism and monachism, not only in the Christian church, but among all the distinguished nations of antiquity, is here given in minute detail. It is shown how the tendencies to sequestered and eremite life have grown out of the peculiar philosophies of the Egyptians, Chaldees, Persians, Hindoos, and other Eastern nations, and how they were thence transplanted into the Christian church, where they have, in their practical working, given rise to a world of romantic legends and anecdotes, upon which our author has drawn largely for the materiel of his work. The consequence is, that he has set before us a mass of *Monkiana*, which we should look for elsewhere in vain, in the compass of the English language. The attention we have thus far been enabled to give to the volumes, has convinced us more fully than ever of one thing, namely, of the absolute necessity of the stand-point of the New Church, from which to form a correct estimate of the true scope and genius of the philosophies and theologies of the ancient world.

5.—*PHYSICO-PHYSIOLOGICAL RESEARCHES on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relation to Vital Forces.* By BARON VON REICHENBACH. *The complete Work, from the German Second Edition. With the Addition of a Preface and Critical Notes, by JOHN ASHBURNER, M. D. First American Edition.* New York: J. S. Redfield. 12mo. pp. 456.

We can give little more account of this work than is given in the title, although it is a work of far more interest than would be inferred simply from the title. A considerable part of the volume is devoted to a record of experiments, to ascertain the effect of crystals and magnets upon the living organism. With certain female subjects possessed of highly nervous temperaments the effects are astonishing; but we understand that the same experiments, in other hands, have by no means yielded the same results. As the reliability of the author is beyond question, it is probable that the difference in the different cases is due to the constitutional peculiarity of the persons upon whom the experiments are made. Still the difficulty of obtaining uniform results must de-

tract much from the value of any general inferences he may have attempted to draw from the facts witnessed. We can feel but little confidence in a law which rests upon a very narrow basis of inductions. Yet, with every abatement, the book is replete with scientific interest, and its subjects lie, for the most part, directly along side with the themes which naturally prompt inquiry with the Newchurchman.

6.—NOTES on the Construction of Sheepfolds. By JOHN RUSKIN, M. A. Author of "The Seven Lamps of Architecture," &c. New-York: John Wiley.

This is the title of a pamphlet, from the pen of one who has achieved the highest reputation, within a few years, as a writer on Painting, Architecture, and the Fine Arts in general. Mr. Wiley has just issued a splendid volume by the same author, entitled "The Stones of Venice," which is spoken of as one of the most brilliant works of modern times. The present *brochure* is an affair altogether unique, having no reference whatever to the subject which is indicated by the *letter* of the title page. The only clue afforded by the author to the choice of the title is to be found in the remark that it was originally intended to form part of an Appendix to an essay on Architecture. But as his ideas seem to flow somewhat easily from symbols to substances, he makes a transit from the structures designed to house the shepherd's charge from wolves and winds, to the spiritual frame-work, which has all along been deemed so necessary for the preservation of the Church-flocks from the dangers to which they have been exposed. In other words, the drift of the pamphlet is to show up the futility of all high-church claims and pretensions; and for one who breathes the very air of Oxford, as does Mr. R., his fearless descant upon the genius of Puseyism, and the policy of the Church, is as remarkable as the originality and eloquence of his style. A piquant characterization is the following:—

"One could put up with Puseyism more patiently, if its fallacies arose merely from peculiar temperaments yielding to peculiar temptations. But its bold refusals to read plain English; its elaborate adjustments of tight bandages over its own eyes, as wholesome preparation for a walk among traps and pit-falls; its daring trustfulness in its own clairvoyance all the time, and declarations that every pit it falls into is a seventh heaven; and that it is pleasant and profitable to break its legs;—with all this it is difficult to have patience."

In a subsequent paragraph he discourses thus of the assumed *Authority* of the Church:—

"There is, therefore, in matters of doctrine, *no such thing* as the Authority of the Church. We might as well talk of the authority of a morning cloud. There may be light *in* it, but the light is not of it; and it diminishes the light that it gets; and lets less of it through than it receives, Christ being its sun. Or, we might as well talk of the authority of a flock of sheep—for the Church is a body to be taught and fed, not to teach and feed: and of all the sheep that are fed on the earth, Christ's sheep are the most simple (the children of this generation are wiser): always losing themselves; doing little else in this world *but* lose themselves; never finding themselves; always found by Some One else; getting perpetually into sloughs, and snows, and bramble thickets, like to die there, but for their Shepherd, who is for ever finding them and bearing them back, with torn fleeces and eyes full of fear."

On the authority of the Clergy he is equally explicit, maintaining that the Clergy are merely the "Spiritual Officers of the Church," and that by Officers is simply meant *people in office*. To the questions, What should be the offices, and of what kind should be the Authority of the Clergy, he answers:—

"I have hitherto referred to the Bible for an answer to every question. I do so again; and behold, the Bible gives me no answer. I defy you to answer me from the Bible. You can only guess, and dimly conjecture, what the offices of the Clergy *were* in the first century. You cannot show me a single command as to what they shall be. Strange, this; the Bible give no answer to so apparently important a question! God surely would not have left His word without an answer to anything His children ought to ask."

Again:—

"But there is one thing which, as officers, or as separate from the rest of the flock, they *never* call themselves—which it would have been impossible, as so separate, they ever *should* have called themselves; that is, *Priests*. It would have been just as possible for the Clergy of the early Church to call themselves Levites as to call themselves (*ex officio*) Priests. The whole function of Priesthood was, on Christmas morning, at once and for ever gathered into His Person who was born at Bethlehem; and thenceforward, all who are united with Him, and who with him make sacrifice of themselves; that is to say, all members of the Invisible Church, become at the instant of their conversion, Priests; and are so called in 1 Pet. ii. 5, and Rev. i. 6, and xx. 6, where, observe, there is no possibility of limiting the expression to the Clergy; the conditions of Priesthood being simply having been loved by Christ, and washed in His blood. The blasphemous claim on the part of the Clergy of being *more* Priests than the godly laity—that is to say, of having a higher Holiness than the Holiness of being one with Christ—is altogether a Romanist heresy, dragging after it, or having its origin in, the other heresies respecting the sacrificial power of the Church officer, and his repeating the oblation of Christ, and so having power to absolve from sin; with all the other endless and miserable falsehoods of the Papal hierarchy; falsehoods for which, that there might be no shadow of excuse, it has been ordained by the Holy Spirit that no Christian minister shall once call himself a Priest from one end of the New Testament to the other, except together with his flock; and so far from the idea of any peculiar sanctification, belonging to the Clergy, ever entering the Apostles' minds, we actually find St. Paul defending himself against the possible imputation of inferiority: 'If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's' (2 Cor. x. 7)."

Finally, we listen to the following as to the voice of an echo:—

"Although, however, the Protestant laity do not often admit the absolving power of their clergy, they are but too apt to yield, in some sort, to the impression of their greater sanctification; and from this instantly results the unhappy consequence that the sacred character of the Layman himself is forgotten, and his own Ministerial duty is neglected. Men not in office in the Church suppose themselves, on that ground, in a sort unholy; and that, therefore, they may sin with more excuse, and be idle or impious with less danger than the Clergy: especially they consider themselves relieved from all ministerial function, and as permitted to devote their whole time and energy to the business of this world. No mistake can possibly be greater. Every member of the Church is equally bound to the service of the Head of the Church; and that service is pre-eminently the saving of souls. There is not a moment of a man's active life in which he may not be indirectly preaching; and throughout a great part of his life he ought to be *directly* preaching, and teaching both strangers and friends; his children, his servants, and all who in any way are put under him, being given to him as especial objects of his ministration. So that the only difference between a Church officer and a lay

member, is either a wider degree of authority given to the former, as apparently a wiser and better man, or a special appointment to some office more easily discharged by one person than by many; as, for instance, the serving of tables by the deacons; the authority or appointment being, in either case, commonly signified by a marked separation from the rest of the Church, and the privilege or power of being maintained by the rest of the Church, without being forced to labor with his hands, or encumber himself with any temporal concerns."

EDITORIAL ITEMS.

Rev. Mr. De Charms, we are happy to learn, is about putting to press a revised and much improved edition of his "Discourse on Freedom and Slavery as viewed in the Light of the New Jerusalem." As a part of his Preface he has determined to insert the *New Jerusalem and its Heavenly Doctrine*, for the information of such of his readers as may not have become informed on that head. The following is the table of Contents of the Discourse itself:—

Chapter I.—An Argument in the United States' Senate, that African Slavery is a Civil and Political Blessing, answered, by showing that it is a Civil, Political, Moral, and Spiritual Evil, especially to the White Man, although it may not, in the case of our Southern States, be a Sin.

Chapter II.—The same subject continued, in an effort to show, that Slavery is an Evil to the White Man, because it debases his Humanity, first, by developing and strengthening in him an Arbitrary and Domineering Spirit, and, second, by making Labor disreputable among the Whites. Still, Slavery in our Southern States may not be a Sin; but must be regarded as a Chronic Constitutional Disease, which entitles our Southern Brethren to our Kind Consideration, and imposes on us the Duty of Co-operation with them in gradually getting rid of it as an Hereditary Evil.

Chapter III.—From the Particular Doctrine of the New Jerusalem bearing on the subject before us, it is argued, that the Evil of African Slavery is a Permission of the Divine Providence, for the Ultimate Regeneration of the African Race, and the Full Development of a Celestial Church in Africa; whereby it is seen, what is the True Duty of America in regard to the Natural Institution of Slavery, and her Genuine Charity to the African in the Emancipation of him from it, as well as what are the True Principles on which alone such Emancipation can be safely and securely effected.

Chapter IV.—Freedom and Slavery very briefly and cursorily viewed in their Spiritual Aspect.

Chapter V.—Practical Application of the Subject—A Recapitulation, setting forth, in a Varied Form of Presentation, the True Nature of Freedom and Slavery, exhibiting the position of America in relation to the Countries of Europe, and indicating the Duties and Responsibilities of Americans, and especially of Members of the True Church, in preserving the Liberties of their own Country, and in Promoting the Universal Political Good of all other Nations.

Rev. Mr. Benade, of Philadelphia, has just published a little volume, of the juvenile class, entitled "Animals and their Correspondences," designed to show to what affections and principles in the mind of man, whether good or evil, the various orders of animals in the natural world correspond.

The publication of the ensuing letter entire will probably be the best means of compassing the object in view. We shall be very happy to receive any communication on the subject, and to forward any intelligence of which we may be in the receipt. The precise arrangements of our English brethren we are not prepared to state, but believe it is proposed to tender their Christian hospitalities on the occasion to the utmost of their power.

48 CLOUDESLEY TERRACE, ISLINGTON, LONDON,
9th April, 1851.

MY DEAR SIR,—I have the pleasure of addressing you on behalf of the Committee appointed to make arrangements for a general meeting of the members and friends of the New Church, which it is proposed to hold on the occasion of the great Industrial Exhibition of all nations. It was originally fixed for July; but a very general wish having been expressed that the General Conference should this year be held in London, instead of Edinburgh, it has recently been determined to make that change, and the time for holding the proposed general meeting has also been altered to the Tuesday after Conference, viz. August 19.

The Committee will be glad to have your valuable co-operation in making known to the readers of your Magazine, and others, such information as may from time to time appear in the Intellectual Repository; also that you should invite as many friends as can make it convenient to come, in order that the cause of the New Church may be as much as possible strengthened among the members individually and collectively, and may also make a worthy appearance before the world at large. We would thank you, therefore, to take such measures as you may deem best, to ascertain what number of visitors may be expected from your circle, and, where practicable, the names of ministers or other distinguished individuals. For this purpose it may be requisite that you should either yourself undertake, or get some other friend, to receive communications on this subject, and let me know the result as soon as convenient. We shall also be happy to receive any suggestions in furtherance of the contemplated object. Among the foreign visitors expected I may name Dr. Tafel: to have him amongst us will be a very high gratification.

We sincerely hope a goodly number of our esteemed American brethren will be present, increasing and sharing the general joy.

Believe me, my dear sir,
Very affectionately, yours,
H. BUTTER.

REV. GEO. BUSH.

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.—We are requested to say that this Society will issue early in June Swedenborg's works on Divine Love and Divine Wisdom, and that on Divine Providence, to be followed soon after by the work on Heaven and Hell.

The above works will be from the latest London editions, and the English type and page have been taken as the standard for all the books to be issued by this Society. The paper will be fine and white, and in general appearance the books will be far superior to any edition of Swedenborg's works heretofore issued in this country.

It being the object of the above Society to encourage the wide circulation of the works of our illuminated author, the prices have been fixed at as low a rate as has been deemed advisable; but as the means of the Society are limited, it is requested that societies and individuals, wishing the works, give their orders in advance of the publication, accompanied with the money, and, to save expense, those at a distance, wishing the works, should order as many sent to one address as possible.

All orders for the present should be addressed to C. Sullivan, Treasurer, corner Sixth Avenue and Waverly Place, New York.

The prices are as follows:—

Heaven and Hell, bound in cloth	-	-	-	-	45 cents.
“ “ paper	-	-	-	-	35 “
Divine Providence, bound in cloth	-	-	-	-	35 “
“ “ paper	-	-	-	-	25 “
Divine Love and Divine Wisdom, cloth	-	-	-	-	30 “
“ “ paper	-	-	-	-	20 “
D. P. and D. L. and D. W., one vol. cloth	-	-	-	-	55 “
“ “ paper	-	-	-	-	45 “

The above are the prices only to members of the Society, or to those ordering in quantities. To others the prices will be somewhat higher.

The work on "Antediluvian History," by Rev. Mr. Rendel, noticed in another page, is now in process of publication by Mr. Clapp, of Boston, and will probably be ready for the market by the time the Convention meets in June. The retail price, we understand, will be 75 cents per copy, with a liberal discount to those who purchase in quantities. Mr. Allen has now on hand several copies of the English edition.

The American Swedenborg Printing Society have issued the first No. of a quarterly periodical entitled "The New Church Messenger," devoted to intelligence connected with that Society. Terms 25 cents per annum.

The following is the title of a very curious work recently translated in England from the French, and just issued in conjunction with "Stilling's Pneumatology," from the press of Mr. J. S. Redfield, of this city :—"The Celestial Telegraph, or, Secrets of the Life to Come, revealed through Magnetism, wherein the Existence, the Form, the Occupations of the Soul after its Separation from the Body, are proved by many years Experiments, by the means of eight ecstatic Somnambulists, who had eighty Perceptions of thirty-six deceased Persons of various Conditions; a Description of them, their Conversation, &c., with Proofs of their Existence in the Spiritual World. By L. Alph. Cahagnet." If the reader will turn to the April No. (1850) of the Repository, he will find, in the letter of our English correspondent, a detailed account of this rather extraordinary work, which contains interspersed through its pages many most striking confirmations of Swedenborg's disclosures, together with many that are directly at variance with them; and what is worse still, Swedenborg himself is introduced among the spiritual colloquutors giving point blank contradictions to his written teachings. To the Newchurchman, therefore, as it can have no credit, so it can have no value, but as the relations are probably authentic, though not intrinsically reliable, it may not be without its use to such minds as need to be convinced of the fact of a spiritual world in close conjunction with ours, and also that a very large proportion of its inhabitants are fearfully addicted to mendacity. As these two points are distinctly declared in the writings of the New Church, we do not object to men's coming to the knowledge of them by some medium independent of these writings themselves, which are confirmed alike by the verities and falsities that emanate from the other sphere.

The April and May Nos. of the "International Magazine" published by Stringer & Townsend, are a decided advance, particularly the latter, upon their predecessors. The spirited competition which its editor and publishers are determined to keep up between their Magazine and Harpers' will have the effect at any rate to ensure to its readers the advantages of more and more care in its conduct and greater and still greater beauty of execution.

We insert from an article in a Southern paper, giving a series of graphical portraits of the bar of the Supreme Court of the State, the following sketch of one of our correspondents whose essays have several times graced the pages of the Repository. "Hon. B. W. H., from S—, looks more like a school boy than a lawyer: though I presume he is scarcely surpassed by any man in the State, in point of legal attainments. Mentally speaking, he seems to define and propound law with the rapidity that a humming bird would ascertain and extract the choicest sweet of every flower, and by the time his adversary clears the road of all the stumps and impediments that the young jurist has thrown in his way, he will consider it about as hard a day's work as he has ever done."

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No. 6.

ORIGINAL PAPERS.

ARTICLE I.

REPLY TO LETTERS TO A TRINITARIAN.

No. II.

DEAR SIR,

I must be permitted to dwell somewhat longer on the topics presented in my previous communication. These methods of appealing to reason, and an assumed hidden sense, against the apparent meaning of Scripture, are not only irrational in themselves, but also grossly illogical. They present throughout a consciousness that the fair sense of Scripture is in the way of the positions they are brought to support, and that some degree of force must be applied to make it speak the language the interpreter wishes to hear. There is in them, too, that common evasion of hard-pressed reasoners, a *petitio principii*, a taking for granted of the very matter in controversy. What right have you to call upon me, or any one else, for a reply, when you assume that the doctrine against which you contend is contrary to reason, that is, to truth, and then argue that because it is *irrational*, that is, *untrue*, therefore it cannot be contained in the Scripture? This mode of proceeding meets us repeatedly in your Letters to a Trinitarian. Thus you say, Letter viii. p. 80 :

"I have attempted so to present the subject as to make the Scriptures consistent with themselves. The mere establishment of a Trinity will go but little way towards this ; for, if the alleged Trinity be such as to subvert the unity, it can never stand the ordeal to which, *in this age*, every doctrine of the Bible will be subjected. That such is the effect of the current doctrine of a Trinity of persons is, I think, *beyond a doubt*. The mind left to the freedom of reason, rejects it as a gross paralogism. The Scriptural Trinity *must of necessity* be such, that the predicates of what are termed the different persons *must* be seen to be

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strictly applicable to one person, and to one only. The recognition of two or more persons discloses a state of mind in which the *appearances of truth* have gained an ascendancy over the reality of truth, no unusual result from making the *simple letter* of the Word the ultimate appeal, and building the strongest confirmations upon it. In the sense of the *letter*, says Swedenborg, it *appears* as if another who is superior is meant by Jehovah, but such is the sense of the *letter* that it *distinguishes* what the internal sense *unites*. Nothing, therefore, adverse to our view can be inferred from the use of terms so distinctive as the personal pronouns *I, thou*, as the indubitable doctrine of the Divine Unity *absolutely precludes* any such real distinction of person."

Now this is only modestly assuming, in the outset, that your opponent's position is so directly in the face of reason, that it could not have been revealed, and, therefore, has not been revealed. What "*appears*" to have such a meaning must surely mean something else, or is to be taken in a sense quite different from what any sober and rational interpretation of the language, that is, the *letter*, would ever have led any one to imagine.

Here, of course, is an end to all argument on any Scriptural ground. Nay, more, there is an end to all true belief in a written revelation. That which reveals nothing until *we* first determine what it ought to reveal, or until some other communication from above has disclosed to us a meaning in it which we never should otherwise have arrived at by any exercise of our own minds, is just no revelation at all. In the one case it is superseded altogether; in the other the term is only applicable to that later message, in which alone the key of the cypher is supposed to be found.

Nor is this unanswerable position to be confounded with others which may seem to resemble it, but are radically different. There may be, in respect to the Scriptures, various degrees of understanding; there may be higher and lower views of the truths revealed; they may have a fulness and a grandeur for some minds that they do not possess for others; and yet, as far as the intellect is concerned, be properly called the *same truths*. There may be in some cases a deeper emotion, and hence a deeper interest, and hence a corresponding quickening and clearing of the reason; or there may be required certain peculiar circumstances in the condition of him who studies the Scriptures, either in respect to the world around him, or the state of his own heart, which may be necessary to give the full import of certain parts, or, rather the full emotion they are adapted to convey; but still, between all these cases, however varied, and the one supposed, there is a marked difference. And here is the fallacy which ever characterizes all your reasonings from the ordinary and legitimate use of the true spiritual sense (namely, the sense taken by a spiritually-minded reader) to the cabalistical interpretations of Swedenborg. You deceive your readers, and carry them with you by arguing strongly for the one kind in your premises, and then slipping adroitly into the other in your conclusion. In this fallacy you doubtless impose upon yourself as well as others, but you certainly prove one thing, and then assume as proved something else quite different from it. In none of the circumstances or states of mind above mentioned is there any need of a new position revealed—aside from the

mental exercise, whether natural, or providential, or the result of special grace, into which the earnest student of the Scripture may be brought. There may be parts of a revelation, such as prophecy, for example, which are not so much intended for individual direction, as for attestations to the Church throughout the ages, and these may be better and better understood the more they are illustrated by fulfilling historical events, or rather, the more they themselves shed that light upon history which the reader afterwards sees reflected back upon the prophetic page. Something similar may be said of those peculiar circumstances of individual believers, which enable them to see more of the force, and, in this sense, more of the meaning, of certain passages than they had ever seen before. All this falls within the common sense of mankind, and much more when that common sense becomes purified into the enlightened Christian experience.

With these rational modifications, then, I am prepared for the announcement of the proposition, that the very idea of a revelation implies that it is and must be a source of substantial light, and knowledge, and right guidance to all to whom it is addressed, and who honestly and prayerfully receive it. To deny, therefore, that Christianity, or, in other words, the leading doctrines of the New Testament, have been understood by the great mass of sincere believers in all ages, as Christ and his apostles *meant they should be understood*, is to deny Christianity itself. It is to deny it in the worst sense, not merely as an historical fact, but as a living and light-giving historical power. It makes it out to be a mere name, an unreality in the world. During all these ages, there has, in fact, been no Christianity, no Gospel, no truth. Men have been contending for a shell without knowing whether it really contained any thing or not. They have been disputing about an oracle which no one has understood, and which was not meant to be understood. Instead of those mysteries which the Swedenborgian key discovers beneath the hieroglyphic cypher, we have had all along the grossest errors, such as irrational and *unscientific* dogmas of resurrections, and literal ascensions, and imaginary trinities, and vicarious atonements, and an anthropomorphic grossness of conception respecting the Divine law, and a supposed Divine wrath or displeasure against sin, together with that Tartarean cloud of absurdities with which the world has been filled in connection with the mythus of a fall, and of original sin, and the abhorrent dogma of justification by faith. In short, with the exception of some few moral precepts, the whole scheme of Christianity has been utterly misunderstood. It has from the beginning been pouring darkness instead of light through the world, for certainly you will not maintain that these awful tenets of a Divine wrath, and an atoning Deity, and an expiatory sacrifice, came from any teachings of nature. There would be danger in such an admission, as intimating that they might, in that case, have indeed some natural ground on the reason and the conscience.

From time to time, it is true, there may have been departures from the main doctrines ever held by the great mass of earnest believers, and held, too, with an uniformity which, notwithstanding the misrep-

representations of infidels, we could show to be truly wonderful. There have been such attempts to get from the Scripture something which should be less distasteful to our fallen humanity, but ever with one or the other of two results. Such deviations have ever been followed by a return to the old current of belief, or they have departed further and further until with the *doctrine* and the *life*, they have finally lost the very *name* of Christianity.

Ever has the fact of a revelation been inseparably united to another fact, namely, that God has had in the world a *people*, a *visible* people, to whom it was a revelation, and without whom, as I have shown, it would have been an empty name. A *word* of God, without a *people* of God to whom it is such word, is an absurdity and a nonentity. The denier, therefore, is driven to this dilemma,—either the Church has, in all ages, and amid all her imperfections and corruptions, had the substantial doctrines of the Gospel, or there has been no Gospel, and Christianity has been antedated by eighteen centuries. If so, then Christ has been giving no light, or, in other words, he has not been the Light of the World.

All these consequences come from the pretensions set up by Swedenborg and his followers, and their dogma of his revelation, supernaturally given, or dictionary of correspondences, being necessary to make the old revelation intelligible, or, at least, to bring to the light its most vital and essential doctrines. This is the assumption with which they meet the most direct and overwhelming proof that can be brought to bear against them from the old Scriptures. As in the extract we have just given, it is the *letter*, they say, you bring against us, the “appearances of truth.” The letter *distinguishes*, the internal sense *unites*. We claim to have the key to that interior thought which is unknown to all who are as yet in the outer court of the Gentiles. Is such an assumption treated as a disparagement of Christ’s revelation, we have this most remarkable answer. I give it in your own words:

“How easy is it to conceive that the same vein of assurance might have been adopted by Caiphas or Gamaliel, in the days of Christ, and the apostles. How strikingly in character would it have been for these dignitaries to say of the Old Testament, what Prof. L. says of both Old and New together. But would it have been wise? Would it have been sanctioned by truth? A new revelation was given, and that *without any more inspired pre-intimation of the fact* (!) than we find in the case now before us.”

The spirit of the passage may be found elsewhere in your “Letters to a Trinitarian.” And now let me ask you, Are you really prepared for the issue thus made, and are you willing to abide its legitimate deductions? I must be permitted to dwell at some length on this topic, namely, the *exclusive* authority of the Old Scripture; it is so vitally connected with the whole ground of our discussion, and so intimately affected by the entire spirit of your extended argument. Let us see, then, what you fairly mean by boldly taking such a position, and this can be done without any long comment, for there is certainly a merit in your manner of expressing yourself, which you will not concede to the Scripture. It is perfectly clear and liable to no mistake of interpretation; “Even a fool cannot err therein,” or fail

to perceive your drift. To the charge that it is disparaging to Christ's revelation to suppose it to continue, in the main, or in its most essential truths, a concealed cypher, until 1700 years afterwards the key is found in a *new revelation* to Swedenborg, you reply, that the follower of Moses might, with equal justice, or, "in the same vein of assurance," have made the same objection to the Gospel as a disparagement of the Old Testament. You certainly can mean nothing else. Let us condense it then to the simplest formula, and see how it will look. As Christ to Moses, so is Swedenborg to Christ; as the Jewish to the Old Christian, so is the Old Christian to the New Church. I ask you again: Are you prepared to maintain this ground against all who bring the literal truth of Christ's revelation (such as it is admitted to be "*in appearance*") to bear against the Swedenborgian theology? Do not say that I am arraying against you only the weight of sacred names, and that your propositions may be true for all that. Have you devoted so many years of your life to Biblical studies without perceiving that which makes the immense difference, and which, whilst it simply takes away all the force of the supposed Jewish objection (an objection that might perhaps be natural enough in its place) converts the Swedenborgian assumption into something which seems almost upon the borders of blasphemy.

You may indignantly disclaim the idea of making Swedenborg superior to Christ personally. But no one ever thought of charging you with that. You do, however, make him superior as a revelator, not only in respect to quantity, but to quality. Christ's revelation requires an after communication to make it *complete* as well as intelligible. This stands in the same relation to the New Testament, as the New Testament to the Old, and any one who objects to the view is as unreasonable as Gamaliel and Caiphas would have been in rejecting the Gospel on similar grounds. Let me then endeavor to state these mighty differences. In the first place, the pre-eminence of the person and character of Christ must also give him the pre-eminence over all others as a revelator. The Light of the world—He who has light in himself—cannot need any other light to make him clear. This would seem to be almost a self-evident proposition. True, the light may not be said to give light when there is no organ either naturally adapted, or fitted by grace, for its reception; but when there is an eye to behold it (and the supposition of its shining in a world where it is to have no percipients, or, to remain for ages without them, is even a greater absurdity than the other) it must, from the very dignity of its source, have a self-evidencing power, which can belong to no previous or subsequent revelation. We might rest simply upon this difference. Christ's revelation was higher, clearer, and more complete than that of Moses and the prophets, not simply as coming after them in the order of progress, according to one of your favorite ideas, but because of the immeasurable transcendency of His character. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, by whom He made the worlds." Heb. i. 1, 2. "But when the fulness of times was come, God sent

forth his Son, that we might receive the adoption." Gal. iv. 4. "But last of all He sent unto them his Son, saying, they will receive my Son." Matt. xxi. 37. "And Moses verily was faithful in all his house unto Him that appointed him, but Christ as a Son over his own house." Heb. iii. 5, 6.

Again : Moses predicts the coming of Christ, and directs the people, when He does come, to hear Him. He is the burden of all the prophets ; He is the fulfillment of all the types ; He was the One "of whom Moses in the Law the Prophets did write." He was the object of faith to all the pious in Israel. For Him they waited, and for Him, too, as an historical fact, the whole nation of the Jews had long been in anxious expectation, although they so sadly mistook Him when He made His advent upon earth. He came, as He himself expressly tells us, not to carry on the old revelation to a greater state of light, and then to leave it for some higher subsequent illumination, but to fulfil, to make perfect, to make up all that was deficient (*καταρτίζειν*). Now, who shall dare to trace the parallel here between the Gamaliels who rejected Christ, and the modern doubters of the unpredicted, unattested claims of Swedenborg ? Where is the Old or New Testament prophecy of the latter, unless it is found in the solemn caution, Matt. xxiv. 11, against "false prophets who shall rise up and deceive many ?" There is the worship, the ritual, the history, the training of a chosen people, for a thousand years and more, all pointing to Him, and finding in Him their consummation and true development. Could you, indeed, have well weighed the meaning of your word, when you thus compared the rejection of Christ by Caiphas, to the denying the claims of Swedenborg ? Charity hopeth not.

We are, however, perfectly willing to say, that there might have been something natural, if not perfectly right and reasonable, in such a view of the matter, as you suppose, by Caiphas and Gamaliel. The human mind may naturally ask for no slight proof when a new revelation seems to supersede, or even to be superinduced on, one of long standing, and which is acknowledged to be divine. In a world so full of darkness and deception as this, the soul may indulge the hope of excuse, or at least of palliation, if it trusts to the old and well tried light, and hesitates to surrender itself to a new guide, although promising to conduct it in the same direction. Let any one seriously read the dread warnings in the 13th chapter of Deuteronomy, and he must admit that the Jew had some reason for his fears, and that on no light evidence was it intended that he should depart, even in appearance, from the letter of the revelations made through Moses. In these very revelations, however, a distinct announcement was made of another prophet whom the Lord their God would raise up, and to whom they were to listen as their guide to clearer and higher truth. Their prophetic books repeat, over and over again, messages of a similar kind. Signs are given by which they were to know him on his appearance. Some of these were deeply stamped on their national history, and were to be recognized in their own condition at his coming. Others consisted in distinct and minute specifications of circumstances which were to attend his birth-place, mode of life, personal

appearance, and death. And yet, notwithstanding all this, God so condescended to the natural distrust and timidity of mankind in their darkened, sin-bewildered, and devil-tempted state, as well as to the better grounded fears which had grown out of his own stern declarations against apostacy from the faith once delivered, that the message of Christ was accompanied by miracles of the most stupendous and unmistakable kind. He healed the sick, he cast out devils, he stilled the tempest, he raised the dead, he came up out of the grave, and visibly ascended to the heavens. Now look at the immense difference. Christ, although the Light of the world, and although all men ought to have believed on him for the truth's sake, yet condescended to work miracles, many and great miracles, and it is this difference which gives to the claim of Swedenborg, as a new revelator, its most anti-christian appearance. When the followers of this new prophet are pressed by the objection, they affect to make light of it, as coming from a mind yet grovelling in the letter without any capacity for rising to the reason and the spirit. The truth of Swedenborg, they say, shines by its own light; its exact consonancy with reason and intellect in their highest sphere, or its self-evidencing power is enough, without that irrational looking for miracles, which are only for those who were left in the letter of the old dispensations.

I am making no overcharged statement. This is a favorite position with you, and it is in remarkable contrast with those mere "appearances of truth" which you find in the literal language of the Saviour, and the "use of terms so distinctive as the personal pronouns *I and Thou*."—*Letters*, p. 80. Thus you say in *Letters to a Trinitarian*, xiii., "The evidence of the truth of Swedenborg is to be found in the character of his doctrines. It is the amazing intuition into truths pertaining to the present life so vastly transcending the reach of the highest unassisted genius, that assures us of his reliability in unfolding the truths that respect the life to come." Yet Swedenborg "wrought no miracle." The transcendency of his doctrines, you would say, was miracle enough without any low appeal to mere physical wonders.

Now what is the true meaning of such assumptions? What can they mean but this? Christ's revelation in itself was darkness when compared with that of the prophet of the New Church. It had *apparently* (or until explained by the future key to its cypher) no such transcendency as might warrant it in dispensing with the lower test of miracles; it was *outward, literal*; it was for minds that had long been held in the infancy of the letter, and were to be so held for many ages to come; what he says of himself and his Father was only "*an appearance of truth*;" it was wholly a Docetan gospel. The use of such misleading terms as the personal pronouns, and of such strong representations of distinct, though not conflicting, wills as are given in the intercessory prayer, and in the agony in the garden, and which for ages have been taken in the only possible sense that the laws of language would allow to be put upon them; all this was only a *literal* representation of what a subsequent and more transcendent disclosure from the spiritual world would show to carry just the contrary aspect. It was merely an accommodation, which, however, accom-

modated no one; for, besides being misunderstood, it was a constant source of error and falsehood. "It distinguished," as you say (Letter viii. p. 80), "what the spiritual sense unites." On the other hand, the revelations of Swedenborg had no such machinery of accommodation, nothing to "unite what its letter separates." They shine by their own light. They have no "*apparent* truths," or literal absurdities. They are self-evidencing. They are so perfectly rational, so free from all theological bias, so adapted to the advanced state of the human mind, as to need no such supernatural props as necessarily accompanied the darker teachings of Christ.

There is no possible escape from these conclusions. They flow inevitably from premises scattered every where in your own writings and those of the apostle of your creed. For it should be borne in mind, in this argument, that Swedenborg is presented to us, not as a commentator or philologist, like Calvin, or Vitringa, or Grotius; not as an interpreter whose learning is simply available in putting the present readers of the Bible on the same footing with those to whom the various parts of the Greek and Hebrew Scriptures were first addressed. He is not presented to us in what might seem a character somewhat higher than this, namely, that of a holy man, who, by long study of the inspired volume, and deep experience of its efficacy on his own heart, has imbibed more of its spirit than others, and has thus become more able to appreciate, not so much the meaning hermeneutically considered, as the fulness and richness of its meaning as contemplated through a greater fulness and richness of moral emotion. There may be sometimes an attempt to put him on that ground, but then it is far from being his real claim. Our belief is demanded in him as "one who has seen the visions of the Almighty falling into a trance, and yet having his eyes open"—as one to whom there had been given the key of a new revelation, which unlocks and reveals the old—disclosing a sense before impenetrably hid under a cabala of arbitrary correspondences, which no intelligence, even in connection with the highest piety, could, without such new revelation, have ever understood or explained. The very extravagance, too, of the assumption is made an argument in favor of its truth. Because no man ever would have thought of it from simply reading the Scriptures, it is maintained that it must have been given by inspiration. I quote your own words: "Swedenborg has given us a light which no mortal could have done without supernatural illumination." Again you say, "It is a new revelation in the same sense in which the New Testament is a new revelation in respect to the Old."

Sometimes, however, you seem to shrink from the consequences of such an extreme ground, and to fall back upon the idea of an exposition or interpretation merely. "The Word," you say, "remains as it was before; the truth was already in it, but it was not perceived." Again you say "the words of Christ and the teachings of Swedenborg are identical." You repel with indignation the idea of having a new creed, and of drawing it from the Arcana Cœlestia, more than from the reading of the New Testament. But will you tell us what you really mean by all this—what you mean by revealed truths, without minds to which they are revealed? What do you mean by a *word* without a

people all along contemporaneous with it, and to whom it is the true and living word? Or, to express the same thing in a different way—what is meant by a *word* which has been 1800 years in the world, and yet has never been heard by the ears to which it was uttered? What do you mean by a light that shines, and yet for no human eye—or a light so full of false refractions and reflections, that it is ever *dividing* or “distinguishing (to use your own language in respect to the seeming personalities) what the “real” in distinction from the “apparent truths” “unites?” In short, of what value is a revelation that does not reveal, a light that is not seen, or truth that is not known? “The truth was already in it,” you say; but in what? the parchment? the ink? the figures of the letters? Let us suppose that the book had been written in the lately discovered arrow-headed writing of the Assyrian ruins, and had thus remained hidden in a cave by the Euphrates, until some modern philologist, like Major Rawlinson, had found the key to its decyphering, would you say that all this time the word thus hidden from the human intelligence “had been in the world”—that “the truth was in it already”—that “it remains as it was before?”

Swedenborg, then, as your language elsewhere most unequivocally admits, is claimed to have given nothing less than a new revelation. He has not discovered it by his own intelligence, as in the case of the philologist above supposed, nor by his piety, but his dictionary of correspondences, like Mohammed’s Koran, was directly given to him from heaven, leaf by leaf, and word by word. This revelation, too, when once made, although no man would ever have thought of it in the exercise of his native intelligence, is so self-evidencing, so purely rational, so philosophical, so scientific, so transcendent, so “really,” instead of “*apparently*,” true in its own light, as to need no vulgar attestation of miracles like those of Moses and our Lord.

This is shocking enough even in its most palliated aspect; but to one who has a heart to appreciate the moral sublimity, the soul-subduing power that dwells in the words of Christ and his apostles, as presented in their utmost simplicity of figure and diction, and who has also been led to make himself painfully familiar with the absurdities, the puerilities, in a word, what seems to the reason of other minds, the utter irrationality appearing in so many passages of Swedenborg’s writings, and especially in his Diary, impiety, or even blasphemy, is not too strong a term by which to characterize this arrogant assumption of a clearer, a more spiritual, and therefore a higher revelation. I feel that I am on ground here where I am abundantly able to sustain myself by any amount of quotations, to the utter confusion of those who, under pretence of rising above the letter, would exchange the pure waters of the river of life, as they flow through the channel of the pure letter of the word, for the muddy streams of the Arcana Cœlestia, or the drivel* (as it seems to us)

* We do not mean to use such expressions unnecessarily. We thought of leaving out the word; but so, we must say, it seems to *our reason*. It characterizes exactly the impression produced on the mind by reading some parts of Swedenborg’s Diary; with that strange mixture of sense and nonsense which is such a peculiar property of certain kinds of dreams.

of many parts of the dreaming Swedenborgian Diary. This the light to illuminate Christ's darkness! This the spiritual, oracular glory that is to give the interior meaning to the discourses of our Lord! But now look at the horrible inconsistency. Swedenborg requires the intervention of no such spiritual sense, no dictionary of correspondences coming between *his* words and the minds of his disciples. We read him without the veil. That kind of machinery is only necessary for such writings as the Sermon on the Mount, the account of the prayer and agony in the garden, the scenes of the sacramental supper, the history of the crucifixion, resurrection, and ascension, and the sermons and exhortations of the Redeemer and his apostles. There is no spirituality in these, nothing to move the affections, or to break and melt the heart—nothing, in short, but a dead letter, until there is imparted to them warmth and life from that cold *world* of barren abstractions, which, as can be most abundantly shown in its place, form the main characteristic of your boasted spiritual sense.

But this, you may say, perhaps, is a wrong use of your position. The necessity of the later Swedenborgian revelation, is no disparagement of that of Christ, but arises out of the peculiar condition of the world, and of the human mind at the time of his advent. Although the world had made some progress beyond the darkness of heathen idolatry, and the Jewish dispensation, yet still, you would say, humanity was unprepared for the full blaze of truth. Men had yet to be fed with the letter, instead of the spirit of the word. But why was not this letter so constructed as to have, at least, not led them directly into error, if it could not guide them positively to truth? How comes it that the great mass of believers, and of those, too, who have been most devoted to the study of the Scriptures, and have been most willing to give up philosophy and all else for God's revelation, have so uniformly obtained from it these irrational dogmas of a trinity, and distinction of persons, and vicarious atonement? If contrary, too, to reason, and abhorrent to the feelings, as you so strenuously contend in your 10th and 11th Letters to a Trinitarian, the less likely would *devout* minds have been to have found them in the Scripture, had there not been something in that stigmatized letter which ever led to them. Devout minds I say, and say rightly, for undevout minds, yourself being judge, and all religious history, witnessing to the truth, were never fond of these doctrines, and never had any such partiality for them as to find them in the Scriptures, or any where else. Even their antinomian abuse has never been the fault of the openly irreligious.

But the world, you contend, was not then fitted for the higher spirituality of the Swedenborgian views. It was an age of outward idolatry, and Old Testament literality. It was incapable of appreciating the abstractions of a transcendental theology. It was so unscientific and unphilosophical, it was so little capable of reasoning about *spirit*, that it had to be indulged with gross representations of a literal bodily resurrection. Now, how very far is all this from the natural verities of history? You certainly must be familiar with the history of Gnosticism. You have read of their *æons*, their *pleromas*,

their spiritualities and hyperspiritualities, their fastidiousness in regard to the *gross letter of the Old Testament*. You have read, too, of the Docetæ, who were so wonderfully spiritual that they could no more believe in a real material body of Christ on earth, than you can in its material residence in heaven. You know something of Origen and the later or Neo-Platonists. Were these times, or the ages immediately preceding them, and which contained the seeds of all these developments, incapable of receiving such a *γνώσις* as that of Swedenborg, so that, for the want of faculties and intelligence for comprehending such a spiritual sense, Christ and the apostles could not have revealed it to them, even if they had desired to do so, or had ever thought of it themselves. What is there peculiar to Swedenborg in distinction from all other theologians, that the readers and followers of Plotinus, and Proclus, and Porphyry, could not have understood him? Indeed it is impossible to study these writers at all, so far as they are intelligible, without being struck with the many coincidences between them and your master, whether they are to be regarded as direct plagiarisms, or as having come down to him through the medium of the intervening mystics of the scholastic ages. What are their "*physical or animastic series*," their "*noetic series*," their "*essential*," "*super-essential*," "*super-vital*" or "*hyper-zoic*," and their "*super-intellectual*," but the "*spheres*" and "*degrees*" of the Swedish seer—the same presumption and vain attempts, all of them, to rise to that which was to the apostle ἀπρὸς ineffable—unlawful for a man to utter? What was their *hyparxis* of goodness, and their *hyparxis* of knowledge, but that same endless round of "*truth and good*," and "*good and truth*," that besets us so continually in his cold Gnosticism?

Now, if it cannot be maintained that such an age, and such schools, could not have understood Swedenborg as well as, or even better than, they understood Paul, whose whole forensic preaching of law, and penalty, and righteousness, and justification through a crucified one, was to them foolishness and stumbling blocks, then I ask again, why was it not thus revealed? Reasons are given in the New Testament why the Christian revelation was delayed until the fullness of the times. It was because the appointed season had not come for that great *act of expiation*, on which the true understanding of the fulfilling revelation was to depend. But this is very different from a reason grounded on the capacities of the human mind; especially when it can be shown that there was no age, which, in some of its leading philosophical and religious aspects, was better adapted to Swedenborgianism than that which produced Gnosticism and Manichæism, and Neo-Platonism, and the philosophical mythologism of those who endeavored to give a *spiritual sense* to the Pagan theology. Not able to appreciate Swedenborg! when nothing but the strong objective forensic doctrines of an objective or positive divine law, and a divine justice, and Christ crucified, and atonement through his blood, and the stern scriptural *reserve* on what may be called the *physics* of the spiritual world, and which makes so remarkable a contrast between the Bible and those διδασκαλίαι δαιμονίων, or *teachings*

about devils, that have ever so followed in the wake of the schools either of ancient or modern mysticism—when nothing but such doctrines as these, we say,—positive, objective, forensic—coming, too, just when they did, could have restrained the world from running down, in the decay of all the old religions, into just those forms of real sensualism, that ever seek to array themselves in the guise of a mystic and transcendental hyperspirituality.

But we have dwelt long enough on this branch of our general subject. In arguing on the person and nature of Christ, we have no other guide than the literal Scriptures. What do they teach on the question, whether the Son is a personality distinct from the Father? This we hope to make the subject of the next communication.

Yours, truly,

T. L.

ARTICLE II.

DISCOURSE ON WORSHIP.

(By our English Correspondent.)

[PUBLISHED BY REQUEST.]

"Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what."—JOHN iv. 21, 22.

HOWEVER complicated the religious question may appear in an age when religion has become wholly external, and problems of Divinity are involved in every church, yet set up by the ingenuity of man, with equally recondite speculations in lands and revenues, it is certain that our religious duties are no further useful than so far as they carry the heart along with them. The case was otherwise, indeed, under the Jewish dispensation, and those who choose to live under it now may find the good they look for, but they will find no more than that, in its types and shadows. It is far otherwise with the Christian who is pledged by his baptism to worship God in spirit and in truth. To worship we know not what, is to love we know not what. To love we know not what, is to be we know not what. To be we know not what, is to be blown about by every wind of doctrine, and shaken like reeds in the wilderness. Test the matter by its application in natural things. To love I know not what sort of a friend, or I know not what sort of a wife, is impossible. The very supposition leaves the heart desolate and hopeless. It requires no heart, however, to cherish a harlot, and just as little to set up a church which is worthy of the same designation.

And the danger of this is not so slight as some may imagine. The sentiment of worship has already passed through as many vicissitudes as the state of man in any other respect whatever, and its periods in the history of the race have been as various as its phases in the religious life of an individual. It has appeared, likewise, in

ly conceivable form, from the seraphic devotion in the breast of a John, to that of the delirious converts of the last century; from exemplary and philanthropic enthusiasm of the ancient Essenes, the fanaticism of Zisca's social republic, and from the platonic yet passioned serenity of the Atlantis, to the equally self-possessed but usual excesses of the early Moravians. In short, the extraordinary usages that worship has from time to time assumed, are not exceeded by any, even the most extravagant, in the cycle of metamorphoses, attested by Ovid and the fabulists. On the one hand, the most cruel cruelties have been endured by the fanatic in the name of worship; on the other, the most unblushing voluptuousness has been practised under its sanction. Here, the rejection of all outward objects and even the proper speech of the worshiper himself. There, the accumulation of symbols and rites, and the observance of forms and genuflections, until the worship of God is turned into masquerade, and only too properly denominated a *performance*.

The only worshipful is God, and either the heart and the whole nature of man was originally formed to worship Him, without the least allusion to its constitutional functions, and the least restraint upon more expansive development, or all worship is a delusion. We are at the end and purpose, and thus the proper use, of all things from what they really are. A steam engine, for example, is made to act with steam, and to draw and labor with a given force and velocity; so the end and purpose of man is to act according to what he is, *from the kind of power imparted to him*. What he is is self-evident. He is formed for society, for the family circle, for the cultivation of science and art, for enjoying all the affections and amenities of life, but, above all, for looking up to his Creator, and forwarding a future state of existence, so as to fulfil all these duties from a motive which has nothing in common with the instinct of animals. That power he works by, if not equally obvious to his senses, is made plain by revelation, which demonstrates that it is the perpetual breathing of the Spirit of God, and not of his own, and that he has fallen into evil by not duly discriminating between the requisitions of this spirit and his natural instincts, and duly subordinating the latter to the former. The power that appears to be more his own than any other, in which there is more of himself and his own consciousness, is the power of acting *from* these instincts on the one hand, as if they comprehended the whole sum of existence, or of acting *in them* on the other, and making precisely that use of them which a sacred musician would make of his instrument.

It is when the worship of the heart is anything but the melody thus worn forth, and its formulæ anything but the silver strings of his instrument, that it may truly be said we worship we know not what. In such a case a man might as well be an African, with a wooden shank for a God, as a native of Christendom—confessing the Lord of life in forms and ceremonies, and not observing whether the life be his as he is Lord of or not.

We shall see more clearly how important this subject is as we proceed. Meanwhile, there are some things to mention in elucidation.

tion of the text, which we shall find full of vital instruction, and pecially adapted to the present times.

The life of Jesus in the flesh is a perfect forecast and representation of his life in man, and of his reception in the church. The first awakening of the spirit is preceded by instruction from the Word, and when the flame is at length kindled, it is attended by circumstances of the most humiliating nature as the stable in which our Lord lay when he was born of the Virgin Mary. The infancy of the spiritual life is subject to all manner of persecution and danger from without, for its outward world is the natural man. A place of refuge, however, is provided for it, as the ark of bulrushes was provided for Moses, until at length the unscrupulous love of the world, represented by Herod, is apparently extinguished. It then puts itself forth by degrees, and comes more manifest, but is still subject to the creaturely affections instead of being lord over them. Still it gains strength. It grows in favor with God and man. At length it separates itself from the consanguinity of the flesh, and asserts its Divine prerogatives. This is only the beginning of sorrows, or the strife between the spiritual man and the natural, and such is the extremity to which it must proceed, that whichever of these conquer, the event is represented by one and the same circumstance, namely, the Lord's crucifixion. If the spiritual man conquer, it is the flesh which dies in the spirit, the state of the latter being represented by the Lord's resurrection body. If the natural man conquer, it is the spirit which dies in the flesh, and the Saviour's entombment is the sad picture of the second death in eternity.

This is only an outline of what every Christian must necessarily experience. When once the fire of the love of God is kindled in the soul, it must either extinguish evil, or be extinguished itself. It is analogically the same throughout nature. If the vital force of the body cannot extinguish a disease, the disease will extinguish it. In the case of spiritual things, it is in the power of man to determine which of these events shall take place. In other words, it is a matter of pure choice as to the manner of his life—whether he will prefer living in the flesh like a beast, and being the yielding slave of his natural passions, or whether he will tune them to heavenly harmony, and enrol his name in the Lamb's book of life. The fluctuation of the will between these two alternatives will always be a source of anxiety and disappointment, and sometimes of dread anguish and foreboding horror, until the flesh is crucified, and the Lord become our **RIGHTEOUSNESS**—that divine word, which signifies all that is just, and social, and charitable between man and man, and all that is holy and acceptable between man and God.

But a similar parallel to what we have thus suggested in its personal application may be drawn between the travail of the church or society at large, with this righteousness, and the Lord's travail for the world. Its humble beginning, when Rome was in the zenith of its greatness, is well known, and also the persecutions which the early Christians endured in its infancy. The life of Jesus Christ from the age of twelve or thirteen to thirty, is buried in obscur-

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especially cherished when the Jews began to show their hatred of them by withholding all intercourse on the ground of their illegitimate religion. By comparing Ezra and Nehemiah, it will be found that when Cyrus allowed some of the captive Jews to return, and rebuild the temple at Jerusalem, the Samaritans were treated as Pagans by those whom they regarded as brethren, and were not allowed to bear any part in the cost or service attending the restoration. On the contrary, Nehemiah, in commanding the Jews to separate from such pagan wives as they had taken, numbered the Samaritans among such, and went to the extremity of expelling a priest from his office because he was married to a daughter of the Samaritan chieftain Sanballat, and refused to be separated. This priest was Manasseh, who repaired to his father-in-law, and Sanballat, availing himself of the circumstance, and of the traditions respecting Mount Gerizim, erected a temple there as a rival of that at Jerusalem. It is the history of this temple, as compared with the history of the temple at Jerusalem, which may be regarded as analogous with the history of the Protestant Church, compared with that of the Catholic—the one always insisting on its unity and divine authority, the other a growth of opinions and circumstances; the one claiming infallibility, and practising unalterable ceremonies,—the other (as the history of Gerizim would show) continually admitting changes, and generating new ecclesiastical experiments. Samaria, in short, is a representation of the spiritual church perverted, or of the Gospel truth utterly falsified; its mixed people representing the various doctrinals receptive of spiritual life, and, taken together with Jerusalem, the nations constituting the church. Such of these as are in charity, and not in faith alone, whatever their particular faults may happen to be, are denoted by that Good Samaritan, who took care of the wounded man, while the proud Pharisee and the priest of the legitimate church passed by on the other side.

As Jesus travelled in Samaria, and went up to Jerusalem to suffer, so in this new outflow of love and wisdom, which in one word and combination are called *Righteousness*, he has travelled, so to speak, along the weary ages of European civilization, seeking, if we may so express it, THE UNITED CHURCH AND COMMUNITY OF THE NEW JERUSALEM, yet only to be put to death in the OLD JERUSALEM before it is fully discovered. See with what a melancholy frown this desire of His soul for a people united as one family, by their birth of one spiritual father, is expressed in the Gospels, "And when he was come near (Jerusalem, it is said) he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes" (Luke xix. 41, 42). "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. xxiii. 37). It is impossible to look abroad over the face of Catholic and Protestant Europe at this moment, without hearing the mournful echo of these

words. Jesus said, "Behold, I am with you always, even unto the end of the world." He is here then, even in this desolation and end of days, as our High Priest—as sensible of the spirit-travailing in the flesh, as when he walked in Palestine. This awful presence, in short, is the birth with which humanity is now laboring, as represented by the mystic woman of the Apocalypse, who was ready to be delivered of a man child! It is the birth of this spirit which will alone be able to rule the disturbed nations with sovereign power, grounded in **DIVINE RIGHT**. Yet it is the birth of this spirit which the great dragon (whose crowned heads signify civil and ecclesiastical power combined) is endeavoring with all its power to nullify,—it is this child of prophecy, the last hope of humanity, which the church is ready to devour!

While such is the historical sense and application of these symbols, let us remember that the great excellence of the Bible consists in its personal application to every sincere Christian. The spirit of Jesus can only pervade society, by pervading, individually, all those who compose it. Let us then contemplate the travail of that spirit in our own souls, and how it longs to make us wholly righteous—journeying, so to speak, and tarrying here and there for us; being tempted again and again by the devil in our nature, and having, as Jesus himself expressed it, nowhere to lay its head. Let us reflect how perpetually the flesh is preferred to the spirit, how the carnal man is always ready to swallow up the spiritual, and in what a wilderness the latter is always brought forth. Truly, if we consider all these things, forgetting for a while the fair character we may have preserved among men, and supposing ourselves stript naked of all that the world and the flesh can afford, we shall find abundant reason to deplore our own states, as sadly, perhaps, as the outward state of Europe overrun by soldiers, or sunk in crime and wretchedness, and that of the universal spirit imprisoned or suppressed by brute force. For all these evils are only so many evidences of the brute intelligence and power of the natural man when master of the spiritual.

But we shall find some instruction which it will here be useful to notice, in the particulars immediately connected with the text. Jesus going through Samaria is said to have come near a city where Jacob's well was. This city was Shechem, by which was situated Mount Gerizim; and near the city was Jacob's well, in the parcel of ground which he gave to Joseph on his death-bed. All the patriarchs were forerunners of the Lord, whose history is figured under theirs. Jacob was the last of the fathers, and the immediate progenitor of the twelve tribes. Accordingly, the history of the Lord as a natural man is veiled under his name, for it was in the body that the Lord became the father, so to speak, of the twelve disciples and the church. The well is to be taken for the fountain of the waters of life, or the Word; and being Jacob's well, it must indicate in particular such portions of the Word as treat of the Lord as a man, or of the Incarnate God. The ground or field in which this well was situated being given to Joseph, indicates that the Word will be thus understood by the spiritual man, or those that become regenerate.

The infancy of the Israelitish nation, and all the occurrences relative to the establishment of the representative church, may be seen to denote the infancy of man collectively and individually. It will be most profitable to us to consider it in the latter respect. Children born of Christian parents are instructed as they grow up in much the same manner as the children of Israel were inaugurated by the leadings of Providence into a representative polity. At length, the irreligion, and often the worst vices of their nature, become manifest, and their *own reason*, like Shalmaneser the Assyrian, breaks in, and takes the growing spirit captive. Then remorse of conscience succeeds; evil seems to have ravened like a wild beast, and the heart feels its desolation. Then reason looses its hold of spiritual things, as one of the captive priests was allowed to return out of Assyria; but it is only an attempt to compromise and patch up a religion. The six days of the week are given to the devil or the world, just as it may happen, and the Sunday most religiously consecrated to God! In short, the worship of the Lord is profanely mingled with the devotion of the heart to Adramelech and Anamelech, which are impersonations of depraved reason and depraved love. It is not the vital spirit of religion and its oneness with God, as represented in a good sense by the temple at Jerusalem, that the heart at first seeks, but an accommodation with religion, sufficient to lull the conscience, and but too likely to quench the Spirit. This goes on until the natural man finds it as pleasant to talk about religion, and promote the extension of worship, as to open a shop or do any thing else suitable to his faculties. *Beneath all*, however, are the instructions of his infancy, indelibly imprinted on his memory. From that deep, whenever he gives himself to silence, there ascend the voices of prophets and seers, and strange visions of Biblical story. Along with these, the recollections of infant innocence, and the old home with its dear and time-hallowed associations. And if these are yielded to, so that the external Babel of the world and the church is forsaken by the Spirit, until its heart is melted and brought into a gentile state, there comes stealing through all, at first dim and distant, but growing more and more tangible, the figure of the Saviour in the Gospel Histories. The soul, emptied of self and the world, seats herself by Jacob's well, and waits the coming of Jesus, who has also sought it (as the 6th verse beautifully expresses it) "wearied with his journey."

And does the first dawn of spiritual and divine things on the mind in this state come to reproach it? On the contrary, such is the matchless love and sweetness of this holy spirit, it comes to us a humble petitioner, and though itself the all-merciful and gracious, it wins the heart and chastens it at the same time, by asking mercy of men, and allowing him to feel, for a little season, that it is in his power to do something which would be grateful to the Lord of Life. "*Jesus saith unto the woman, Give me to drink.*"

In like manner, when he hung on the cross, he uttered the memorable words, "*I thirst.*" The thirst of the spirit, in a deep agony, not for itself, but for the salvation of the human race.

It will now be apparent that the Lord's arrival at Jacob's well,

near Shechem, where he found the Samaritan, is a beautiful emblem of Jesus coming in the spirit, when the willing and the waiting soul searches the Scriptures, and thus revealing Himself as the only spirit which can give it real satisfaction. The poor reprobate is unable at first to pierce through the clothing of the letter, but dwells on the recollections we have endeavored to picture, and is startled by what the spirit suggests of a power beyond it, and a sense so divine and heavenly, as to render it impossible that the soul once a partaker thereof, should ever thirst again. By degrees, however, the scales fall from its eyes, or a spiritual consciousness and sense is opened in it. While it thinks of the *Letter*, here called the well, and looks down in faith and love upon its waters, gently, imperceptibly, and surely, a mild light spreads over it, and a joy springs from the darkness, which have nothing in common with the light and the joy of this world. While it questions the spirit, and a momentary doubt arises whether it can possibly be greater than the letter and the flesh, (*art thou greater than even Father Jacob?*) it feels a gentle drawing towards it, as one who knows how dearly she is loved draws towards the bosom that loves and cares for her. This is accounted for by the action of the Holy Spirit, drawing upon the remains of its infant goodness and innocence in the newly awakened creature. Every glance of the truth (which now begins to spread along, and to shine far away in the distance, like a glassy sea) flashes upon the conscience like a revelation, and sense begins to answer sense, light return light, and sound echo sound, until the mighty fabric of a world within the soul, and heaven within that, with God in the inmost, unfolds itself like a scene in enchantment. Such is the picture, though feeble and inadequate to the full reality, of a conversion from the *letter of religion* to the *spirit*, as drawn in the narrative before us, and summed up in the acknowledgment of Jesus by the woman.

O that it were possible we could one and all experience such a conversion as this! How clearly we should then see that so long as we tarry either in Samaria or Jerusalem, according to the letter, and have no knowledge of God in the heart as a spirit of life, and prayer, and love, and all goodness, *though we may worship a NAME, at which all the angels bow down in humble adoration*, we worship we know not what!

When this state of inward conversion and introspection shall be common among Christians, and the soul seat itself in humble expectation by the well of living waters, the Millennium will not be far distant. For as Jesus came to the poor Samaritan in this state, and awakened in her soul the sense of his Divine presence, so will he yet come (awearied with his journey and travail in corrupt human nature) to us and to future generations, world without end!

E. R.
London.

EXTRACT.

"By Divine Truth in the ultimates is understood the Word in the literal sense; and inasmuch as this sense is natural, and the natural principle is the ultimate of Divine order, therefore it sustains the Divine truth, spiritual and celestial, altogether as pillars sustain a house, and as the feet sustain the body."—A. E. 597.

ARTICLE III.

ASSOCIATION AND THE NEW CHURCH.

AMONG the many things which attract the notice of the intelligent mind in this age of wonders is the wide prevalence of certain views which look to the regeneration of society. Social questions, at the present moment, are agitated over the greater part of the European and the Western world, and are professed in many different schools. Nor is this newly roused spirit of speculation by any means *otiose*; it attacks the old order of things with a resolution that excites alarm among its devotees, and has already led to effects, political and industrial, which are fast turning into causes, and becoming the prolific parents of other effects like themselves. The New Church should not suffer a movement of this kind to escape its notice, bearing in its hand, as it does, the reed by which its merits and demerits may be accurately measured. A few suggestions in relation to it are offered in the following pages.

Let us consider, in the first place, the extent of the area over which the question of social order is now debated, and we shall find it very wide. It is the topic of topics in that country of Europe which communicates its own impulses with such electrical rapidity to its neighbors. Its vitality there is shown by the fact that it enters into the debates of the legislature, and modifies the measures of government; its force, by the fact that its influence is what is most feared and guarded against by the power of the State; and its universality by the fact, that labor, its rights, and its emancipation, are discussed wherever men gather together in knots, whether they be intelligent or ignorant. If we pass from France into England, we find chartism, socialism, Owenism—all different names for the same thing. We hear a demand of their rights by the lower orders, so loud and positive, that it stirs up fear where it cannot awaken justice and mercy. We perceive their unreasoning cry supported by the eloquence of gifted orators and the ability of practised pens. The same ferment extends into Germany, where, in the late revolutions, social wrongs as much as political ones, put arms into the hands of the insurgents. Looking about us at home, we discover a body of men under the name of "associationists," respectable by standing, education, talents, and influence, zealously devoted to the theory of social order. We have the most influential journal of the land advocating practical socialism. We find various attempts making to realize association life, by so combining men together as to make their interests convergent instead of divergent. And finally, we see an embryo party getting up among the industrial classes of the community with every prospect of growing in political importance. Nor is this social *conatus* limited to Christendom. Turkey feels its influence, and there are tokens of it—so say those familiar with the subject—even over the vast empire of China.

Now surely we have here a striking fact in the vast extent of territory over which this new topic inspires its interest. Let the sensual mind account for this simultaneousness of movement in remote, and little connected countries by whatever external agencies of propagation it may, the spiritual mind will see in it the awful phenomena of an impulse communicated to the universal human mind from the interior world. We need have no hesitation in referring this movement to the effort of the New Jerusalem to come down into the world. It exhibits first, that freedom from the bonds of old systems of thought, that determination to test all things by reason, that rejection of what fails under this test, and that substitution of something better in its place, which we are accustomed to see with wonder in the religious sphere, and to recognize these as tokens that the world has come under a New Dispensation. The true date of this movement will confirm us in assigning it such an origin. It has come to articulate speech in one day, but it was born before our own revolution and that of France, and acted a subordinate part in them. But it is scarcely necessary to plead the point under consideration with many arguments; for what mind that is in the habit of accounting for the remarkable features of our era, by referring them to the Last Judgment, could think of excepting from the explanation the most remarkable of them all? When this view of its origin is once admitted, the social movement becomes clothed with a character in some sort awful—since the impulse of the New Heaven is the hand of the Lord Himself guiding mankind in its path of progress; and we are admonished on approaching the consideration of it, to be lifted above all prejudiced and partizan modes of thought. We are not bound, indeed, by such an admission, to accept all its features at once, because a movement, which, in its origin, is Heavenly, may have a great deal that is impure mixed up with it on the part of man; but we *are* bound in a spirit of candor, and with a real desire to see, acknowledge, and forward every thing which is of the Divine Providence; to separate the right in it from the wrong; the true from the false, and in rejecting the latter to appropriate the former. Alas! in how different a spirit has this subject been received and dealt with by the most of us.

Let us, then, endeavor to analyze this movement, and to state distinctly what may be considered its good and its evil elements. Among the former may be reckoned, first, an excitation of the slumbering sense of benevolence towards the lower classes of society. The eyes of many are opening to see what, seeing indeed before they yet saw not, that those classes are grievously oppressed—oppressed by government—oppressed by commerce—oppressed by the manufacturing and agricultural interests, and their minds are beginning to be actuated with a strong desire to plead their cause, and bring them relief. The un pitying maxim that poverty, ignorance, crime, and suffering have always been, and must be, is beginning to be discarded as a plea for non-exertion, as also that other device of a selfish spirit, that these things will take care of themselves. The grievances of labor come more frequently before legislatures, are heralded in newspapers, and find spokesmen in public orators. Nor are these dispo-

sitions of the kind which evaporate in speech ; they prove their origin to be from the God of all pity, by their tendency to ultimatum. Along with this awakened benevolence, is another feeling almost new in this mode of exercise—the sense of *justice*. It is felt that the charity due to our suffering fellow-countrymen is the charity that cannot be given or withheld at option—that it is demanded as a debt by the eternal laws of right—that those features in the constitution of society which condemn multitudes to starvation, or to a meagre supply of comforts, to excess of toil, and the most limited degree of moral and religious culture, may have their repeal called for with a finger pointed to that stern sentence, “he that hateth his brother is a murderer,”—and that prescription and existing order cannot be pleaded against this claim any more than they can be pleaded for the perpetuity of despotism, of tyrannous laws, and of slavery. In a word, there is a growing feeling that the sufferings of the poor call not so much for almsgiving as for reparation—not so much for generosity as for restitution.

To these two elements we may add as a third, an increasing sense of their rights among the oppressed classes themselves, and a more intelligent appreciation of the modes in which redress is to be obtained. Many, we are aware, will demur to this as a good feature. There are those to whom every manifestation of this kind relishes of anarchy, subversion of established order, radicalism : they had much rather see the sufferers submitting to their lot quietly and humbly, like the ox or the ass under heavy blows. But to one who reflects that men are to do good to themselves as well as to others—that no one who is robbed is bound by Divine law to acquiesce in the wrong—that the dogma of passive resistance is the invention of oppressors to accrue to themselves a peaceful time, will hesitate to affirm that the growing uneasiness of the operative and industrial classes, though it may not always stay within the just limits, has that in it which is Divine, and which tends to Providential ends.

These *affective* elements of the social movement have worked themselves out into *intellectual* forms. They have started various social theories, deep researches into the structure of society, and various practical schemes, great and small, for its amelioration. It may be said that a new domain of knowledge has been opened for the human mind. We witness great fertility of thought where there was once intellectual dearth, and see many hands at work on what but a little while since was a wilderness. This is not the place to examine these theories ; this much, however, may be said of them, that they are characterized by no small degree of originality, force, and acumen ; that if they are despised by some for weakness, they are despised only in pretence, and that they have enough about them to inspire fear into the defenders of things as they are, and call upon them to buckle on their armor. The literature of socialism, already very extensive, is also highly respectable, and is manifestly gaining the public attention.

It is not to be denied, on the other hand, that the good of this movement has its alloy. It is among its unfavorable features, that “associationists” are in effect a school of religionists as well as of social-

ists. Their over-much worshiped teacher, Fourier, gave free scope to his speculative turn among the arcana of the unseen world, and announced his conclusions concerning them with something savoring of a claim to inspiration. His disciples, without professing to adopt these views—fanciful and foolish in the extreme—yet imitate his example, and blend with their proper subject, discussions which properly pertain to the sphere of Christian doctrine. Their opinions, for the most part, are mere offshoots of unitarian and transcendental modes of thought. It is common with them to deny hereditary and actual sin in favor of the innate purity of the human heart. They make evil to originate in the mal-arrangement of the social edifice, which mal-arrangement, they further say, is a necessary phase in progress of human affairs. They hold that all evil may be eradicated without internal self-denial, by a due organization of philanthropies, and that when society is thus harmoniously constituted, all the attractions of the human heart, which now work mischief only because the false order of society constrains them, may be safely followed. They are averse to the idea of punishment, much more of eternal punishment, after death. They debate among themselves even the question of "individual responsibility." They speak disparagingly of self-denial and the sense of duty. On the subject of the conjugal relations some of their leaders receive the impure speculations of Fourier with little reservation, although they adjourn the attempt to realize them to future generations; and others think that the marriage relation should be dissolvable at the will of either party, where it is not congenial. While by this unwise connection of false views in religion and morality, with their proper subject, they have made a good cause obnoxious to the dislike of the religious community generally, there is another feature about their speculations which has had the effect of averting the minds of Newchurchmen in particular. This is the familiar use of many terms of the Sacred Scripture, and of New Church Theology in a perverted sense. "The New Jerusalem," the "Divine Humanity," and others, are constantly used in a Fourieristic sense. Indeed, a formal attempt has been made by one sympathizing with them, to show that Fourier's ideas are the true carrying out the necessary complement of Swedenborg's revelations.

To these errors, in higher matters, they add mistakes, as might be expected, in the sphere of the social science itself. Some stages in regular progress may be overleaped, and the present disorders of society be made to issue in that of "full harmony." Even this last may be initiated in a few years, and be completed in a few generations, wiping away from the face of the earth all political oppression, all deceit, fraud, theft, robbery, disease, and want. The Phalanx duly organized will effect all this, not only for "civilization," but for Indians, slaves, wild roaming hordes, Hottentots, and Australians.

It is not affirmed that these extravagancies, together with the unfavorable features above indicated, are attributable to all who compose the body of associationists. On the contrary, those who are engaged in the effort of "realization" are, in a good measure, free from them; and many of those also who are more interested in the

department of "propagation." They are rather the sentiments of their leaders (though not even of *all* these), put forward so frequently in speeches, debates, by conversation, and by the press, that they may be fairly said to characterize them as a school of opinion.

If we of the New Church were put to the simple alternative of embracing or rejecting the views propagated under the name of "association" in the mass, there could be no doubt, if the above delineation be true, which of the two things was to be done. But this is not the necessity under which we lie. We have a faculty, alas! how little exercised on this subject, of discrimination, symbolized by those birds that draw their food from impure waters, by throwing off at the sides of the mouth all that is unclean and unfit for nourishment. If we will lay aside sectarian disgust, a little honest sifting of the mixed mass will disclose to us many *civil* truths, which associationists have developed, and hold in a practical way, which we of the New Church have scarcely dreamed of, or acknowledged only in a cold, abstract, and unpractical fashion. Let us look at a few of them:

1. We are indebted to them for a more thorough exploration of our social state, and a more just delineation of its miseries than is to be found any where else. Their statements differ from others, as the account given of a case of disease by a skilful physician differs from a vague unprofessional account of it. They do not use the language of rhetoric, or denunciation, but of scientific exposition. They exhibit models and drawings of each disordered organ in the system, instead of merely pointing to a pale face and an emaciated frame. If a remedy is desirable for the actual condition of things, no one can hesitate about the value of this precise and extensive knowledge of the mischief.

2. They show, by diving beyond the surface, that the present mischiefs of society all tend towards perpetuity and increase. They show it, not only by the consideration, that disease in the social body left to itself grows on, but by a special demonstration, that all the *causes* of disorder are in a course of aggravation, and must lead to aggravated consequences. They awaken all who can be awaked from the self-pleasing idea, that society may be left by its members to itself, and that Providence will then take care of it. They convince us that some new principle must be introduced, advocated, and applied, and that thus and thus only society can be saved from being swept by a downward current into the gulf of ruin.

3. They assert that the present perverted order of society has for its props the reigning views in political economy, and the current maxims of the commercial world. They do not hesitate to call in question the statements of the highest authorities in these matters, charging them, not in empty declamation, but in well compacted logic, with taking abuses of the world under their patronage, instead of looking about for a remedy. Considering how evil makes to itself the false, it is exceedingly probable that they have the right on their side in this attack.

4. They demonstrate that alms-giving, in its various branches, is not the appropriate remedy for the wretchedness over which the

part of charity sickens; that hospitals, work-houses, charitable societies, private relief, &c., though necessary in their way, are like medicines which aggravate even in palliating. They show them to be the devisings of a short-sighted benevolence—modes of charity praiseworthy in children, but to be rejected by the intelligence of well grown men.

5. In rejecting old charities, they propose others which have a *scientific basis*. They have instituted researches into the nature of society, which have resulted in the creation of a *new science*. Let any candid and capable inquirer read the works of the school of associationists, and he will be free to acknowledge that he has been talking in a field of knowledge entirely new to him, and one that has been hitherto quite unexplored. Indeed all that was written on society before Fourier could be called properly only loose speculation. To him belongs the credit of having originated views respecting it sufficiently numerous, extensive, and connected, to merit the name of science. The world will soon admit this, and it is hazarding little to predict, that in a few years it will be as discreditable to a man on a score of intelligence to be ignorant of the social science, as it now to know nothing of chemistry or astronomy.

3. Finally, they propound an ideal of society, not in the vague and general way that our ears are weary of hearing, but one with a distinct plan and outline. They maintain that there is a divine order, towards which the hand of God is impelling the world, and that the structures of this order may be known from the analysis of the material creation. They show that the great law of groups and series, so observable in the arrangements of the vegetable and animal kingdoms, may be applied in a higher sphere. They exhibit a pattern or model of this society arranged on this divine principle, and prove, by a very careful and extensive analysis of the passions of the human mind, that when things are thus constituted, they will be in agreement with man's internal constitution. No where in all past literature will you find such a development of this important proposition; that the eternal order of society must be aptly accommodated to the inner world of man's bosom as in the writings of the associationists.

The above is only a very general summary of a few leading points. Generalities are not apt to make an impression, but our limits do not permit of any expanded statement.

The object of this article is to bespeak from the members of the New Church more attention to the whole subject than they have as yet given it. It deserves that attention from us if we would be intelligent lovers of our country. Our principles teach us that the Church has fallen into a gulph; could it do so without dragging society along with it, or at least without very seriously affecting that order in which different classes and interests are constituted towards each other? This is plainly impossible. If this order has been subverted—if the civil state of the world is bad, not merely because the individuals who compose it are vicious, but because the classes into which these individuals combine are not properly co-ordinated and subordinated—then, plainly, that branch of charity which consists in doing

good to our country, must aim not only at the reformation of *individuals*, but at the reformation of the *relations* which these classes bear to one another.

Now, for a proceeding of this kind, we want the appropriate *science*. Theological truths descend into civil truths, and the former operate in the sphere next below that of the Church by means of the latter. If any Newchurchman thinks that such civil truths are merely and only the common precepts, that we shall not cheat our individual neighbor, slander nor defraud him, let him enjoy this opinion and live by it; but he will in this case be only a child in the understanding of charity. The men in understanding can see that *sciences* are wanted as the guides of charitable action in the civil sphere—that the inexhaustible science of government, for example is only an organized collection of civil truths, relating to a particular department of human affairs, and that he who is guided by the rule of that science, when it is true, alone does good to his country in its political interests, “with prudence,” i. e. with intelligence. Without a *social science* to guide him, in like manner, a man who has to act in reference to banks, to manufactures, to merchandize, to agriculture, will be like a man walking in the dark.

The want of this science alone up to this time, can excuse the apathy into which we are plunged concerning our individual responsibility for the social wretchedness of the world. A man cannot read much of Fourier and his followers without having his conscience, he has one, awakened to his own share in the *social* injustice, whose existence they demonstrate so plainly. By help of their light he begins to see, if he has an intellect which can take in the subject, that if he does not in some way act *against* this social inequality, he upholds it, and is chargeable, despite the most scrupulous conduct towards his *individual* neighbor, with sinning against his *collective* neighbor. It is clear to every mind enlightened on this subject, that no man can innocently *acquiesce* in the present state of things, simply on the ground that he did not bring it about. Such a plea would be good for slavery. Did the men of the present generation plant it where it exists? No; it came to them by inheritance, as part of the established order of things. Yet who cannot see that it behooves every citizen of States where it exists, whether he be or be not the owner of slaves, to act by the rules of a sound science towards the termination of the gross injustice it involves? The higher classes of society enjoy their superior advantages, not by the sole tenure of a better understanding and higher worth—the only true grounds of those distinctions which will always remain in society—but by some usurpation, robbery and fraud upon lower orders. The relinquishment of this unjust gain by those classes is as clear a duty, as that a tradesman should restore that of which he has defrauded a dealer. This restitution it is incumbent *on each individual* to do what he can towards effecting. The Divine Providence, as it aims to bring everything into order, so must aim to establish social justice, and, we conceive, it is carrying forward this object by introducing at this time a *science* which convicts us of our social sins, and points out to us the way of repentance.

The mistakes and even abominations which are connected with this new born science are not a sufficient reason for denying it attention. Fourier's religious views should be no prejudice here. He attempted the impossibility of deducing spiritual things from natural things and failed; but still he may have succeeded in the sphere where he attempted possibility. The human mind has not lost perception of civil and moral truths, as it has of spiritual ones; and it would be as unwise to reject his views, because he was a self-intelligent man, or a bad man, granting that this was the case, as it would be to discard the writings of Halley and Lavoisier on astronomy and chemistry for the like reason. Those who know that rationality, in itself considered, is the presence of the Lord with man, will rather, in a case like the present, test the results of speculation by their own merits. And they who know that it is by men of profound intellects that the Divine Providence leads the world, will be careful how they suffer mere dogmatic disgust to turn them away from a man so peculiarly endowed as Fourier. That he had a mind which was a vast treasure-house of scientifics, and possessed wonderful powers of analysis and abstraction no one can deny. It would be difficult to point out his equal among all his contemporaries in these attributes of genius. That such a man should devote long years of the most intense thought to the theory of society, must needs have something providential in it, which, instead of frustrating, we should be zealous to forward.

Let all which the labors of this school have developed, and which is in accordance with the truths of the new dispensation and with reason have recognition, while we unhesitatingly reject what will not bear this test. Let us endeavor to favor and carry forward this new-born science, by a fair and just criticism of its errors, and by such additions as we can make to it, and we shall, in all probability, be doing our duty towards the great source of truth, towards our country and our individual neighbor much better than by continuing the wholesale rejection and the unreasoning odium, which, to a very great extent, have hitherto characterized our speech and our way of feeling towards it.

A. E. F.

ARTICLE IV.

THE GLORIFIED BODY OF THE LORD.

THE descent of the Infinite and Eternal Jehovah from the inmost to the outermost, was according to the most exact rules of order, and his sublime and beautiful development of order can be explained to finite comprehension, only upon an exact perception of the "science of man." We look upon the receptacle of the soul of the infant; it clothes itself in an outer garment of the understanding, as a medium by which it may transmit itself to matter, and then it gathers to itself

the finest essences of matter, and having constructed its highest platform, the brain, how wonderfully it descends, fibre by fibre, till it fashions its earthly workshop, the ever beating heart, and prepares a dwelling for the understanding, and thus, step by step, reaches the lowest and outermost until the skin, formed of the most impure and heavy matter, is reduced to form and order by the living soul. Thus did the Divine soul descend, that the outermost of the universal man might come into form and order. But when we look at the mere skin, how small and simple a work that is compared with the intricate, wonderful, internal organs. We value it simply as a covering of the internals. Now, what the skin is to the finite human body, was materiality to our Lord. Its importance was only relative, because we have made it absolute and all-important. We overlook the true, internal, and beautiful order of the Divine Being, which, when revealed to us fully, will open to us an infinite harmony in the universal creation. Even in this outer darkness we can arrive at a faint perception of this wonderful descent, if we can only comprehend the science of degrees. The first discrete degree being celestial, and the receptacle of the Divine celestial, in that degree there was simply a perception of the Lord as a celestial man. In that heaven they beheld "the beauty of His holiness;" but what an Infinite number of continuous degrees must there have been within that discrete degree, from the brain to the feet, in that Grand Man of Heaven! Every created soul which went to make up its component atoms, must have had a different perception of the Divine, and every one of these infinitesimal series had within it other three degrees, so that the layers and fibres making the inmost, inner, and outermost of that man, must have been infinite. But the Divine soul permeated and filled with blessedness and love every atom of this man. He glorified it with His own glory. But the celestial heaven could not see the Lord as a spiritual man. When a second discrete degree was formed, *then* He became visible as a Divine spiritual body, and descended through endless perceptions from the brain to the feet; and then a new discrete degree was formed, and the angels of the ultimate heaven beheld the Lord as a natural man. The angels of the celestial heaven now saw Him as celestial-spiritual-natural. The angels of the spiritual heaven saw Him as spiritual-natural. But the inner and inmost Divine glory was veiled from the angels of the ultimate heaven. The outermost and lowest continuous degree of this discrete degree was that through which light passed into the *natural* mind of man. Here we stand upon another discrete degree, with an infinite series of degrees within degrees, and we will take the lowest and outermost plane of the human mind, that which is based upon the three degrees of the blood, and about which we are most accustomed to think, the *natural* mind dwelling in the inmost degree of the blood, in the animal spirit, the *corporeal* mind acting through the inner degree in the red blood, and the *sensual* mind cased in the earthly saline particles that form the base of the blood, and which brings the infinitely fine organization of the internal man into contact with the outer world. The sensual man is not the *matter*,—for matter is not man, but the

sensual man is that which perceives the forms of matter. The corporeal man perceives the relations or nature of these forms, and has thoughts concerning them, hence the corporeal man is the external thought, as the sensual man is the external perception; the natural man is that which connects these two outer degrees with the inner life.

Man, by perversions, had gradually closed up the infinite series of degrees within; he could not perceive the Lord as a celestial man, or as a spiritual man, or as a natural man, for man had become dead within; he lived only by influx from without into his sensual mind and corporeal mind; he had only perceptions of external things, only thoughts of external things. His natural mind had become open downwards, and obscured by evil spirits, hence they controlled not only his will, and his thought, but even his body, and man was thus losing all possibility of becoming regenerated; finally, even external thought and external perception would have ceased, and thus spiritual death would have reigned from within to without, and man must cease to be. But the Lord descended even to this corporeal degree. He became a sensual man, clothed Himself in matter to come in contact with the sensual perception, to reveal Himself to the corporeal or external thought of man. Thus an outermost spiritual covering was adjoined to the Divine natural man. It was this external spiritual covering that was to be regenerated, opened, or made a plane of influx for all of the inner degrees. The Lord assumed this humanity, loaded with the falsities and evils of an utter corruption and perversion. He bore upon Him the sins of endless generations. But this foul and unclean body was made new by His putting off the external thought and opening it to an internal influx. Thus degree by degree the Infinite Divine soul descended, and permeated every infinitesimal pore of this corporeal body. The external thought became a receptacle of the interior thought, and the Divine dwelt within it, in the glory which He had from the beginning. But to suppose that His *material* body, the dust and ashes, became transmuted into spirit, is supposing something contrary to Divine order. That which is lower cannot ascend into what is higher. Matter *cannot* become spirit. The matter which invested or clothed the Divine corporeal and sensual man, did not see corruption. For this external world is the theatre of two mighty influxes, and every particle of matter in it is the outbirth of two spiritual worlds, the good and the bad, the pure and the impure; and this matter accretes or forms on the sensual mind of man, according to the inherited goods or evils stored up in the corporeal and sensual mind. Our Lord had perfectly purified and regenerated his corporeal and sensual man; hence only pure particles could have accreted on that Divine body, and when the last external thought and perception had given place to the Divine, and the crucifixion had "finished" the work, and the glorified Divine body in its casement of dead matter (not a putrescent, corrupt, and unholy matter, but a pure and beautiful birth of the thoughts of the angels) was laid in the tomb, how natural that as the Divine, all-glorious spirit rose from it, that it should resolve itself into its pure inorganic elements. This seems but a natural con-

sequence, but a breathing of a Divine heavenly order, while the glorified corporeal, which was now a living Divine body, *one* with the Divine soul, in the harmony of an absolute, perfect correspondence, lay in that *outer* unconsciousness, the Infinite Divine soul was in full and perfect consciousness, in a full and absolute power and activity. This soul was then shining in an infinite glory to the angels, according as their internal degrees were opened; and when death (the first death) had had its perfect work, and the glorified human body was separated from its earthly covering, then the Lord revealed Himself to His disciples. But see how slowly and gradually their perceptions were opened, and how the Lord rejected their worship, until their understandings were sufficiently opened to perceive somewhat of the Divine in Him. When the loving-hearted woman sought His dead body in the tomb, as she would have done that of a revered earthly friend, the Lord at first opened her sensual-spiritual sight; she perceived Him only with her senses, her corporeal thought was yet external. Hence, when she would have worshiped Him as a supernatural *finite* man, He in His Divine gentleness said, "Touch me not, for I am not yet ascended to my Father." He had not yet ascended to the higher degrees of her mind; her external thought was yet to be put off, before she could recognize His infinity; and when, after establishing the fact of His having risen in this glorified corporeal, in the minds of many witnesses, so that they might confirm and strengthen each other, this sensual perception was interiorly opened, and became the plane of an interior thought, and thus the Holy Spirit, the Divine Truth flowing in living rays of glory from the transcendent Divine body entered the outer mind of man, and brought him into a state by which his inner being, degree by degree, might be opened to a perception of the Lord, and ever as a degree is opened the Lord ascends to a higher place, for *we* see Him in a higher state, so that ever more and more glory is made manifest. *

ARTICLE V.

PAUL—IN WHAT LIGHT IS HE TO BE VIEWED?

No. I.

We are well aware that a feeling of regret exists somewhat widely in the New Church, that peculiar circumstances should have occurred to draw out into the light of notoriety what Swedenborg has said in his Diary concerning Paul, and thus to give an additional shock to prejudices already sufficiently strong against his revelations. Many considerate Newchurchmen have deemed it peculiarly unfortunate that Mr. Wilkinson, in his Biography of Swedenborg, should so have alluded to this portion of the Memorabilia, as to have forced the matter into discussion, to the scandalizing of multitudes of the Old Church, and the consequent clogging of the wheels of the onward movement of the New Jerusalem. We have lately received a letter from a venerable New Church brother in England, who says: "I have never been hitherto troubled by any assault made upon us, but how *we* are to weather this storm I do not see." But the seal of silence has been broken. The facts in the case can no longer be hid. Discussion is inevitable, and the New Church is called upon either to succumb to the charge of defamation, or to attempt to sustain and vindicate

statements which our author has made in respect to the distinguished Apostle of times. What those statements are our readers will have seen from the abundant ones of our English correspondent. They do not amount to an assertion of the fixed and irrevocably hopeless state of Paul, but they do represent his state as having for 1700 years deplorably bad, and the grand question is as to the grounds we receive this testimony as true.

One thing is certain; Paul's state in the other life, whatever it were, must be an exponent of his real character in this. What clew then have we to guide us to estimate of the man while abiding in the flesh? This must obviously be sought in the spirit and tone of his writings, for at this distant day we have no other materials from which to form a judgment on this score, but the history recorded in Acts and Epistles written with his own hand; and though a bad man may pen any amount of error it is not quite so conceivable that a good man should be left to put forth a large amount of error. Taking the recorded discourses of our Lord as the standard, we have to set the Epistles of Paul into contact with them, and see how far they agree, and how far differ. If, upon submitting the Epistles to this test, we find discrepancies which cannot be reconciled, the inference is inevitable that their author was so far not in genuine truth, he could not have been in genuine good. Why then is his state in the other world have been what Swedenborg represents it? But this will be observed, is hypothecated on the supposition that the drift of his Epistles is in accordance with that of the four Evangelists in regard to the great doctrines of salvation.

Whether this be the fact is a proper subject of inquiry, and such an inquiry it is the duty of the present and some following papers to institute. The considerations addressed will be found well worthy of attention, and for ourselves we are free to acknowledge we recognize in the Epistles of Paul the greatest of all obstacles to the spread of the New Church, nor until the authority attached, in the mind of Christendom, to those Epistles be weakened, do we see how the doctrines of that Church are ever to accomplish their transforming work in the world. Nothing, we think, is more evident than that the doctrine of faith alone refers itself mainly for its paternity and support to the writings of Paul. It is such be his actual teaching in all the passages relied upon for the purpose, is somewhat questionable, but that the dominant scope of his Epistles points in that direction will scarcely admit of debate; and in saying this we are not unmindful of many texts in which he passes high encomiums upon Charity. But a very slight view of the prevailing systems of dogmatic theology will evince beyond question that they are based primarily upon the Epistles, and secondarily upon the Gospels. The whole structure of Calvinism rests upon Paul as its chief corner-stone. Deprived of this basis, where were its so-termed "doctrines of grace,"—vicarious atonement, sovereign election, instantaneous regeneration, imputed righteousness, justification by faith and the whole catalogue of kindred tenets? And are not these the doctrines whose overthrow is supposed to be assailed by the teachings of the New Church? And is it not in this which arms and envenoms the opposition made against the claims of that Church? Is it not precisely here that the antagonism between the two systems mainly lies? Is not the doctrine of faith alone the Dragon, and does not the Dragon war with the Woman (the New Church) and with her Offspring (the doctrine of the Church)? If then the stronghold of the solidian system is in Paul's Epistles, and that system, bearing the stamp of the Dragon, is the grand adversary of the doctrine of faith alone, as taught by the Lord, and re-affirmed in the New Jerusalem, what inference result but that those writings are marked with falsity, and consequently cannot be supposed adequate claims to rank with the truly canonical scriptures of the Word? But if we can be supposed to have enunciated false doctrine in the name of the Lord, we can suppose that the interior state from which that teaching emanated, may and must

have been very different from that which the Christian church has for the most part ascribed to him? It will be seen, therefore, that the grand issue between Swedenborg and his opponents, in this matter, is not, in the first instance, whether he has virtually condemned a holy man to hell, and thus done an irreparable wrong to his memory, but whether Paul has taught the genuine truth of heaven in his exhibition of doctrine. If not, then it is easy to see that his state in the spiritual world *may* have been no better than Swedenborg portrays it; and we make bold to insist, that this, and this only, shall be the pivot on which the controversy turns. We protest against any accusations being brought against Swedenborg as having slandered or vilified a saintly apostle, until the question is first settled whether that apostle has taught error as well as truth in his writings. The correct determination of this question we trust will be aided by the line of argument pursued in the several articles composing the present series.

THE personal character, as well as the epistles, of the apostle Paul, has long obtained a venerative regard so great that the individual who has the temerity to question it, is liable to the risk of being deemed guilty of sacrilege. From the authority of this Apostle has been devised the multifarious, Protean, Briarcan system of ecclesiasticism which has intrenched itself upon the dogma that a man is justified and saved by exercising faith irrespective of works of charity and usefulness. The Puritanic Calvinist, in all his pharisaic austerity, the fanatic revivalist, and the licentious perfectionist, are all builders upon the foundation of theologians and hierarchians, the apostle Paul himself being the chief corner-stone. Almost every sermon which John Calvin preached was from a text selected from one of the epistles, and the great body of *Reformers* who succeeded him display the same overweening regard for the "Apostle of the Gentiles."

Religious fanaticism at the present day has followed in the footsteps, and sought to steal the garb, of Paul's authority to bedeck their visions of sensualism. One aspirant, well known to us as a pretender to an investiture with special divine authority, who unblushingly derides conjugal love and tramples down marriage, coolly appeals to the epistolary writings, calls himself Paul's successor, and styles those compositions the best parts of the Bible.

These facts should impel Newchurchmen, as the true conservators of the world's morals and welfare, to investigate with rigid scrutiny the reasons which are prominent in this whole matter. Nor should the imperious claim of the "called to be an apostle" shield him from a strict examination of his professions. We scruple not to scrutinize a Wickliffe, a Luther, a Wesley, a Spinoza, a Swedenborg, or any one who has manifested a disposition to teach a different persuasion from that which is current at the present time. Nor do we consider it irreverential to inquire whether Socrates, Aristotle, Zerdusht, Confutsi, or the mythic Taliesin of Prydain were really subjects of divine illumination, or the jumbleers of stolen truths and heathen mysticisms. We now insist, therefore, that the same close criticism be made upon the character and writings of the apostle Paul; and a reverence which would fain check this investigation we must sternly repudiate as alien to the love of truth, as opposed to justice, as infidel and recreant before Heaven. It is our right and duty to try the spirits and ascertain whether they are of God.

That Paul as a *natural man* was arrogant and domineering will readily be acknowledged, we presume, by his most devoted admirers. He was prompt in every place of excitement and disturbance; and when Jerusalem became too quiet for his restless spirit he was furious enough to go into other magistracies to kindle there the same fires of terror and devastation. In the excess of his zeal he would make himself the most distinguished reformer of abuses and heresies that Judaism had ever known.

But in his *spiritual* character, as a convert to the Christian faith, a preacher of its doctrines, and apostle of its mysteries, we are required to form another estimation of the man. The child of grace is something different from the child of nature. We are told that we ought to forget his past history, when we contemplate him in his new personality.

There is a disposition inherent in mankind to regard a proselyte as exempted from much of the responsibility which he incurred in his previous life. In our joy at an accession to our ranks, we forget that he was once a determined foe. This is not, however, the part of wisdom. It is God-like to *forgive*, but the height of folly to *forget*, an injury. Human nature, amidst all its modifications, is still *sui generis*; and the same elements of character which have operated to our hurt are still liable to be detrimental. Conversion, change of sentiment, regeneration, while it is principally rudimental, is not sufficiently potent to transform an evil affection into an element of good. Lust, pride, love of rule, and avarice, are just as odious, just as wicked, in an apostle as in a Nero. Nor is it possible by any species of spiritual alchemy to effect a change in the interior principles of a human mind, so instantaneously as to form an individual of overpowerful evil dispositions immediately into an innocent, well-disposed man. The direction and scope may be altered; but not the thing itself. Time, discipline, and a long—often tedious—spiritual operation, are absolutely necessary to accomplish that work in which it can truly be said—"Behold! I make all things new; the former things have passed away."

The recorded sudden conversion of Paul on his way to Damascus, while in the full *blast* of the spirit of persecution (*ignis*, *breathing out* threatening and slaughter), meets a Newchurchman as a sad stumbling-block in the very outset of his investigation into his life and character. The event, as narrated, exhibits such a total infraction of the laws of spiritual order in regard to the process by which a soul is brought out of darkness into light, that he is utterly confounded and mystified by it. This process we learn is normal, subject to fixed laws, and involving nothing arbitrary nor miraculous. It is to be carried on while the man, the subject of it, is in the full exercise of freedom and rationality. Signs and miracles, visions and converse with the dead, are excluded from it, because they force, and all force is entirely inconsistent with one's "acting from liberty according to reason." But Paul's case, if there ever were one, would seem to have been a case of moral compulsion. Without, apparently, any previous course of reflection or introspection, and while in the

full tide of opposition to the new doctrines, he is all of a sudden arrested by a heavenly vision, and by an act as purely extraneous to himself, and as independent of his own agency, as if a divine hand had been stretched out from heaven and seized him by the hair of his head, stays him in his career, and converts a blood-thirsty enemy into a meek and loving disciple. Is this after the manner of infinite Wisdom and Love? Do these principles operate in this way of purely *sovereign* selection? Yet *sovereignty* here reigns throughout, for it is impossible to discover any sequence of cause and effect which should bring it within the range of the orderly operations of Divine Grace. The consequence is, it stands as a model specimen of sudden conversion wrought by the Spirit of God in a *sovereign* manner, that is to say, in conformity with an eternal purpose or decree of election which was to go into effect irrespective of the merit or demerit of the *creature*; on the principle, we suppose, announced by this apostle himself at a subsequent period,—“Hath not the potter power over the clay to form one vessel to honor and another to dishonor.”

Such is the complexion which the narrative in Acts gives to this event in the life of Paul, and there can be no doubt that it has tended as much or more than anything in his writings to beget that prevailing idea of *sovereignty* in the Divine procedures which forms so prominent a feature in the theology of all the Calvinistic schools. Indeed, as Paul's alleged conversion may be said to be but an ultimate of his doctrine, and as all power is in ultimates, so his example has probably been far more efficacious than his teachings in inculcating the tenet of instantaneous conversion. This is the tenet which underlies the whole system of *revivalism*, and the nearer conversions come to the similitude of Paul's, the more of the divine glory is recognized in them. Incalculable altogether is the influence which this case of sudden accession to the cause of Christianity, in its early period, has had upon the phases of its development in all subsequent time.

It cannot then be thought strange that the Newchurchman should be vastly nonplussed as to the true estimate which he is to form of this subitaneous transformation. It does the utmost violence to all his preconceptions of the order of the Divine operation, and inevitably “gives him pause” either as to the reliability of the record or the heavenly character of the vision. He knows not how to reconcile the fact of such a conversion with the known laws of spiritual quickening, which are as fixed and immoveable as the laws that govern the germination and maturation of plants. We say it is not to be thought strange that the Newchurchman should find difficulty on this score; nor do we admit that his scruples are gratuitous. We contend that others ought to feel precisely the same difficulty, and on the same grounds—that so far as the facts in Paul's case are inconsistent with the established and uniform working of spiritual principles, the demand for an adequate solution of the mystery presses equally upon all Christians. The grand question, therefore, in any controversy which can arise with the N. C. on the subject is, whether the views of that Church, in regard to the true nature of regeneration, are in-

trinsically sound. This is the true issue, and because it is so, we have little hope that it will ever be made by our opponents. We shall be accused of discrediting a divine record and defaming a holy apostle, while the genuine *reasons* to which we refer to sanction our opinions are passed *sub silentio*.

Subsequent to his conversion to Christianity, Paul proceeded to preach publicly the new faith, and here again Swedenborg informs us that "the love of self, whereby he was ensnared before he preached the gospel, remained with him also afterwards; and because he was then, for the most part, in a like state, he was prompted by that love and by his nature to wish to be in scenes of tumult."

Several years afterwards he entered formally upon the duties of the apostleship. That he accomplished a most important use therein, we are not disposed to doubt. Nor are we incredulous that it was in an eminent degree wise that the Divine Providence should employ him in that capacity. Without presuming to be capable of fathoming the Infinite Wisdom, we can see many reasons why it was well to direct his activity in that channel. It is sincerely to be regretted that he too frequently manifested the promptings of an unregenerated disposition. It was especially evinced in the case of Mark. When Paul and Barnabas set out upon their first journey, they took him with them for an attendant. For some unexplained reason he chose not to remain in their company, but returned to Jerusalem. He was willing, however, to accompany them the second time; but Paul, rather than to accept his services, chose to carry the pique so far as to part company with Barnabas, one of the best men of the first church, in preference to yielding the point. His future history is creditable to Mark. He not only attended Barnabas till his barbarous murder by the Cyprians, but won even the golden opinions of Paul himself. See 1 Pet. v. 13; Philemon 24; Col. iv. 10; 2 Tim. iv. 11.

A. W.

(To be continued.)

CORRESPONDENCE.

The following extract of a letter from a New Church friend in Cleveland, Ohio, we insert as a specimen of the mischiefs that are probably to be expected from the mixing up of the precious truths of the New Dispensation with the outbreaks and abnormalisms so rife at the present day. It is exceedingly to be regretted that mere sciolists and smatterers in the wisdom of the angelic world should so desecrate and damage the cause of the Lord's New Church. The only remedy that we see is the firm resolve, on the part of the receivers of the Heavenly Doctrines, to keep as much as possible aloof from all actual contact with manifestations which they cannot fellowship without *descending* from the plane of intelligence and use which they are called habitually to occupy.

* * * "I suppose before this you are informed that the Rev. Sabin Hough has been lecturing in Cleveland for twelve or fourteen evenings, and that towards the close of his lectures he had a great number of hearers. There

seemed to be quite a growing interest awakened towards the Heavenly Doctrines; a great many tracts were distributed, and many inquiries for further information were made. But soon after he left, a Mr. J. Tiffany commenced lecturing, professing to be a believer in the New Church. I was induced to hear him two or three times, and fell in his company once, and had conversation with him. I found at my first introduction to him that he was as much or more a disciple of Davis' Book as of the Holy Word. He said, when I asked him how he liked the teachings of Swedenborg, 'that we neither understood Christ, the Apostles, nor Swedenborg, and that the only way we ever could get to understand them was to have *themselves* to preach to us.' I then found that he was a great favorer of Clairvoyance, a powerful Mesmeriser, and a seeker of information from the spirit-world, by those means, and that several females whom he has mesmerized have become 'Mediums' for the rappings; and they profess to hold almost constant communication with Swedenborg and others. I am sorry to say that several who were reading the writings of E. S., and appeared to be coming into the reception of the truth, have left off reading, and now read Davis, and attend the lectures of Tiffany, which, by-the-by, though full of lofty and scientific words, amount to (in my judgment) nothing more than sophistry, establishing Universalism and sensualism. The account, in your March No., of Hoffaker of Wirtemberg, by Mr. Bailey, of England, seems to be a parallel case with this, for the place in which Mr. Tiffany gives his lectures (the same that Mr. Hough occupied, and which was the Universalist Church) is filled to overflowing every Sabbath afternoon.

"I am happy to say there are a few who are not drawn into the vortex, and who with me deplore the circumstance. There are one or two who have attended the evening private meetings, when they have evoked what purported to be the spirit of E. S., and have submitted questions and received answers that were quite contrary to the teachings of Swedenborg in his writings. This was sufficient to prove to the inquirer that the spirit which gave the answers was a spurious one, and I believe he has not been near them since. I could, did time and opportunity serve, relate many things respecting this erroneous system, but you most likely are acquainted with similar cases, and therefore, I forbear taxing your time and patience any further on the subject; only I will inform you that I have, as far as possible, endeavored to enlighten the minds of those I could, and have circulated Mr. S. Hough's pamphlet on Davis' Book, as much as I have been any way able, and I have reason to hope it has done some good. What other work think you would be useful for the purpose?

"I observe that my old friend Elihu Rich continues his correspondence with your Magazine; I am much pleased generally with his letters, but I should like to be better informed on the subject of spontaneous Trance, from which he has drawn information on the state of Paul. Is reliance to be placed thereon? If you can find time to write me a few lines, will you have the goodness to inform me Mr. Rich's address, as I wish much to communicate with him. I think it a very injudicious expression of Mr. Wilkinson, that Paul and David are among the lost, when he must know that *none are lost* or annihilated; that the worst of characters are ever under the supervision of Omnipotence, and all the good they can receive is communicated to them. At best, it is a hard expression, and apparently calculated to cause much dissatisfaction to those of the Old Church who read it.

"I am glad to see that the Boston Magazine has left off in some degree its severity towards the Repository. I hope charity will henceforth dictate all its observations thereon.

"In true Christian fellowship, I remain,
Your brother in the Lord's New Church,
J. N."

The following is from a hitherto orthodox clergyman, with whom we have had no acquaintance. His introduction, it will be seen, is a very pleasant one.

C———, Mass., May 17, 1851.

PROF. BUSH,—

"*Dear Sir*.—Up to this date I have hardly avowed, in any public manner, my strong convictions of the truthfulness of the mission and writings of Emanuel Swedenborg. But they cannot longer be suppressed beneath the overflowing light and love which spring from the New Dispensation of the Lord. Not from personal acquaintance with you, but as a subscriber to the *New Church Repository* (since Jan. last), I take the liberty to communicate to you freely and confidently a brief account of the rise and progress of the heavenly light in my own mind and experience, not, however, as an express or regular article for your *Periodical*, but as a voluntary offering to your disposal, whether it please you to select aught from it for the *Repository*, or state any fact in regard to it that may afford any testimony or service to the public, or to entirely withhold it. If, indeed, it meets no other eye than your own, I shall enjoy a satisfaction, a sense of pleasure in the communication to one who can feel a deep sympathy in some respects, at least, and can welcome every accumulation of interest to the New Church.

"It is but since the first of October last that I have been led by the Divine Providence to a thorough investigation of the wonderful testimony and works of the Heaven-instructed enunciator and scribe of the internal sense of the Divine Word, and of the spiritual Jerusalem. I, however, met with a single book of his in the Theological Library at New Haven, in 1842, which I read, in part, from curiosity, but with much serious interest. Still, from the prejudices of education, and being the son of an orthodox clergyman, and in an orthodox Seminary, I did not dare to look farther into the claims of this more Divine System of Theology, although what I had read of it left with me a sort of hidden consciousness that profound truths, a treasure undiscovered to most of the world, was kept in reserve. But I continued to pursue my regular course of Theology (at New Haven and New York Union Theological Schools), and subsequently was settled in the ministry for three years, over a church in the Presbytery of Londonderry. At the close of this period, with increasing convictions of the deep rooted evil of sectarianism, and of the importance of promoting, in some way, a more gospel union among those agreed in essential truths, but contentious in minor opinions, my labors were directed to this great object, in corresponding for the 'Christian Alliance,' and in public addresses among most of the religious denominations in this vicinity. The controlling motive was to do all that was possible, as an individual, towards accelerating the New Jerusalem state, as promised to earth. Till October last my efforts were directed to this end, including a small work, entitled, 'The Heavenly Union, or, New Jerusalem on Earth;' which was written and published not as a 'New Church' production, but as an independent exposition of unitive principles thought necessary to the highest and ultimate good of the church, and society in general. But written without acquaintance with the internal sense of Scripture, it admits of much criticism, as to many Old Church tenets, while, perhaps, its spirit and object may be regarded by the charitable as almost within the 'Promised Land.' For, while earnestly desiring and imbibing the spirit of union for which our Lord prayed (John xvii. 20, 21), and solicitous to know and promote the New Jerusalem, described by St. John, as descending from God out of Heaven, and by various seemingly incidental, but truly Providential circumstances, my attention was turned to the fact of a New Jerusalem Church, and books relating to it, by one indeed stigmatized by many as a phrenzied visionary, but so far as I know, a spiritual, rational, and heavenly man. From that time, I was determined to read these works, and hear the doctrines preached, and judge for myself, which I have done in my present desired freedom from any official charge. Many private thoughts and feelings which I had before entertained, here found a strong basis, and a happy response; here was found the home of charity and love, the grand solvent of theological difficulties, the true principles of the 'Heavenly Union,' the all conciliating and

satisfactory exposition of Divine laws, prophecies and promises, and the Inspiration of Divine love and wisdom, in the adaptation of the Holy Word to the three conditions of the natural, spiritual, and celestial man. Here also I found a most reliable explication of sectarianism, which refers its causes in a great degree to the obscurity of the literal sense of the Scriptures, without the aid of that internal signification which has alone been set forth by the divinely commissioned Emanuel Swedenborg. And here we learn that angry controversies and bitter contentions are but necessary, while religious partizans strive for the mastery over each other, and over the literal sense of the Word, irrespective of that consecutive and internal meaning which needed, in due time, to be laid open to earnest research, to freedom from prejudice, and to life prepared. This fitness to receive the Word in its richer fullness and preciousness is a most essential necessity to meet the order and economy of Divine Providence. A complete vastation of old and absurd notions is an orderly preparative and precursor of the New Dispensation's embrace.

"While the Old Church ground of union is sadly perplexed with irreconcilable interpretations of Scripture, and ten thousand conjectures of a spiritual sense, on the other hand, the New Church, by the service of our illuminated Seer, presents a system of spiritual interpretation at once unique and rational. We here find a definite understanding, not by reference to quotations from an extensive diversity of theories, but by one coherent chain of truths, containing all the oneness, symmetry, integrity, and stateliness, of a beautiful and magnificent tree. All the parts, like a perfect body, are without a discrepancy. Let the lover of truth and Christian union, and all, whosoever will, come to the genuine sense of the Divine Word, as to a well-spring of life, and make paramount to all other things the heavenly life of supreme love to the Lord, and due love to the neighbor, and wrangling sectarianism must have its end; all 'will see eye to eye,' will all be as 'kings and priests unto God,' and the heavenly city descending from God, constituting the Lord's New Church, will be the promised and common possession. Since procuring the works of E. Swedenborg, I have 'given attendance to reading, and to doctrine,' as one having found a treasure hid in the field, or a pearl of great price, having read with intense interest, 'The Doctrine concerning the Lord,' 'Concerning the Scriptures,' 'The Divine Providence,' 'The Apocalypse Revealed,' 'The Arcana Coelestia,' and others relating to these works, such as 'Noble on Inspiration,' and several bound volumes of the 'London Repository,' and New Church Magazines, and also, within a week or two, your own *reasons for embracing the doctrines of Swedenborg*, which describes to considerable extent the process of my own experience and way of introduction to the New Church principles. I would also add, that I have been much edified by worshiping with the New Church people in Boston, and by acquaintance with some of the members. But my first resort was to the books, containing all the principles and spirit of the New Church, from the examination of which to deduce my conclusions, and I am now prepared to give them the highest credence which they claim, as containing an exposition, far superior to any other, of the true nature and spirit of the Divine Word, which is the Book of all Books, to be understood and loved. While we admit that it is the life of love and charity, towards all worthy objects, which constitutes the ground requisite to the right use of truths and doctrines, it is of no small account, together with this heavenly life, to enjoy, for instance, a satisfactory view of the 'only Lord our God' as one Divine Person, embodying the fullness of the Godhead or Deity, the Father, as representing the Divine Esse, the Son, the Divine Existere, and the Holy Spirit, the Divine Proceeding, presenting but one supreme object of worship, and, though an Infinite Being, having a correspondence in man's three-fold nature, soul, body, and *spirit*, or resulting energy made in his image. But I shall extend my communication, I fear, beyond the limits of the time you can allow in reading it. And so, I will conclude by stating, in a note,* an addi-

* "N. B. Though in our age but little reliance is put upon aught that bears the name of a dream, vision, or spiritual communication, yet I am sure *you* will not look upon it as a necessary mark of weakness, to relate the following :

in like manner, everything in the Israelitish church, their burnt-offerings and sacrifices, with all the particulars belonging to each, were correspondences : so also was the tabernacle, with all things contained in it ; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits ; also, the priesthood of Aaron and the Levites, and their garments of holiness ; and beside the things above-mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences ; and for the same reason the Lord, in consequence of speaking from Divinity, spoke by correspondences ; for whatever proceeds from Divinity, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine ; which outward things become then the depositories of divine things, otherwise called celestial and spiritual, which lie concealed within them.

"I have been informed that the men of the Most Ancient Church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences ; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that ENOCH, who is spoken of in Genesis, chap. v. 21—24, together with his associates, collected correspondences from the lips of the celestial men, and transmitted the science of them to posterity ; in consequence of which, the science of correspondences was not only known in many kingdoms of Asia, but also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, and Arabia, and in Tyre, Sidon, and Nineveh ; and that from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the oldest writers of that country.

"But as the representative rites of the church, which were correspondences, began in process of time to be corrupted by idolatrous and likewise magical applications of them, therefore the science of correspondences was, by the divine providence of the Lord, gradually lost, and amongst the Israelitish and Jewish people entirely obliterated. The divine worship of that people consisted indeed of mere correspondences, and consequently was representative of heavenly things ; but still they had no knowledge of a single thing represented ; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects : for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

"The reason why the idolatries of the Gentiles of old took their rise from the science of correspondences, was, because all things that appear on the face of the earth have correspondence ; consequently, not only trees and vegetables, but also beasts and birds of every kind ; with fishes and all other things. The ancients, who were versed in the science of correspondences, made themselves images which corresponded with heavenly things ; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church : they therefore placed those images not only in their temples, but also in their houses ; not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence in Egypt, and in other places, they made images of calves, oxen, and serpents, and also of children, old men, and virgins ; because calves and oxen signified the affections and powers of the natural man ; serpents, the prudence of the sensual man ; children, innocence and charity ; old men, wisdom ; and virgins, the affection of truth ; and so in other instances. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. The case was

illuminated author (D. P. 264) as one of the grounds on which the natural man is prone to infer a doubt against the Divine Providence itself. "Why," he says, "is this sense now first revealed, and why by this one or that one, and not by some primate of the Church?" To which Swedenborg answers in general that "whether it should be by a primate or by the servant of a primate, is in the good pleasure of the Lord; but the reason that that sense of the Word has not been revealed before is—I. Because if it had been, the Church would have profaned it, and thereby the sanctity of the Word itself. II. That neither the genuine truths, in which the spiritual sense consists, were revealed by the Lord, until after the last judgment was accomplished, and a new church, which is understood by the Holy Jerusalem, was to be established by the Lord." The extract that follows is, in the main, an expansion of the first of these ideas.

We will simply remark in this connexion, that we had hoped that Prof. Lewis would have formed an exception to the mass of our opponents, and have deigned to advert to the *positive reasons* which govern our faith as to the existence of a spiritual sense within the natural, instead of spending all his strength in a vein of strenuous negation, founded upon the intrinsic incredibility of the thing. How can advances ever be made in any department of knowledge, if we are to be perpetually estopped by the force of *a priori* objections drawn from the letter of Holy Writ, and the established canons of interpretation? Where would Geology have brought up, if Prof. L.'s principles had prevailed? At least a thousand leagues short of the terminus it has now reached. But happily it broke through the barriers which literalism and sacerdotalism had erected against it, and now all liberal minds rejoice in its triumphs. As with Geology, so assuredly it is destined to be with Psychology. The doctrine of a spiritual sense of the inspired Word rests upon the laws of human Psychology, which will infallibly disclose and assert themselves in spite of every attempt to frown them into abeyance under the plea of a devout reverence for the sanctity of Scripture in its literal teachings.

But we have another remark to make in passing, in view of Prof. L.'s communication. We are sorry he has so poor an opinion of our understandings as to suppose us insensible to the force of the objection he urges, or that we could by any possibility receive the *taut* without in the first instance overcoming this objection in our own minds. But we have overcome it—every Newchurchman overcomes it, and it is on the ground of the *reasons* which have weighed with us in reaching our results that we feel entitled to be met. Does Prof. L. suppose we have gone blind-fold into our belief? Has he never encountered a statement of the grounds on which our faith reposes, and especially that part of it which relates to the spiritual sense of the Word? If he has, why does he not notice it? Why should a fair controvertist so utterly ignore the arguments that sustain an opponent's position, the very position too which is chiefly brought into debate. We profess to exhibit a *philosophy* of that internal sense which is so revolting to Prof. L., and we cannot persuade ourselves that it is at all unworthy of exercising his acumen in the way of refutation. But on this score our expectations have not thus far been realized, and we must say that, unless the Professor intends to resume and argue the question in a subsequent letter, he has lost a very fine opportunity for discussing, in a logical manner, the merits of one of the fundamental principles of the New Church system.

"What is meant by correspondence has to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the chief of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things; and their ceremonies, and also their statutes, which were rules for the institution of their worship, consisted of mere correspondences;

by the Lord, is, because the doctrine of genuine truth is now revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense is likewise signified by the Lord's appearing in the clouds with glory and power (see Matt. xxiv. 30, 31, which treats of the consummation of the age, by which is meant the last time of the church). The opening of the Word as to its spiritual sense was also promised in the Apocalypse, and that sense is there meant by the white horse, and by the great supper to which all are invited (chap. xix. 11—18). That the spiritual sense for a long time will not be acknowledged, and that this will be solely owing to the influence of those who are principled in falsities of doctrine, particularly concerning the Lord, and therefore do not admit truths, is meant in the Apocalypse by the beast, and by the kings of the earth, who would make war with him that sat on the white horse (chap. xix. 19): by the beast are meant the Roman Catholics as chap. xvii. 3: and by the kings of the earth are meant the Reformed, who are principled in falsities of doctrine.

"That hereafter the spiritual sense of the Word will be made known unto none, but those who are principled in genuine truths from the Lord. The reason is, because no one can see the spiritual sense, except it be given him by the Lord alone, and except he be principled in divine truths from the Lord. For the spiritual sense of the Word treats solely of the Lord and of His kingdom, and that is the sense which His angels in heaven are in the perception of, for it is His divine truth there. This it is possible for man to violate, supposing him versed in the science of correspondences, and desirous thereby to explore the spiritual sense of the Word, under the influence of his own self-derived intelligence alone; for by some correspondences with which he is acquainted, he may pervert the spiritual sense, and force it even to confirm what is false; and this would be to offer violence to divine truth, and consequently to heaven also; wherefore, if any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him; in which case he either loses sight of all truth, or falls into spiritual insanity. To this may be added another reason, namely, that the Lord teaches every one by means of the Word, and grounds His teachings on the knowledges which man is in possession of, never infusing new ones immediately: wherefore, unless a man be principled in divine truths, or if he be only in possession of a few truths, and in falsities at the same time, he may falsify truths by falsities, as is done by every heretic, as is well known, with regard to the literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting the genuine truth which belongs to that sense, there are guards set by the Lord, which are signified in the Word by the cherubs."—i. S. 20—26.

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the same with other nations ; as with the Philistines in Ashdod, whose god Dagon (concerning whom, see 1 Sam. v. 1 to the end) was, in its upper part, like a man, and in its lower part like a fish ; the reason of which was, because a man signifies intelligence, and a fish science, which make a one. For the same reason, the ancients performed their worship in gardens and in groves, according to the different kinds of trees growing in them, and also on mountains and hills ; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto ; as the olive, the good of love ; the vine, truth derived from that good ; the cedar, good and truth rational ; a mountain signified the highest heaven ; a hill, the heaven beneath. That the science of correspondences remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east who visited the Lord at His nativity ; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11) ; for the star which went before them signified knowledge from heaven ; gold signified celestial good ; frankincense, spiritual good ; and myrrh, natural good ; which are the three constituents of all worship. But still there was no knowledge whatever of the science of correspondences amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences : the reason was, because they were idolators at heart, and consequently of such a nature and genius, that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves ; wherefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them ; for this reason heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life. That such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning Him, and foretold His coming ; and they rejected Him solely on this account, because He instructed them about a heavenly kingdom, and not about an earthly one ; for they wanted a Messiah who should exalt them above all nations in the world, and not a Messiah who should provide only for their eternal salvation. They affirm, however, that in the Word are contained many arcana, which are called mystical ; but they have no inclination to learn that those arcana relate to the Lord. Tell them that they relate to gold, and they immediately desire to know them.

"The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them ; for, had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, and overspread the whole Christian world, in consequence of the establishment of the papal dominion ; and they who are subject thereto, and have confirmed themselves in its false doctrines, have neither capacity nor inclination to apprehend anything of a spiritual nature, consequently, what is the nature of the correspondence of things natural with things spiritual in the Word : for by this they would be convinced, that by Peter is not meant Peter, but the Lord as a rock, signified by Peter : and they would also be convinced, that the Word, even to its inmost contents, is divine, and that the papal decrees respectively are of no account. But after the reformation, as men began to divide faith from charity, and to worship God under three persons, consequently three gods, whom they conceive to be one, therefore at that time heavenly truths were concealed from them : for if they had been discovered they would have been falsified, and would have been abused to the confirmation of faith alone without being at all applied to charity and love : thus also men would have closed heaven against themselves.

"The reason why the spiritual sense of the Word is at this day made known

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"Upon the New Earth he at first saw no person of any human form, excepting the Lord *Christ* only ; who presented himself in a bodily form, and indeed in the form of a beautiful young man ; and he had a real human body and stature, the very same as our bodies ; yet not such a gross, earthly body as that we have at present ; but a glorified, heavenly, transparent body, so bright and transparent, that one might see the very heart in his body ; his five wounds shone brighter than the stars, and his body throughout diffused a brighter lustre from it than the Heaven, with its sun, moon, and stars ; Moreover the Lord *Christ* had such a bright, clear, and transparent countenance, that in it JOHN ENGBRECHT saw his own face, in a manner much clearer and brighter, than otherwise it could have been done from the reflexion of a bright and clear crystal mirror ; the bare reflexion upon which did, through his whole life, occasion such a great joy in his heart, that he did not know with what joy in the world to compare it.

"Having then seen the Lord *Jesus* in a form so transcendently and immeasurably beautiful, he said to him, 'Ah, my dear Lord *Jesus Christ*, be pleased to show me thy dear Father ;' whereupon instantly a flame issued forth from the heart of the Lord *Jesus*, which filled Heaven and earth, rendering them both many thousand times more bright and resplendent than they were before.

"Then he also said to the Lord *Christ*, 'Be pleased to show me the Holy Ghost likewise ;' when instantly many thousand rays issued and beamed forth from all the members of the Lord *Jesus*, as when a great number of rays are emitted from the sun. And thus did he see there the *Holy Ghost* proceeding both from the Father and the Son. Moreover also he saw the *Father* in *Christ*, and *Christ* in the *Father* ; for the entire body of *Christ* was filled with the *Father*, with the Divine, fiery essence, light, and glory."

This must be admitted to be in striking accordance with the truth revealed to the New Church on this head, although the rest of the vision comes very short of conveying any adequate idea of the true nature of the New Heaven and the New Earth. The case was undoubtedly one of the opening of the spiritual senses, to a very considerable degree, in a simply good and pure minded man, whom the Lord was pleased, in His Divine Providence, to make an instrument of reviving a more practical conviction of another world in the minds of a dull and worldly generation.

The degree to which the revelations of the New Church have been from time to time anticipated, in some of their striking features, in the experience of truly godly and devout minds, would be very interesting subjects of inquiry. We have collected some materials in this department, which we shall occasionally present to our readers, and shall also be happy, in the meantime, to receive from others the fruits of their own studies or discoveries in the same field.

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By the following extract from a letter of Prof. Lewis, it will be seen that an intermission, for one or two Nos. of his series of articles in reply to "Letters to a Trinitarian," may be expected. "In regard to the next No. I may want some indulgence. I have been this winter and spring more than usually unwell, and am now under the doctor's care, who is prescribing for a troublesome dyspepsia, which makes quite difficult both the mental and physical exercise of writing. I have, moreover, three recitations a day, besides a course of lectures to the senior class on the Ancient Philosophy and Literature, which requires some preparation every week. I want, therefore, to give you early notice, that you may be prepared with other matter for your July No. in case I should not send to you before the 10th of June. If I feel better, and get more leisure, I will endeavor to send to you by that time, or should I disappoint you, you may be ready with other materials." In the letter occurs the following programme of his proposed line of argument so distinctly stated that we presume the writer can have no objection to its being presented to our readers:—"I do not mean to be as long as you have been, but to confine myself to the main subjects, the discussion of which I hope to conclude during the summer. I wish to show that your view (the Sabellian, as I must call it) is more opposed to the ordinary reason of mankind than the common Trinitarian. Along with this, I would exhibit the Scriptural proof of the distinct personalities, and then give my main attention to the discussion of your views of Christ's *work*, as contained in Letters XI. XII. and XIII.; or, in other words, the *atonement*, without which all arguing about the *person* of Christ is but barren speculation. It is in this part of our discussion I take the deepest interest. I wish to set forth as well, and as strongly as I can, the two great views of Christ's work, which I would call the *objective* and *subjective*—the justificatory and the regenerative, or the forensic and the curative—opposing those who *confound* them, like the Romanists and Puseyites, and those who by utterly denying the one destroy also the other, like the Antinomians on the one hand, who deny or depress the subjective, and the Swedenborgians and other mystics, who reject the objective, and thereby make the subjective an unreality—a shadow. I wish to show, in other words, both from Scripture and reason, as well as conscience, that *righteousness* and *holiness*—*guilt* and *sin*—outward relation and inward character—outward *law* and inward *truth*—outward penalty and inward consequence—the recognition of an outward atonement, and an inward reconciliation; or, in short, the *objective* and *subjective* are at the same time *distinct* in *idea* and *inseparable* in *actuality*—neither to be confounded or lost—and that whosoever rejects the one loses all hold on the other."

We have received by a late arrival the new edition of Mr. Noble's translation of "Heaven and Hell," and have made some progress in comparing it with the earlier and later versions of the same work. But we shall be obliged to defer a more extended notice to a future number.

Rev. S. Worcester, of Boston, is expected, we learn, to reach London, from his tour on the continent, about the last of April, and to take passage in the steamer from Liverpool of the 17th of May. He may, therefore, be expected to reach home in season to have the pleasure of meeting his friends at the approaching Convention.

The first Anniversary of the New Church Tract and Missionary Society will be held at Boston during the sitting of the Convention, at a time and place to be hereafter designated. A discourse suited to the occasion will be delivered by the President.

THE
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IV.

JULY, 1851.

No. 7.

ORIGINAL PAPERS.

ARTICLE I.

MR. CABELL'S REPLY TO A. W.

principles on which the N. C. Repository professes to be conducted would not justify the exclusion of the following article and its promised sequel, although we are well satisfied that to a considerable number of our readers the subject has become somewhat tedious from the large space it has already occupied in our pages. Of all such we crave a liberal indulgence, under the promptings of neighborly charity, which constrains the preferences of others as well as its own. The subject of the Ministry, with its various correlatives, is certainly one of the greatest importance in its bearings on the welfare of the Church ; and as it is one that presses on our own mind with a weight rendering that of nearly every other, we feel that we must draw largely on the tolerance of our friends in continuing to discuss it. The truth on this head is with us the great, the grand, the paramount truth, the establishment of which we regard as essential to the dispersion of long-cherished errors and as a preventive of evil results in days to come. Indeed, if there is any one idea which is habitually in the ascendant with us, which determines our apprehended mission in connexion with the New Church, it is frankly confess, this idea of the true constitution of the Lord's Church as regards the Ministry. If this should appear to others little short of a monomania, we must accept an imputation that we are called to bear as meekly as we may, but as long as assertions are advanced on this head which we deem contrary to truth, and an honest inquiry of inquiry on the subject frowned upon, so long shall we feel constrained to offer our feeble testimony in behalf of what we conceive to be the true order of the Lord's Church in this department of it.

As regards the present article of Mr. Cabell, as it is not complete, we can form but an imperfect judgment of it as a whole ; but we may still venture to suggest, that the exigency of the case is not met by the most ample array of quotations from Swedenborg, so long as one fails to reconcile such passages with numerous others equally authoritative, asserting principles of life and action as universally binding or applicable, therefore inconsistent with restriction to any particular or privileged class. If such

a class is to be recognized in the Church, as of divine institution, then we are entitled to demand that its specific and appropriate duties shall be made known. What are the members of such a class or order to do which all others are forbidden to do? Let this be definitely answered, and the proper authority adduced, and we shall feel that a real advance is made in the discussion.

MR. EDITOR,

I did not receive the March No. of your work, and it was not until a few days since that a friend, who was more fortunate, called my attention to the effusion of your correspondent A. W., declaring at the same time that it contained several things which called for notice at my hands. On first looking it over I did not concur with him. This is one of a series of articles which professes to be a review of Mr. De Charms' "Report on the Trine," to which I had, by special invitation, contributed an argument, drawn principally from Scripture, but in part also from the past History of the Church and the works of Swedenborg, as well as from considerations of expediency and reason. From his two former articles one might have divined the sort of justice which any writer from whom he dissented was like to receive at the hands of this critic. Of course I expected to be assailed, and in a spirit none of the fairest or most candid. But his remarks on the "Letter," which forms a part of the report, so far exceed my anticipations, that I had concluded to pass them without notice, and leave it to all such as are lovers of truth, and at the same time feel an interest in this subject, to examine for themselves the argument which this writer has so summarily and dogmatically condemned.

But the report which embraced the letter, I remembered, was in the hands of but few persons. Its bulk would deter many from either purchasing or reading it. If the general body of the Church have been aware of its existence, and have heretofore hoped that some one with the requisite leisure, ability, and temper, should fairly reproduce its substance in briefer space and more attractive form, they have been thus far disappointed. For the periodicals of the Church, for a season, seemed either to ignore the existence of, or to recognize by the most slighting allusions, the most elaborate discussion of a most important question which was ever offered to her members. The Rev. Geo. Field, in a communication to the Editor of the Repository, adverted to this rather remarkable fact, and from the reply of the latter it was hoped that we should have a fair statement of its contents and estimate of its merits and bearing on this controversy. The public, I regret to say, are not likely to be much enlightened as to these particulars by the labors of A. W. Were the injustice merely of this negative cast, I should be silent, trusting to time and the sober, second thought of our brethren, for the correction of whatever herein was amiss. But here are positive and serious errors or perversions, and justice to a cause much maligned of late, to say nothing of myself, requires that they may be met.

The questions presented for consideration were "Whether our Lord *established* any particular constitution of the ministry? whether that *constitution* was continued in the Apostolic Church? and whether a

ar constitution should be adopted in the New Church?" The affirm-
of each was maintained, as also that that constitution presented a
stry of *three grades*, whose titles varied somewhat with the state
e Church and the nature of their respective duties, without dis-
ng the gradation itself. The rights and duties of each grade
also stated, and references to various passages of Swedenborg
given to show that these distinctions and ascriptions were
tioned by his authority. From this part of the Letter A. W.
as as follows: "'According to Swedenborg the ministry are a
d order'—*T. C. R.* 138. 'They are in the *internal* of Church
ine, while the laity are in its *external*' (*A. R.* 594), and because
centre should produce the expanse, and not the converse,' a church
be regenerated through the priesthood as a medium.—*T. C. R.*
They offer up the prayers of the people (*T. C. R.* 751), and
them (*A. R.* 357). They administer the sacrament of baptism
T. R. 685), and the Holy Supper (*H. D.* 210, 214, &c.): and they
ld consecrate marriages.—*T. C. R.* 748, and *C. L.* 306, 308;"
adds, "In the face of these references so authoritatively made and
ed, we are compelled to affirm that we consider him *in palpable*
."

ell, if A. W. can demonstrate this, he will have established some-
; new under the sun. Let us see how he sets about it. But first
st ask the reader to look over attentively and in series the fol-
g extracts from Swedenborg, which are pertinent to the subject,
ing him beforehand, that if he will take their purport along
him, it will facilitate both his movements and mine:—

'Order cannot be maintained in the world without *governors*'—" *governors*
those things among men which relate to heaven or over *ecclesiastical* mat-
ure called *priests*, and their office is called the *priesthood*." "With res-
to priests, *they ought to teach* men the way to heaven, and also to *lead*
." "Priests are *appointed to administer* those things which relate to the
law and worship." "The Holy Supper is the *most holy thing of worship*."
Holy Supper includes all the divine worship instituted in the Israelitish
h."—*H. D.* 312, 314, 315, 319, 210, 214. "These *two sacraments* (bap-
and the Holy Supper) viewed in the spiritual sense, are the most holy
of worship."—*U. T.* 667.

"All priests . . . represent the Lord, by virtue of the priestly principle ;
. and the priestly principle is holy, whatsoever be the nature and quality
e person who ministers therein ; *hence* it is, that the Word taught by a
ed person is alike holy as when taught by a good person, and also *the*
sents of Baptism and the Holy Supper, and the like."—*A. C.* 3670.

"That baptism involves purification from evils, and thus regeneration
be very well known to *every Christian* ; for when the *priest*, as an infant
tized, makes with his finger a sign of the cross on the forehead and on
reast, as a memorial of the Lord, he afterwards turns himself to the
iors, and asks whether he renounces the devil and all his works, and
her he receives faith ; to which it is answered by the sponsors, 'Yes.'"—
685.

"The common good exists from the goods of use performed by indi-
ds, and the goods of use performed by individuals subsist from the com-
good. It is a known truth, that every one is born to be useful, and to
rm uses for other men. The common good consists of the following
s ; that in a society or kingdom, there be—I. what is *divine* among the
le. II. That there be justice among them. III. That there be *morality*.

IV. That there be diligence, skill and probity. V. That there be the necessaries of life. VI. That there be the things necessary for carrying on occupations. VII. The things necessary for protection. VIII. That there be a sufficiency of employment, for this is the source of the three preceding necessities.

"The common good results from these particulars, and does not originate from itself, but from the individuals in the kingdom, and through the good of use the individuals perform. Thus also *the divine exists there through the ministry*, and justice through the magistrates and judges; *the moral through the divine* and the just; and the necessaries of life through employments and commerce, and so forth. By the community I mean not merely the State and societies, but also *religion* and government—*ministries*, functions, offices, and various employments are the goods which individuals perform, and from which the community exists. By *ministries* are meant *priestly offices and the duties annexed to them*; by functions, various offices of a civil nature; by employments are meant works, as those of artificers, of which there are a number. By offices are meant various pursuits, businesses, and services. *Of these four things the common weal or social state consists. They who belong to the ministry provide for the existence of things divine.*"—*Doc. Ch. 62, 63, 65, 66, 68, 69, 70.*

5. "Use consists in a person's fulfilling his duty, and discharging his employment, rightly, faithfully, sincerely and justly. . . . When this is the case, the general or public good is consulted, thus also a man's country, a society, greater or lesser, together with a fellow-citizen, a companion and a brother who fall under the description of 'neighbor' in its extended and limited sense for every one in such case, whether he be a *priest*, or a governor and official, or a trader, does uses daily; a priest by preaching, &c., and in like manner minister as often as he teaches. The proper and general uses of charity are the uses of every one's function and administration. But there are also other general uses, as *contributing the necessary and due support to the ministry of the church*, which goods become uses of charity, *so far as the church is loved in a superior degree.*"—*D. W. xi. 4, 5.*

6. "When the *priest* looks to the Lord, and shuns evils as sins, and does the appointed work of his ministry sincerely, justly, and faithfully, he does the good of use continually, and becomes a charity in form. And he does the good of use, or the work of his ministry, sincerely, justly, and faithfully, *when he feels affected for the salvation of souls.*"—*Doc. Ch. 86.*

7. "The signs of charity consist of all things which belong to worship. All things of worship are externals of the body, and of the mind. The external of the body are made up of acts and words. The externals of the body which belong to worship are:—I. Going to church. II. Hearing sermons. III. Devoutly singing and *praying* on the knees. IV. Taking the sacrament of the supper. In the case of *priests, preaching*, and private instruction."—*Ib. 100, 101.*

8. "The Divine Proceeding, which is called the Holy Spirit, proceeding from God by His Humanity, passes through the angelic heaven into the world thus by angels into men, . . . and hence through men to men, and *in the church chiefly from the clergy to the laity. The clergy, because they are to teach doctrine from the Word concerning the Lord, and concerning redemption and salvation from Him, are to be inaugurated by the promise of the Holy Spirit and by the representation of its translation; but that it is received by the clergy according to the faith of life.*

"The Divine Proceeding, which is understood by the Holy Spirit, proceeding from the Lord *through the clergy* to the laity, by preaching, according to the reception of the doctrine thence derived; *and also by the sacrament of the Holy Supper*, according to repentance before receiving it."—*Canons iv. 7, 8, 9.*

9. "Apoc. xiii. 1, 11. In those verses 'by the beast which came up out of the sea, are meant the *laity*, and the *clergy* by the beast which came up out of the earth; because by the sea is signified the external of the church, and by the

with its internal; and the laity are in the *externals* of church doctrine, and the clergy in its *internals*."—A. R. 594.

10. "By the earth and the sea, *throughout the Apocalypse*, when named together, are meant THE CHURCH UNIVERSAL; by the earth, the church as consisting of those who are in its *externals*: for the church is internal and external; internal with the clergy, and external with the laity; or internal with those who have studied its doctrinals interiorly, and have confirmed them from the Lord, and external with those who have not. . . . The earth and sea signify the church internal and external, thus the church universal, *because*, in the spiritual world, they who are in the *internals* of the church appear upon the land, and they who are in *externals*, as on the sea; but the sea is only an appearance from the general truths in which they are principled."—*Ib.* 398.

"Again: In the *externals* of church doctrine the laity are principled, but the clergy in its *internals*; on this account the beast which rose out of the earth is also called in what follows 'the false prophet.'"—*Ib.* 567.

11. In a memorable relation of Swedenborg, which gives an account of a visit made by ten persons, after due preparation, from the world of spirits to a society in the lowest heaven (*C. L.* 14-25; *U. T.* 740-751), we read of their having witnessed, among other things, a marriage ceremony without the intervention of a priest. "Afterwards," they said, "Is it not proper that a priest be present and minister at these things?" The wise person answered, "This is proper on the earths, but not in the heavens, on account of the representation of the Lord himself and the Church; this they do not know on the earths; it still, with us, a priest ministers at the betrothments, and hears, receives and consecrates the consent; consent is the essential of marriage, and all other succeeding ceremonies are its formalities."—*C. L.* 21.

12. "It appears as if the nuptials merely make the interstice between those two states [a prior state inaugurated by betrothment, which was principally state of the spirit, and the beginning of the posterior state to be inaugurated by marriage, which is at once of the spirit and the body], and thus that they are only formal things, which may be omitted; but still there is in them also an essential, that that new state before mentioned is then to be entered upon from covenant, and that consent is to be declared in the presence of witnesses, and also consecrated by a priest, besides other things which establish it. Since there are essentials in nuptials, and since not till after them does there take place ultimate marriage, therefore also nuptials are celebrated in the heavens."—*Ib.* 306.

13. "THAT MARRIAGE IS TO BE CONSECRATED BY A PRIEST. The cause is, that marriages, viewed in themselves, are spiritual, and thence holy. . . . Now because the ecclesiastical order on earth minister the things which are of priesthood with the Lord, that is, which are of His Love, thus also the things which are of BLESSING, it is proper that marriages should be consecrated by His ministers, and because then they are also the heads of the witnesses, that consent to the covenant be also heard, accepted, strengthened, and thus established by them."—*C. L.* 308.

14. "The following doctrine is from heaven, inasmuch as it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For there is a church in heaven as well as on earth; for in heaven there is the Word, and doctrine from the Word; there are temples there and preaching in them; there are also both ecclesiastical and civil governments there; in short there is no other difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state."—*H. D.* 7.

15. "Divine worship in heaven is not unlike that on earth as to the external parts; . . . they have their doctrines, their preachings, and their temples, as we have."—*H. H.* 221.

"I have conversed with the angels on this subject, and told them that it is the general belief in this world, that Divine Worship consists only in frequenting the churches, hearing sermons, receiving the sacrament of the supper three or four times a year, and observing other rites instituted by the

church, together with attending at the **PUBLIC prayers** with reverence and devotion; to which they replied, *that these external things ought to be observed, but that they availed nothing unless they proceeded from a true principle.*"—*Ib.* 222.

"All the preachers are of the Lord's spiritual *kingdom*, for none belong to the *celestial*; . . . However, *these last are not without their public instructions*, as well for the illustration of the truths they already know, as to enrich them with a farther increase, which, as soon as offered, they own and perceive, without speculating or reasoning upon them."—*Ib.* 225.

"All the preachers are of the Lord's appointment, and accordingly endowed with the gift of preaching, *nor are any others allowed to teach in the temples*. They are called *Preachers*, and not *Priests*, because the *celestial kingdom* is the *Priesthood of Heaven*."—*Ib.* 226.

"The doctrine taught in the third or inmost heaven, is more replete with wisdom than that of the middle heaven, and the latter more highly intellectual than that of the lowest heaven."—*Ib.* 227.

16. "After they had assembled [in a temple in the spiritual world], the *priest* ascended the pulpit, and preached a sermon full of the spirit of wisdom. . . . To the discourse he subjoined a *prayer*, and descended."—*U. T.* 751.

And yet "*no evidence can we find at all in Swedenborg's writings that he recognizes such a distinction as is implied by the epithet clergy and laity*," says A. W. But others can, and all who choose may. Swedenborg often speaks of "*priests*," and "*the priesthood*," "*the ministry*," &c., and states both directly, and in the way of allusion, the duties of the office. This is proved by the extracts given above, and the instances could be multiplied at pleasure. And in the *U. T.* 146, 155, 172, 188, 770, 784, and in other places, he uses the very terms in question. The special reference in the Letter was to *A. R.* 594, as quoted above (No. 9). The force of this he would evade by the assertion, "that when Swedenborg makes use of them he *invariably* applies them to members of the consummated church." But he may not so escape. It is true that all preceding churches have *now* reached their consummation. But there was a time in the history of each when it was *not* consummated; when its doctrines were pure and its ministrations were conducted according to divine order; and in each of them, throughout its history, we read of "*priests*" as a class distinct from "*the people*;" and if Swedenborg would illustrate a *principle* by any thing in the history of the past—which he often does—he must needs refer to something which had taken place under a church, which had at length been consummated; for the New Church had not yet appeared. Newchurchmen ought also to know that the Word is written according to correspondences; that these constitute a science; that any science worthy of the name must consist of a *system* of principles; that Swedenborg's method of interpretation is the application of the principles of this science to the Divine Word, and that the principle or law which guides us in the interpretation of any particular passage must govern in all similar cases. "Not a sentence here," says A. W., "to imply that any thing at all is referred to but the *Reformed Church and its peculiar institutions*." I might ask here, whether the distinction of "*clergy and laity*" was peculiar to the Reformed Church? But let the reader look at *A. R.* 398 and 567 (Extracts No. 10) and he will there see that "*by the earth and sea, throughout the Apocalypse, is meant THE CHURCH UNI-*

VERSAL ; by the earth those who are in its externals ; by the sea, those who are in externals"—that is, the *clergy* and the laity : and that he there gives the *reason* for the same, which reason is founded in the nature of things and of universal application. In Canons iv. 8, 9 (extract 8), the same distinction is predicated of the members of the *New Church* then *in futuro*, and for a reason eternally true, because in accordance with the laws of the divine operation.

He elsewhere and further tells us that "order cannot be maintained in the world without *governors* ;" that "governors over ecclesiastical matters are called *priests*, and their office the priesthood ;" that "the common good in a society or kingdom consists in these among other things: that there be what is *divine* among the people, and that there be morality: that the divine exists there *through the ministry*, and the *moral* through the divine : that by the community he means not merely the state and its societies, but also *religion* and government : that the common weal or social state consists of ministries, functions, offices, and various employments ; that by *ministries* are meant *priestly offices*, and the duties annexed to them, and that among the general uses of society is "contributing the necessary and due support to *the ministry of the church*," which could not be unless there were a ministry to be supported.

And this is in agreement with Paul, who long before had said, that "whosoever shall call on the name of the Lord shall be saved." "But," he asks, "how shall they call on him in whom they have not believed? or believe in him of whom they have not heard? or hear without a *preacher*? and how shall they preach except they be *sent*?"—*Rom. x. 14, 15*. And again: "*Every high-priest*, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. And *no man* taketh *this* honor unto himself but he that is called of God, as was *Aaron*."—*Heb. v. 1, 4*.

If now we inquire farther of Swedenborg what are the duties proper to the ministerial office, the answer is equally explicit. In general, "*they provide for the existence of things Divine*." "They ought to *teach* men the way to Heaven, and to *lead* them." "A priest does uses when he *preaches*—a minister when he teaches ;" and the former must not only preach, but give private instruction. "He must do the *appointed work of his ministry* sincerely, justly, faithfully, if he wishes to become a charity in form." "The Holy Spirit passes through men to men, and in the Church chiefly from the clergy to the laity." But all this, however plain to others, is invisible to A. W.

Swedenborg tells us, moreover, that there is a church in Heaven as well as on earth: that *there* are the Word and doctrine therefrom, temples, preachings in them, and ecclesiastical governments: that Divine worship in Heaven is not unlike that on earth as to the external part: that in short there is no other difference between the things in Heaven and those on earth, except that in the former they are in a *more perfect state*. To a sermon there, which he was privileged to hear, "the priest subjoined a *prayer*." He learned from the angels that "men on earth ought to observe the external duties of Divine worship, such as frequenting churches, hearing sermons, receiving the

sacrament of the supper, and observe *other rites instituted by the church*, together with attending at the *public prayers* with reverence and devotion."

Some of us, it seems, are disposed to improve on this model, and to do things on earth a little better than they are done in Heaven, by taking away from ministers their customary function of offering up "the public prayers," and guiding the devotions of the people. It was said of old that "God is not the author of confusion, but of peace, as in all the churches of the saints. Therefore, let all things be done decently and in order."—1 Cor. xiv. 33, 40. Is this command like to be better obeyed by adopting the new expedient?

"*All priests* represent the Lord by virtue of the priestly principle, which is holy, whatever the quality of the person who ministers therein; hence it is that the Word taught by a wicked or by a good person is alike holy, and also the sacraments of *Baptism* and the *Holy Supper*, and the like."—A. C. 2670. And in another place (*U. T.* 685) our author speaks of "a priest" as being actually engaged in the baptism of an infant, and of the important instruction which "every Christian" may deduce from that and the accompanying rites. A common reader would thence infer that the administration of the sacraments was a part of the natural, the regular, and the appropriate duties of the priest's office. But no. This is a "far-fetched inference," says A. W. This, he would have us believe, is among the "beggarly elements" of a by-gone dispensation, which are now superseded. It might have been orderly enough in the Old Church, but in the New we will have no priests, or rather we shall *all* be priests, and every man of us who chooses, and thinks himself called thereto, may preach, pray, bless an assembly of worshipers, administer the sacraments, and what not. To this conceit of all New Church Christians being "priests" we will presently advert. In the H. D. of N. J. we find these words: "*Priests are appointed to administer those things* which relate to the *Divine law and worship*."—H. D. 210. Does A. W. doubt that the Divine "Law" requires that those who wish to become Christians should be *baptized*, with their children? (*Matt.* xxviii. 19; *U. T.* 668, 677.) Or that Christians should partake of the Holy Supper (*Luke* xxii. 19; *1 Cor.* xi. 24). Swedenborg says also, that "these *two* sacraments, viewed in the spiritual sense, are the most holy things of worship."—*U. T.* 667. And again: "The Holy Supper is the most holy thing of worship."—H. D. 210.* "It includes all the Divine *worship* instituted in the Israelitish church."—*Ib.* 214.* If then priests are specially appointed to administer those things which relate to the Divine law and worship, shall "the most holy

* To prove that "priests" should minister at the Holy Supper, the Letter referred to H. D. 210, 214, compared with 319, A. C. 3670, Canons, iv. 9. In quoting the paragraph A. W. suppressed all the references except the two first, and then very *naïvely* tells us, "that they make no allusion to the employment of a priest at all." A proper man this to insinuate that the omission of a phrase in a text from Paul, by the writer of the Letter was intentional, because it might affect his argument, when the same text is afterwards given in full, and explained in accordance with the theory of the Letter. A little charity might have suggested to him that in this, as in other instances more obvious, it was the fault of the printer.

things of worship" be taken from their hands, and consigned to—we know not whom? Yet again: "The Holy Spirit proceeds from the Lord, *through the clergy to the laity*, by preachings, according to the reception of the doctrine thence derived; and *also, by the sacrament of the Holy Supper*, according to repentance before receiving it." *Canons* iv. 8, 9. Can comment be necessary here?

"That a church should be regenerated through the priesthood as a medium," A. W. thinks is "a corollary without foundation." Swedenborg lays it down as a universal principle that "the centre should produce the expanse, and not the reverse."—*U. T.* 85. The clergy are in the internals of doctrine—the laity in externals. Men are regenerated by the Holy Spirit. The Holy Spirit "*in the Church* proceeds *chiefly* from the clergy to the laity." "The first Christian church was begun *through* the Apostles," and propagated by their successors. I leave it to our readers to judge of the foundation from these principles and facts.

An angel declared to Swedenborg that "*it was proper on the earths for a priest to be present and minister at nuptials;*" that even in Heaven "priests ministered at *betrotments*, and heard, received, and consecrated the *consent* of the parties, which was the essential of marriage." And in that work in which he so elaborately expounds the nature and laws of this relation according to the principles of the *New Church*, he expressly states "that there are *essentials* in nuptials, and that *not until after them does legitimate marriage take place.*" That among these essentials are, "that the new state be entered upon from covenant, and that consent is to be declared in the presence of witnesses, and *also to be consecrated by a priest; because*, marriage is spiritual, and thence holy; and because it is the province of the ecclesiastical order on earth to minister the things which are of priesthood; thus the things which are of *BENEDICTION*, and because he thus becomes the chief witness of the covenant."—*C. L.* 308. How could this requisition be obeyed if there were no priests? and if all members of the *New Church* were equally priests—would it not imply a futile distinction?

And this also proves that in the view of Swedenborg, "blessing" (benediction) is one of the appropriate duties of the priesthood. The Divine Word had taught as much long before, as any one may see by referring to Gen. xiv. 19, 20; Lev. ix. 22; Josh. viii. 33; 1 Chr. xxiii. 13. In A. R. 355, Swedenborg quotes with approbation, as pertinent to this very subject, Deut. xxi. 5, "And the *priests*, the *sons of Levi* (not Levites, as A. W. has it) shall come near, for *them* the Lord thy God hath chosen to minister unto Him, and to *bless* in His name." That most comprehensive and impressive form of blessing laid down in Num. vi. 22-27, "The Lord bless thee and keep thee," &c., cannot be peculiar to the Jewish dispensation, for the meaning is transparent, and applicable to all time, and is often referred to by Swedenborg as "*The benediction*," par excellence.* And well he

* As in A. C. 222, 353, 2009, 3195, 3780, 5585, 5662, 6674.

might, for "it denotes the communication and reception of all truth in the natural, the spiritual degrees of man's regeneration."*

"Heaven knows no *such* distinction as that of clergy and laity," says A. W. "In Heaven," says Swedenborg, "there are temples and preaching therein." "There are ecclesiastical governments." (There are even *high*-priests there.—*C. L.* 266.) "Divine worship in Heaven is *not unlike* that on earth, as to the external part." "All the *preachers* there are of the Lord's spiritual kingdom, for none belong to the celestial. Nevertheless, *these last are not without their public instructions.* All the preachers are of the Lord's appointment, and accordingly endowed with the gift of preaching, *nor are any others allowed to teach in the temples.*" Which shall Newchurchmen believe, Swedenborg or A. W.?

But the evasion here is, that our author says, "The *celestial* kingdom is the priesthood of Heaven."—*H. H.* 226. The whole sentence reads thus, "They are called *preachers*, and not *priests*, because the celestial," &c. (Here is another instance to show that A. W. is specially qualified to reprove others for the suppression of evidence.) There are *preachers* then in Heaven. But as others have been misled by the passage when given thus garbled and naked, it may be well to explain its meaning somewhat further. There are three Heavens, the celestial, the spiritual, and the natural, or, the highest, middle, and lowest; and each of these is divided into *two kingdoms*, the spiritual and the celestial. Now, because the two highest heavens, and the two kingdoms into which each of the three is divided, are respectively designated by the same epithets, confusion has arisen in the minds of some readers, who have thence supposed that in the highest heaven there was no formal worship or instruction, and that all the preachers were taken from the second or middle heaven; whereas, in *each* of the three heavens, and in *both kingdoms of each*, there are public instructors. But on the spiritual side they are called preachers—on the celestial, priests. No better proof of this need be offered than the following from our author's chapter on "Divine Worship in Heaven." "The *doctrine taught* in the third or *inmost* heaven is more replete than that of the middle heaven, and the latter more highly intellectual than that of the lowest heaven."—*H. H.* 227.

But further, says A. W., "The priesthood of Heaven is the celestial kingdom;" hence as the New Church is signified by the kingdom of Heaven, *all* its genuine members are *priests*—"a royal priesthood." This is curious reasoning in more respects than one. The last part of the sentence is no just inference from the first. Swedenborg says that the church in Heaven and that on earth *make* one—not that they *are* one. And the celestial kingdom in that passage (*H. H.* 226), and the kingdom of Heaven on earth, are by no means convertible terms. But are all the genuine members of the New Church priests in any sense which denies the propriety or necessity of an order of ministers distinct from the general body. What says Swedenborg?

* In "Newchurchman," Vol. I. 141-156, from which this sentence is taken, may be found an elaborate and convincing exposition of this entire branch of the subject.

“‘And hath made us kings and priests,’ in Apoc. i. 6, signifies, who gives to those who are born of Him, that is, who are regenerated, to be in wisdom from Divine truths, and in love from Divine goods. . . . They who are in wisdom from the Lord are called king’s sons, and also kings; and they who are in love from Him, are called ministers and priests; for the love and wisdom in them is not from themselves, thus not their own, but the Lord’s; hence it is that they are meant in the Word by kings and priests; *not that they are such*, but that the Lord is such in them, and causes them to be so called. . . . He who does not know the spiritual signification of kings and priests, *may be led into mistakes by many things* which are recorded concerning them in the prophets and in the Apocalypse.” He then cites several passages from them, and gives their spiritual sense. “It appears, therefore, that by kings, which the Lord will make those who are in wisdom from Him, it is *not* to be understood that they will be kings, but that they will be wise; the evidence of which enlightened reason can discern.”—A. R. 20.

It is said in Apoc. v. 10, “‘They shall reign on the earth,’ because by earth here and in other places is meant the Lord’s church in the Heavens and on the earth; the church, wherever it may be, is the Lord’s kingdom. *Lest therefore, any one should believe that all who are redeemed by the Lord become kings and priests*, it must be proved from the Word that the earth signifies the church.”—*Ib.* 285.

In Apoc. xx. 6, “‘But they shall be priests of God and Christ,’ signifies, because they are kept by the Lord in the good of love, and thence in the truths of wisdom. By priests in the Word are meant they who are in the good of love, and by kings they who are in the truth of wisdom; . . . and it may be clearly seen that *the Lord will not make men kings and priests*, but that He will make them angels who are in the truths of wisdom, and in the good of love from Him.” He then proceeds at some length to give the reason for this interpretation, referring in the close to various passages in A. C. which prove the same thing, and to others which recognize priests as a separate order, and set forth the rights and duties of the office.—*Ib.* 854.

He who does not know, then, the *spiritual* signification of kings and priests, *may be led into mistakes by many things* which are recorded concerning them in the Prophets and Apocalypse. Swedenborg tells us to whom the terms may spiritually apply, but reiterates again and again, as if to guard against this very fallacy, that the regenerate are not necessarily either kings or priests in the proper, literal sense. Now the doctrine of the church ought to be founded on the *literal* sense of the Word. And yet this single phrase, in a prophetic book, which is not literally true at all, is to be so interpreted as virtually to expunge many other and plain texts of the other Scriptures, to make Swedenborg stultify and contradict himself, and at length to drive out the appointed “watchmen” from the walls and towers of the New Church, thus leaving her a prey to every wild beast of the forest.

The last refuge of those who would escape an unwelcome conclusion is, that when Swedenborg speaks of “priests,” “ministers,” “the clergy,” &c., as a separate office, with its prerogatives and duties, “he

merely alludes to those functionaries as existing in the first Christian or some other consummated church, and that for the purposes of illustration, or in accommodation to popular modes of speech." When I first heard this idea advanced, it sounded to me much like profane jesting, or bore a resemblance to the twilight fancy of some Fourierite, or Red Republican, who would fain adopt a part of the *doctrine* of the New Church, without having shed his radical notions as to government. But finding it repeated by persons whose intelligence I respected, and whose sincerity I had no right to question, though my surprise was thereby rather increased than lessened, I own that this circumstance gives it a claim to notice even if it had none intrinsically. And fortunately, it need not detain us long.

The passages cited above in confirmation of the various positions there laid down, are taken from several different works of Swedenborg. The title of the first is, "The New Jerusalem, and its Heavenly Doctrine, as revealed from Heaven. To which are prefixed some observations concerning the New Heaven, and the New Earth." Can this then be a mere Antiquarian Dissertation, or an Essay on the History of a former Church, especially in that chapter which treats of *Ecclesiastical and Civil Government*? I presume that just then the Author had something else to do. What does he himself say of its object and purpose? At the close of the "observations," he says, "Hence it may plainly be seen what is meant by the holy city, New Jerusalem, being seen to descend from God out of Heaven. But I proceed to the doctrine itself, *which is for the New Church*, and which is called HEAVENLY DOCTRINE, because it was revealed to me out of heaven; *for to deliver this doctrine is the design of this work.*"—*H. D.* 7. Did he know what he was about? or did he fail to keep his promise, and wander from his subject? Another work is entitled, "The True Christian Religion, containing the *Universal* Theology of the New Church, "in the continuation to the Coronis of which he speaks of *The Divine Truths revealed by the Lord*, in the work entitled, "True Christian Religion." The title of a third, is "The Doctrine of the New Jerusalem concerning Charity." That of a fourth is "Canons, or the Entire Theology of the New Church, concerning the One and Infinite God, . . . the Holy Spirit," &c. The work which lays down the Laws of Marriage (*C. L.*) contains so much that was both *new* and important, that its revelation was made the subject of special rejoicing in the abodes of the blessed.—*T. C. R.* 849.

And now who is Swedenborg that we should yield him our faith and confidence concerning these matters? Harken to his own words:—

"The second coming of the Lord is effected by means of *a man*, before whom He has manifested himself, and whom He has filled with His Spirit, *TO TEACH* the Doctrines of the NEW CHURCH, through the Word from him. Since the Lord cannot manifest himself in person, and yet He has foretold that He would come and establish a New Church, it follows that He is to do it by means of a man, who is able not only to receive the doctrines of this church with his understand-

ing, but also to publish them by the press. That the Lord has manifested himself before *me*, his servant, and sent me on *this* office, and that, after this, He opened the sight of my spirit, ... *I testify in truth*, and also that from the first day of that call, I have not received *any thing* which pertains to *the doctrine of that church*, from any angel, *but from the Lord alone*, while I read the Word."—T. C. R. 779.

Is he worthy of being believed? Was he supernaturally called to be THE TEACHER of the New Church and are we, who profess to be his disciples, at liberty to pick and choose from his instructions only what suits our notions of the fitness of things? to reject whatever may not accord with our cherished prejudices? to interpret his words so as either to evacuate them of all meaning, or to press them into the service of principles the reverse of those he has expressly laid down?

Of what avail now are the hardy assertions of A. W. that the writings of the New Church no where acknowledge the ministry as a distinct class, either here, or in the other life? or of his equally strange denials, that it is their special duty to expound her doctrines—to guide the devotions of, and to bless her worshiping assemblies—to administer her sacraments, or to consecrate the marriages of her sons and daughters?

Other and important points remain to be noticed, but I have already occupied more than my due portion of your present No. Another and a shorter article may contain what I have yet to say. At present I will only add that every other objection of A. W. to the positions of the letter, may be as readily and as completely refuted as have been those now examined.

N. F. CABELL.

ARTICLE II.

THE COMMUNICATION OF THE SPIRITUAL WITH THE MATERIAL.

MR. EDITOR :

B. F. B.'s article on the "Rochester Rappings" appeared in the April number of your Magazine; articles on the same subject also appeared in the October and November numbers of the N. J. Magazine. I have felt interested in all of these communications; they have presented views that have differed in some respects, each from the others; and they have all contained statements with which I cannot yet fully concur; they have, however, been interesting and instructive; they have all thrown some light upon the phenomena of which they treat, or upon the general laws of communication between the spiritual and the natural. I regret that I have not been able to see the sermon on "Spiritual Manifestations," by the Rev. J. P. Stuart, referred to by your correspondent; whose remarks upon it, and whose extracts from it, are sufficient to show that it must be a very interesting document, and, I am inclined to think, one with which I should to a considerable extent sympathize.

It seems to me that Swedenborg in his published writings *has acknowledged the possibility of manifestations from the spiritual world*, of a character somewhat similar to those that are now taking place, and that *he has furnished us with a key to their true explanation*. In this opinion I probably differ from B. F. B., and from B. G. F., the writer in the October number of the N. J. Magazine.

I do not find *much* in Swedenborg's writings that now appears to me to have direct bearing on the subject under consideration. I do not, however, regard it as certain that more may not yet be found; for do we not often read passages of his writings, without being particularly instructed by them, and, in a different state of mind, and under other circumstances, do we not find these same passages full of heavenly light? Nor yet do I wholly dissent from the remark in your introduction to B. F. B.'s article, in which you say, "It appears to be a form of spiritual agency with which he [Swedenborg] was not made acquainted, and which may possibly be at this day as great a novelty in the world of spirits as in our own." I merely intend to show that Swedenborg does acknowledge the possibility of spiritual manifestations, that may be of a similar character in their external form, though, perhaps, unlike in internals.

Indeed, the present state of the spiritual world must be very different in relation to its intercourse with the natural, from the state which existed when Swedenborg began to write. B. G. F. quotes from Swedenborg's writing, showing that "spirits do not know that they are with man," and that "the angels of Heaven, and also the spirits under the Heavens know nothing of man;" these statements may still be true concerning some of those in the other world; but very many of those in the other world, as well as some in this world, must have become better informed on these subjects since Swedenborg's illumination commenced; he alone must have been the medium of enlightening myriads on these points. Indeed, in several passages of his writings he clearly shows that even in his day some of the angels at least were fully aware that they were with men. (See *Apoc. Ex.* n. 185.)

At the time of his illumination, so complete was the infidelity in relation to the spiritual world, and the presence of spirits with men, that those who for many years previous had gone into a spiritual state of existence, could not be supposed to be well informed concerning the relation of those of the natural and the spiritual worlds; this is clearly shown in the quotation made by your correspondent from *A. C.* 1880: "When my interior sight was first opened, and spirits and angels saw, through my eyes, the world, and the objects contained in it, they were so astonished that they called it a miracle of miracles, and were affected with a new joy, that a communication was thus opened between earth and heaven." If Swedenborg had, however, at that time met with some of those who had enjoyed similar intercourse in former ages, they might have manifested less surprise, though no less pleasure. And we have some reason to suppose that the manifestations of the present day may excite less surprise with those who left this world in the earliest ages, than they may with

is taken from the natural world, their spiritual bodies subsist, for the natural is the containing ultimate. Hence it is, that there is not any spirit or angel who was not born a man."

In number 260 it is said among other things, "That the natural mind, because it is the covering and continent of the higher degrees of the human mind is a *reagent*, and that *if the higher degrees are not opened, it acts against them; but if they are opened, it acts with them.*"

* * * The cause also that the natural mind reacts against the spiritual mind is because the natural mind consists not only of substances of the spiritual world, but also of substances of the natural world, as was said above, n. 257, and the substances of the natural world from their nature, react against the substances of the spiritual world; for the substances of the natural world in themselves are dead, and are acted upon from without by the substances of the spiritual world; and the things which are dead, and are acted upon from without, from their nature resist, and thus from their nature react." In number 263 it is further said, "But *if the spiritual mind is opened*, then the action and reaction of the natural mind is inverted; for the spiritual mind acts *from above* and *from within*, and at the same time *by the things* which are disposed to obedience to it in the natural mind *from below* or *from without*, and untwists the spiral in which is the action and reaction of the natural mind."

We will now turn to the Apocalypse Ex., Treatise on Divine Wisdom, n. VIII. We here find the following passage: "*That an angelic mind cannot be procreated, and by procreations multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see that there is not given any procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; *similar would have been the case with the angels* if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men who are generated anew or regenerated; but in the natural world there are matters by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living forever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, *derives subsistence*; for he *derives from the inmost principles of nature a MEDIUM with himself between what is spiritual and what is natural*, by which he is bounded to subsistence and permanence, *having relation by the latter to those things which are in nature,*

world, when it is granted by the Lord, illustrated by the destruction of whole armies, and the death of seventy thousand men by pestilence, &c. This is again referred to by your correspondent, who concedes the possibility of these phenomena, but who frankly confesses his inability to explain them, and who has as yet found no explanation of them in Swedenborg's writings. Extracts from the Word and from the writings of Swedenborg might easily be multiplied, to show the possibility of such manifestations of the power of spiritual beings, under certain circumstances, over the bodies of men; as instances of this power when exerted to a fearful extent, the cases of *obsession* will instantly occur to the mind of the reader; we will merely refer to a single passage in the Diary, n. 881. Speaking of *a naked arm* which was shown to him, Swedenborg says: "Such is the power of that arm, that, if permitted, it could crush the bones of *a living man*;" here, certainly, the power of spirit over matter is acknowledged.

We thus may see that Swedenborg teaches that there may be communication between those of the natural and those of the spiritual world, and that in the most ancient times this communication took place with those "to whom it was not given to be in any other light than what is natural;" we may also see that he acknowledges in his writings that the spiritual may affect the material independent of man's operations.

We will now endeavor to learn what he teaches that may show *the manner in which those things may be*; and at this point it is right to acknowledge that Swedenborg did not write the passages which we are about to quote, for the purpose of explaining such phenomena; he wrote them with other objects in view; but it may be that they will shed some light on our present subject.

I will now quote from the edition of the True Christian Religion, published in London, in the year 1786. I will first observe that I have taken the liberty to *italicize* certain words in the extracts already made, and that certain words will be italicized in the quotations that I am about to make. Swedenborg says: "Every man after death casteth off the natural, which he had from his mother, and retaineth the spiritual, which he had from his father, *together with a certain circumambient accretion derived from the purest parts of nature*; but this circumambient accretion in such as are admitted into Heaven is undermost, and the spiritual uppermost, whereas in such as go to hell it is uppermost, and the spiritual undermost."—T. C. R. 103.

The following extract is from the treatise on the Divine Love and Divine Wisdom, n. 257: "The natural mind of man consists of spiritual substances, and at the same time of natural substances; from it spiritual substances becomes thought, but not from the natural substances; these substances recede when a man dies, but not the spiritual substances, wherefore that same mind after death, when a man becomes a spirit or an angel, remains in a form similar to that in which it was in the world. *The natural substances* of that mind, which, as was said, recede by death, *make the cutaneous envelope of the spiritual body*, in which spirits and angels are. By such envelope, which

is taken from the natural world, their spiritual bodies subsist, for the natural is the containing ultimate. Hence it is, that there is not any spirit or angel who was not born a man."

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and having also a principle corresponding to those things; **HEREBY ALSO SPIRITS AND ANGELS CAN BE ADJOINED AND CONJOINED TO THE HUMAN RACE;** for there is conjunction, and where conjunction is, there must be also a MEDIUM: that there is such a medium the angels know; but whereas *it is from the inmost principles of nature* and the expressions of all languages are from its ultimates, it can only be described by things abstracted." I have made this quotation from the edition published in London in the year 1815.

We thus see that it is distinctly taught by Swedenborg, that man derives from the inmost principles of nature certain natural substances which form the ultimate or envelope of the spiritual body; that if it were not for these natural substances, or, in other words, if an angel were pure spirit, he could have no permanent existence; that these substances form a *medium* between what is spiritual and what is natural; that by means of them an angel or spirit has relation to the things which are in nature, and has a principle corresponding to those things; and that by this medium *spirits and angels can be adjoined and conjoined to the human race.*

In the present state of our natural philosophy, it may be difficult to form any clear conception of those substances "that are derived from the purest parts of nature," and that form the connecting medium between what is natural and what is spiritual. In the philosophical writings of Swedenborg, however, certain statements are made that may assist us in forming a more definite idea of these things. In the tract on the "Animal Spirit," chap. iv. he says: "The animal spirit is the intermediate essence between the soul and the body; hence it is the *mediatorial substance*, which provides for the communication of operations between the two." In chap. v. he again says: "The animal spirit partakes of the essence of the soul, and of the essence of the body; that is to say, it is *both spiritual and material.*" In the tract on the "Red Blood," chap. xii., he says, "The red blood partakes almost equally of the soul and the body, and may be termed both spiritual and material." In Apoc. Ex., n. 1131, Swedenborg says, "But how what is finite receives what is infinite, may be illustrated from the light and heat of the sun of the world; the light itself and the heat itself from the sun *are not material*, but still *they affect material substances*, the light by modifying them, and the heat by changing their states; the divine wisdom of the Lord is, likewise, light, and the divine love of the Lord is, likewise, heat, but spiritual heat and light, because they proceed from the Lord as a sun, which is divine love, and at the same time divine wisdom; but light and heat from the sun of the world are *natural*, because that sun is fire and not love."

I do not intend to assert that the things which are thus declared by Swedenborg to be intermediate between the spiritual and the material, and to partake of the qualities of both, are the things referred to in the passages which have been quoted from the "True Christian Religion," from "Divine Love and Divine Wisdom," and from the "Apocalypse Explained." I intend to make no assertion, to advance no theory apart from what we find written, but merely to present

Much has been said by the writer in the November number of the N. J. Magazine, and some things have been said by your correspondent, on miracles, how they should be regarded, and how they were performed. If it is wished, I may be glad at a future day to say a few words on these subjects.

I will now close this article with an extract from the Apoc. Ex. n. 1133; the extract may prove interesting at this time when we hear of "a spirit of the fifth sphere," &c.

"Spirits are affections which are of love, and thus, also, thoughts; spirits of heaven, affections of the love of good; and spirits of hell, affections of the love of evil: the good affections, which are angels, dwell on an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath them: the orb is one, but divided as into expanses, one below another; the expanses are six: in the highest dwell the angels of the third heaven, and beneath them the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in equilibrium, as in the scale of a balance."

S. H. W.

Framingham, Mass.

ARTICLE III.

THE GENIUS AND TEMPER OF THE NEW CHURCH.

THE imperishable glories of the New Dispensation are not less diffusive in their nature, than they are holy and humbling in their operations on the human heart. Love to the Lord and charity towards the neighbor—the celestial good of the one, and the spiritual good of the other—are the strong prerogatives of a church whose foundations rest on the Rock of Ages, and whose duration is forever. The summary of her principles is the sure guarantee of her present strength and her future immobility; of her beginning dawn, and her opening splendor; of her increasing light, and her everlasting glory. These principles may be acknowledged by the human understanding, but cannot be comprehended in their fullness and perfection. They are felt by man, but have their origin in the bosom of Deity.

It is man's duty, however, as well as his privilege, to endeavor to understand them. The infinite love of God may be so imparted and so tempered as to become the finite love of his creature, and what is incomprehensible and unlimited in the one, may be so adjusted and

tain spirit has declared that "The sounds are, to a certain extent, produced by the control which invisible spiritual beings have over the electrical mediums of the nervous system." This conflicts with nothing that I have advanced.

B. G. F. asks, "If we cannot *see* spirits, is there any consistency in the idea that we can *hear* them?" So far as these manifestations are concerned, we suppose his query already answered; it certainly is quite possible to be in a state to hear sounds made in the purer natural as they descend into the lower material, when the state would not admit of a full sight of the spiritual bodies of our spiritual associates. He perhaps is not aware that it is not an uncommon thing for one's spiritual sense of hearing to be so opened as to enable him to have some consciousness of what is said by spirits when they cannot be seen; he will at least remember that according to Swedenborg the sense of hearing is more interior than that of sight.

It will, without doubt, occur to the minds of many receivers of the doctrines of the New Church, as an objection to this professed communication of the spiritual with the material, that the spiritual and the material are entirely *distinct* of *discrete degrees*; they will also call to mind that Swedenborg frequently speaks of discrete degrees as communicating with each other by *correspondences* only. See "Divine Love and Divine Wisdom," n. 238.

That the communication of different degrees is by correspondence is certain; but we are also informed that "the third or inmost heaven is conjoined with the second or middle heaven by *intermediate angels*, who are called celestial-spiritual angels, and spiritual-celestial angels," &c.—*Apoc. Ex.* n. 322. As there are these intermediate angels, there must be the corresponding intermediate *principles*, and *thus* the celestial and the spiritual heavens are connected, as well as by correspondence; thus there is a perfect analogy between the connection of the two heavens and the connection that exists between the spiritual and the material; in both cases, according to Swedenborg's testimony and his explanations of the subject, there is *correspondence*, and there are also *mediating principles and substances*.

Of the moral character of the manifestations of the present day, I do not profess to have an opinion; for where there is no knowledge there can be no well-grounded judgment. May not the time be not far distant, however, when communications similar to those we are considering—yes, of a character far higher, far more satisfactory and instructive than they—may be as common as what we have been accustomed to regard as the ordinary operations of nature? But what are the operations of nature? Matter in itself considered is without life; the spirit alone quickeneth; manifold are the forms *receptive* of life, but *Life* is *one* and *indivisible*; He is Life who is also the Truth and the Way; life received from Him is all that can produce these operations of nature; this life may be the general influx of the spiritual world into the world of nature; but at this day it is perhaps impossible to say how much of it may proceed through individual spirits; this life at least is spiritual, and as such it may be *perceived, approached, and modified* by spirits.

Much has been said by the writer in the November number of the *N. J. Magazine*, and some things have been said by your correspondent, on miracles, how they should be regarded, and how they were performed. If it is wished, I may be glad at a future day to say a few words on these subjects.

I will now close this article with an extract from the *Apoc. Ex. n. 1133*; the extract may prove interesting at this time when we hear of "a spirit of the fifth sphere," &c.

"Spirits are affections which are of love, and thus, also, thoughts; spirits of heaven, affections of the love of good; and spirits of hell, affections of the love of evil: the good affections, which are angels, dwell on an orb which is called heaven, and the evil affections, which are spirits of hell, dwell at a depth beneath them: the orb is one, but divided as into expanses, one below another; the expanses are six: in the highest dwell the angels of the third heaven, and beneath them the angels of the second heaven, and beneath these the angels of the first: below these latter dwell the spirits of the first hell, beneath them the spirits of the second hell, and beneath these the spirits of the third; all things are so arranged in order, that the evil affections, which are spirits of hell, are held in bonds by the good affections, which are angels of heaven; the spirits of the lowest hell by the angels of the highest heaven, the spirits of the middle hell by the angels of the middle heaven, and the spirits of the first hell by the angels of the first heaven; from such opposition the affections are held in equilibrium, as in the scale of a balance."

S. H. W.

Framingham, Mass.

ARTICLE III.

THE GENIUS AND TEMPER OF THE NEW CHURCH.

THE imperishable glories of the New Dispensation are not less diffusive in their nature, than they are holy and humbling in their operations on the human heart. Love to the Lord and charity towards the neighbor—the celestial good of the one, and the spiritual good of the other—are the strong prerogatives of a church whose foundations rest on the Rock of Ages, and whose duration is forever. The summary of her principles is the sure guarantee of her present strength and her future immobility; of her beginning dawn, and her opening splendor; of her increasing light, and her everlasting glory. These principles may be acknowledged by the human understanding, but cannot be comprehended in their fullness and perfection. They are felt by man, but have their origin in the bosom of Deity.

It is man's duty, however, as well as his privilege, to endeavor to understand them. The infinite love of God may be so imparted and so tempered as to become the finite love of his creature, and what is incomprehensible and unlimited in the one, may be so adjusted and

qualified as to flow into the other. The knowledge of this fact is of incalculable importance to the human mind, and the idea is in itself as full of grandeur and sublimity, as it is of truth and mercy. Not only is it man's duty to endeavor to understand the love of God, but to receive it into his will and affections. What a glorious thought! Man may eat angels' food! He is offered bread from Heaven! He may receive the Divine love into his heart!

The imbibing of this Divine principle into the heart is a work of transcendent power and ability. It is the renovating principle of man's spiritual life—it is the transfiguration of his immortal soul. It forms another element of his conscious existence—is allied to spheres of angelic perfection, and rises into the light and heat of uncreated beauty. The soul of man may bask in the radiant hues of Heaven, which, like the rainbow tints that arch the vault above us, mingle into successive spheres of love and wisdom from the Highest. There he may "live, and move, and have his being," provided he covets sincerely the outpourings of a glory which is designed to make him holy and happy.

But does man covet the glory which flows from the presence of the Divine love and wisdom in the Heavens? In order to answer this question aright, we must remember the unalterable conditions on which alone he can expect to receive and enjoy it. These conditions are humility and dependence—a sense and feeling of sin and infirmity, and that continually. Nor will it be enough that he should confess with his lips that of himself he is nothing but evil—that the Omnipotent arm of his glorified Lord alone can deliver him from his perilous condition—that he is a mere form of dry bones which needs to be covered with flesh and blood before it can receive into its appropriate organs the breath of life. He must not only confess to all this, but he must experience an inmost and abiding feeling of its awful and world-wide reality. One of the inscriptions written on the outward wall of the New Jerusalem is, "Cease to do evil, learn to do well!" The true soldier on his pilgrimage towards the heavenly Canaan, is urged forward by other motives than the mere glitter of his arms, or the natural delights and superficial comforts which meet him every where by the way-side. If he cherished no higher feelings than these, he would be a coxcomb, and a coward, and he would be sure to yield in the hour of trial and temptation. He is indeed unwise and unholy, and is often disposed to indulge in thoughts which lead from the high and noble objects before him, to enjoyments which are worldly and empty, but he is no sooner brought again to his right mind than he sees, with tenfold force, the duty of cultivating the virtues of self-denial, of fortitude, and of humble trust in an Almighty Leader that can perform all things for him. His past experience only renders him more distrustful of himself, and more charitable to others. He imbibes one full, heart-felt, permanent conviction, that it is his constant duty to watch; that it must be his constant aim to overcome the infirmities which tempt him to recede, before he can go forward with *alacrity* in the path of truth and uprightness.

Are there many such soldiers who are travelling in the light of the

New Jerusalem? We find that one, who may be supposed a stranger, in a great measure, to the doctrines of the New Church, has propounded the following questions,* not, as we think, in a captious spirit, but with an honest desire of having his own mind satisfied with regard to an inquiry which, to the Newchurchman more especially, ought to be one of the greatest importance. Many, I have no doubt, have asked, and many will hereafter ask, the same questions. "Is there more love, humility, and devotion to the good of mankind among the disciples of the New Church than among other Christians? Are they more mild, meek, and affectionate in their intercourse with each other than other Christians? Are they better people in every respect than others?" We have transcribed these questions, not with a view by any means, of answering them (although we believe that every Newchurchman ought to answer them for himself), but for the single purpose of showing what the world expects from the New Church. That they expect much, we think the above questions clearly imply. It is very certain that the eyes of thousands of men, of different intellects, different tastes, and different characters, have already been directed towards the heavenly Jerusalem, and have been fixed on its professed members for the very purpose of obtaining a solution to these questions. And on a solution satisfactory to the world, we may rest assured, will much of the prosperity of the New Church hereafter depend. If others see not our "good works," we can hardly expect that on our account they will be induced to "glorify our Father who is in Heaven."

Perhaps in nothing ought the professed members of the New Church to be more on their guard, than in relation to those points of difference on the subject of church government, and other matters of external order, which we have reason to fear have in more than one instance engendered feelings altogether foreign to the genius and temper of the New Jerusalem. These are questions which might with great propriety elicit mutual counsel, advice, and instruction, but about which it is highly improper that we should quarrel and fall out with each other. The sentiments and language of Luther at the time of the Reformation, or of Milton at a still later period, were but congruous to the teachings and spirit that pervaded the church in their day, and were considered, perhaps, absolutely necessary in carrying on a polemical warfare. But the same elements ought not to enter into the religious disputes of the nineteenth century. In the Old Church they have been sufficiently corrected and rebuked to render them stale and unpalatable, and in the New Church they ought to wither under the scorching and purifying application of a better theology. What have we to do with harsh, uncharitable, and offensive language? We must, and we will differ on points not essential, and it is right that we should do so. But it is not right that on that account we should cherish feelings of enmity and dislike towards each other. Were it possible that the church could be threatened with a total overthrow by the malignity of her enemies, there would be some

* See the *N. C. Repository* for Oct. 1850, p. 473.

cause for an excess of feeling that might unintentionally run into the extreme of bitterness and invective, but when the attacks complained of are at most but the blunders and mistakes of her own professed friends, when the dreaded shaft is calculated rather to frighten than to wound, there would seem to be but little room given for the exercise of harsh and embittered upbraidings.

The writer of this article may in no little degree be subject to the very failing which he is disposed to condemn in others, but the evil complained of is rendered none the less obnoxious on that account. The great question is, do we profess in the New Church to stand on a more elevated platform—to reason from purer principles—to act from clearer perceptions of the truth, than our brethren do in the Old Church? If we make this profession, then have we assumed a responsibility of no questionable import to ourselves. It is one that is calculated to tax our best powers—to bring into exercise our noblest faculties—to exhibit the qualities of humility, love, and devotion, in their genuine simplicity. No matter what may be my failing, or yours, there is a prescribed standard of christian character before us, which we acknowledge to be true, and which we must endeavor to imitate, if we are consistent in our principles. If this standard be spurious, false, or illusory, let us be frank and candid in saying so. But, on the contrary, if it be the real and sober embodiment of a heavenly and divine creation, let us follow it at the peril of our immortal souls.

A. J. C.

ARTICLE IV.

THOUGHTS ABOUT BOOKS.

Books are spiritual emanations from man, condensations of his innermost thought into an external ultimate fixed form. In reading a book, we explore the spirit of the man who has written it, and if we are in accord with the writer, we know not, as we read, but that his thought is our thought, his knowledge our knowledge, it is as the speaking of spirit to spirit, without a consciousness of speech.

How important is it then, that we should be conjoined only to good spirits through books, if the consociation is so close; and how wonderfully the importance of this subject is increased when we reflect that it is not with the one spirit of the writer only, that we are brought into contact, but with all the spirits, who by influx were consociated with him, and when we remember that each distinct *idea* is in a human form, receptive by influx of the all of Heaven, or the all of hell, and that by exploring and appropriating this idea, we come into spiritual contact with its whole infinite source, and are thereby ourselves made receptive of the influx it contains, what a vast eternal consequence depends upon the books we read. The spirits, whether good or evil, that we take into our bosoms through books, have a more interior

power over us, than those that we do but glance upon, as it were, in our fleeting and changing intercourse with the every day outside world; and these spirits open to us new worlds, and woo us to brighter and purer scenes, or sink us to baleful depths of darker sorrows. Let any one of keen perceptive powers read a novel or tragedy, and how entirely the spirit lives and feels that which it reads, and how this *life* interposes itself between us and the Divine image.

How the visions and forms that we have made a spiritual acquaintance with, come trooping up at the holy and solemn hour of prayer, when the soul would open its inmost being to a perception of the Divine Sun of Love, and these fantastic creations of busy deceptive spirits are ever ready to lure our thoughts away, until our sad soul longs for a desert place to go apart in to pray.

Solitude is better than evil company, but to solitude we are never condemned. The Divine Father is ever with us, shining upon us in the radiant effulgence of His unceasing creative glory, and if we will put away the evil company, and turn from darkness to this ineffable Light, there flows into us an influx of heavenly spirits, bringing with them paradisaical visions of purity and peace, and a blessedness of life that is ever varying, and can never be exhausted.

Oh! that the gifted and highly endowed of the human race would look away from this dull, cold, outer life, to that higher, inner, beautiful world that ultimates itself in the soul, and from dwelling in the Divine presence, from drinking in the rays that stream in glory from the Divine Humanity, would thus make themselves mediums of that glory and beauty, to the toil-worn, care-beclouded children of earth! How would Hope once more gild the sad earth, and how again, as in the golden ages of the celestial church, would spirits speak with men! Why should man gaze into the finite, corrupted heart of man to seek for wisdom, when the great Infinite Human heart is to be eternally studied, in its Divine unfathomable depths. This is the well of "living waters," from which alone we can drink without thirsting again.

As the light of the New Church dawns upon the earth, a change must come over literature. Men will grow weary of looking upon the corrupt workings of the human heart, as portrayed by the masterly skill of a Shakspeare, who drew from his inner spiritual world more imps of darkness than angels of light, with which to people the minds of his readers; and a Milton, whose pompous flow and majesty of words, like an imperial robe of finest tissue and richest make, too often bedizens with its flaunting glories some beggarly falsity, will pall upon the mind that is already peopled with truths of royal beauty. These "*Sons of the King*," these mighty princes, will not brook such low companionship, and then will come "books that are books;" books that will be as the songs of angels floating from Heaven, earthward to the wrapt and listening ear of man. And then will the beautiful Heaven-world be opened to the thought and fancy of man; and *death* will be to the writer the golden portal through which he will transport the mind of his reader to an unfailing world of beauty. Ah! men of *genius*, why grovel ye yet upon the earth, when Heaven is open to you? Why portray to us earthly characters and sorrows, when heav-

only characters and joys are seeking to ultimate themselves in the thought of man, that they may become objects of universal perception?

That books are links that bind us to inner worlds we know from the Divine Word, that has ultimated itself in the form of a book. This holy volume brings us into the Infinite Divine, eternal presence. Why? because the mind, the *thought* of the Infinite is portrayed in it, and thought, and the form of that thought, brings *presence* in the spiritual world, and as the Most High God is in His own infinite book, so every mite of a man is in his finite book, and his *form* may become the medium to us of an indwelling light and peace, which flowing directly from Heaven, may enter into our hearts through our perceptions of the state of the writer, thus elevating our thoughts and affections to the serene world of love and purity; or in the spiritual form of the writer, we may behold the lurid passions come flaming up from lowest depths, and cast around him a sphere of the false and the evil, that repel us, and yet, perhaps, fascinate us by the attractive *force* they exercise upon our own inherent falses and evils, which they are calculated to awaken from their dormant state into full life and activity. For this reason we should avoid evil books, that is, books filled with evil images, as we would evil companions. Can we learn to love Heaven by gazing into hell? No, surely not. If we *accustom* our senses to the distorted images and loathsome odors of the one, we are unfitted for the purity and delights of the other, for the mind will take the form of that upon which it dwells. Our *thought* is the out-birth of our love.

Books are the medium of light from Heaven to man. The Divine Word is like a great sun, that in a universal Heaven shines forever, and reveals to us all glorious and beautiful things, and makes us to see that there is a land of thick darkness, which we must avoid, into which we are not to plunge. How unwise in us, then, because the Bible has revealed to us that the heart of man is utterly corrupt, that we should pierce into those dark depths, and bring up putrefactions, which exhale disgusting odors in the warm sun of Heaven. Far better is it to sweep back this Cimmerian darkness, that light from above may stream into the hidden depths, and purify and regenerate the soul of man. It is not necessary to portray the evils in the heart of man. Let men write of things good and true and beautiful from the Lord, and this *light* will reveal to us the evil that darkens us. Let the selfish man read of the generous and self-sacrificing, and he will feel in his own soul that he is not as he ought to be; but let him read of a cold-blooded murderer, of a lawless robber, of a niggardly miser, and he will only say, that he is thankful that he is not as such men are; he will glory in his own superior goodness, or worse yet, the same dormant evil may lie buried in his heart, and may awaken into an active sympathy with such stirring deeds of daring, or such mis-conceived prudence. To the evil, evil becomes good.

But if a writer, looking to the Lord, fills his book with celestial images of love—with the graceful forms of the pure and good, and *they come to us* when our hearts are cold and dead, wrapped in an *icy mantle of darkness* and indifference, how the genial warmth of

avenly light thaws us, and warms us into a corresponding life !
 can read of love, of its delicious emotions, its thrilling, soul-ele-
 ; sentiments, its pure acts, its perfect blessedness, without feel-
 : soul yearn for this same beautiful bliss ? and the desire for a
 pens the way for that good to descend into the soul of man.

we think that the books of the angels are filled with anything
 pages of purity and goodness ? And why cannot we ultimate
 gelic things upon the earth ? Are not those good and beautiful
 eady to lend their books to us, through the medium of our natu-
 ights and images ? Yea, verily, I believe that we can walk in
 royal spiritual libraries, and cull for ourselves all heavenly
 and images as freely, and with far more facility than we can
 foreign lands upon this earth, and read descriptions of things
 nd done, and existing in those lands. And I believe the time
 ome when all our earthly teachers will draw down heavenly
 s wherewith to teach us. They will lure us to goodness by ex-
 ns of the forms of goodness, and in all our earthly cares we will
 mforted by thinking of the scenes of the fair heaven-life that will
 pen to us. Ah ! what a solace will books then become to us !
 a precious comfort ! what an enchanting pleasure. Heretofore
 has been closed, but now its vague shadowy realities have
 distinct to our mind's vision ; we know that there is a life of
 nd beautiful acts, of true thoughts, of pure loving affections
 really lived there, and we can *write* of that inner life, and read
 ow, as an actual existence. We will draw down from it prin-
 by which to guide our every day actions in this external world.
 nagnations will repose in it, our fancies feed themselves with
 stless images of beauty, and thus will we have " books that are
 "

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ARTICLE V.

AMERICAN SWEDENBORG SOCIETY.

ANSWER TO THE INTERROGATORIES OF A SUBSCRIBER.

managers of this Society have endeavored to take a wide and
 ehensive view of the *use* to be performed, and believing that
 nor considerations should be lost sight of in this great effort to
 te a substantial and permanent good work, propose to go for-
 and act according to their best ability for the good of the So-
 the Church, and mankind, without paying particular respect to
 uestion except this : " What is the great end we have in view,
 ow can it best be attained ? "

ansacting the business of the Society, therefore, we cannot
 ently with *our* views of duty, have anything to do with the
 ions of others, except so far as their views, desires, and acts
 nize with our own. We cannot have reference to stereotype

plates now owned by private individuals, because our constitution virtually forbids it, and we have subjected ourselves to much animadversion, because we would not prove recreant to that constitution which, in accepting office, we solemnly pledged ourselves to uphold. So far, however, we have not prepared duplicate sets of plates, but have adopted translations, a page and type essentially different from those heretofore issued in this country.

What our future plans may be with reference to a Depot, we cannot say; but "A Subscriber" is assured, that so far as the present Board of Managers is concerned, no expenses will be incurred that will materially enhance the price of the books. The expenses have been estimated, and added to the prices, and on the small works the additional cost will be but three or four cents a volume. The price of the work on "Divine Love and Wisdom," now before the public, will show whether the managers have lost sight of one great object of the Society—to cheapen the works. The capital of the Society will not be drawn upon to pay expenses. As to whether the Institution will be permanently sustained,—*that* will depend upon the way the "Subscribers" sustain the efforts of their Board of Managers.

The exact way in which a "Thousand Dollars" would be employed is this—in stereotyping and printing those works that in the opinion of the Board would accomplish best the great end of the Society—"The wider dissemination of the doctrines of the Church of the New Jerusalem."

A MANAGER.

ARTICLE VI.

THE MYSTERY SOLVED.

A COGITATION IN COLLOQUY.

"HAPPINESS has enthroned itself amidst the scenery of nature; the animated creation is full of enjoyment. The songsters of the forest carol forth their delights; no anxious care, no unavailing regret to check their hilarity. How blissful their lot! How enviable their state! How widely different is the condition of man. It is not for him to rest contented with his present, lest he sink into degrading inaction and sensuality. But, alas! when he seeks elevation, to soar in a higher sphere, when he aspires to angel-companionship, what dark dreams and heavy clouds obscure his mind! An Atlantean weight presses him down. The very atmosphere is stifling, and his heart becomes sick of life, of every thing, of himself. He is the doomed slave to corruption, and all his life long must drink the bitter cup of sin and misery. How fallen, how deeply apostate art thou, who wast made a little lower than the angels! Evermore, while the

old lasts, O man! must thou suffer, ignorant how that suffering
 a be removed. Thy hope is destined to the deep, dark grave. For
 are subjects of pain, disorder, destruction, death."

These were the bitter words of Henry L., a young man in V., who
 d run the course which the Old Church discipline had prescribed.
 he incomprehensible dogmas of that theology had so completely
 rkened the heaven that no light of truth could pierce the cloud, and
 int out his path. An igneous illumination from grosser principles
 as all that he found that he really possessed. And now he discov-
 ed a darkness visible through the dark. A vivid sense of duty im-
 lled him to activity, for he was fraught with a high-toned moral
 atiment; but ignorant what to do, the pent-up energy of his nature
 ight to vent itself in plaint and lamentation.

The soliloquy was overheard. There was a stranger in the forest.
 renely thoughtful as he beheld the orb of day shedding torrents of
 lden light, and imbuing all nature with gladness, his mind was
 evated heavenward, and he bowed adoringly to the great Sun of
 ighteousness, whose rays beautified the celestial angels. As he con-
 uded his orison to the Divine Father, the sound of complaint reached
 s ear. Approaching the spot, he encountered the speaker, of whom
 a sympathizingly inquired the cause of his extreme dejection.

"I bemoan," was the reply, "I bemoan the fearful state in which I
 nd myself. The Divine Image is defaced in man and discordant ele-
 ments pervert his whole nature. I sought relief in infidelity, in doubt-
 ing the reality of spiritual things; it is too cold, too dead. They who
 profess to believe the Word fail to yield satisfaction to an aspiring
 spirit. They tell of a blissful, immortal existence in the heavenly
 world. But this is all mockery; it fails to remove the present cal-
 amity. At the core of my life there is a something which leavens
 every action with selfishness, thus precluding me from anticipating
 the slightest enjoyment of peace. I have resorted to scenes of mirth
 and gayety to dissipate this gloom. It proved as useless as to direct
 a shower of rain into the crater of Vesuvius. Religious exercises,
 and visionary enthusiasms are of no avail. The relief which they
 afford is but precarious, and all alike fail to reach the root of the
 evil."

"Yet in the height of thy fervor," said the stranger, "thou felt as-
 surd that thy faith and thy piety surpassed that of thy fellows. Thou
 hadst entered far into the penetralia of the spiritual temple; men ad-
 mired thy great devotion; aye, thou too wast filled with proud ex-
 ultation at thy humility."

His auditor made no reply, and he continued: "It is of little conse-
 quence by what sectarian name you are called. The faith to which
 ou have adhered depended not on charity for its life; hence you
 ave repudiated good works, which are of neighborly love, as being
 bsolutely necessary to salvation. Thus when your interior being
 emanded action, steady, energetic action in the field of usefulness,
 ather than in the theatre of display, you had no knowledge, no power,
 o means at hand to supply that call. You have checked the out-
 ushing of every aspiration which Jehovah incited in your bosom.

and have wasted all his gifts in seeking to please, glorify, and exalt yourself. Your stagnated mental forces, which might have acted harmoniously, and communicated happiness to yourself by diffusing benefits to others, have become the harboring places of so many demons, to torment you. Mirth and volatility, which are useful relaxations from labor, are to you but so many frightful spectres. So completely have you abused and perverted the bounty of Heaven."

Mr. L. had listened with great attention. "Your remarks are just," he replied; "I never before saw the subject in so plain a light. But how am I—tell me, how am I to be extricated from from this abyss of evil in which I am punned?"

"There is no potency capable of this, but the invincible power of goodness and truth. In hearing truth you draw near to the Lord himself; and in performing works of use, you are assimilated into his Divine image, and surrounded by his life-diffusing sphere. If you are desirous to be saved from sin you must therefore do the will of your Father, who is in the Heavens, and shun every known evil as a sin against God."

"But why," asked Mr. L., "why do you place all reliance upon the energy of goodness and truth? Why do you not tell me how it is made potential because of the expiation which has been made for our transgressions?"

"Because, my friend," replied the stranger, "no vicarious sacrifice of that kind has ever been made. Be not surprised that I say this. If an innocent person consent to suffer in the room of the guilty, the law would not be honored. It would be outraged. The idea of being saved by an *imputed* righteousness is a myth, too absurd for a sensible man to regard as possible. If a murderer is reckoned blameless, it cannot make him so; the fact, the guilt, is irrevocable. The erudition of a Bacon, a Newton, or a Plato, cannot be imputed to an ignorant man, and render him intelligent. Nor can the righteousness of the immaculate Jehovah be accounted to a transgressor, so as to remove his guilt. The Word teaches no such doctrine. If you would walk in that way in which are no lions or ravenous beasts, you must away with such persuasions, and that spiritual indolence which they engender."

"What then," asked the other, "was the *atonement* which was made by the Son of God?"

"The Son of God is not a distinct Being, a second person, or subordinate; but is no less than the true and veritable Jehovah himself, as invested in a Divine Humanity. In the beginning was the Word, and God was that Word. And when that Word became flesh, the Lord assumed humanity; and that humanity, while it was becoming as assimilated to its interior Divine Soul was called Jesus Christ, the Son of God. The process by which that assimilation was accomplished is the *atonement*, reconciliation, or righteousness, which was wrought by Jesus Christ. And when men look to the Lord, and turn their affections from evils, because they are sins against him, then their *apostate repugnance* to goodness begins to die, and they are pervaded by a purer spirit, a higher impulse which brings them nearer Heaven by

ing the reign of Heaven in them. This is what Paul means says, '*By Jesus we receive the atonement.*'"
"at a loss," said Mr. L., "to understand your language. You teach that the human family have fallen; but you give no reason why the Lord should take humanity, and suffer for

involved, Mr. L., in the nature of the case. The most ancient was pure and innocent; and Jehovah consociated with the closest intimacy. But the seductive fruit of the tree of life of good and evil was partaken by them; they left the paradise of bliss and goodness, to till the ground of an unregenerate

A fearful deluge of error eradicated them from the earth. The Lord was mindful only of mercy. He raised up a people of a new number, and of far less interior perceptions of the good and true

They constituted the man Noah and his posterity; not an angel of that name, but the Ancient Church, under that figurative name. To them was given a revelation for a medium of union with the Lord. They also passed away, and their Word was lost. So long as sensual had mankind become that they imagined war, violence, and oppression to be suitable acts of regard for the Lord. They even worshiped the symbolic designations which were employed in the sacred records. When this church had fully degenerated and apostate, the man Moses was commissioned to restore the order and ritual service, which should represent the celestial mysteries. Nothing of a more spiritual character could be revealed. A law was imposed upon the sons of Israel, which was often broken, because of the hardness of their hearts, but which indicated the real order of Heaven. A second Word was given, and the Lord would converse with the choice ones of the Jewish Church. At that time the avenue was closed. No celestial dew could distil, no life-fluence could be imparted from the Lord to man. Then darkness threatened to engulf the creation."

interposed Mr. L., "I do not remember that I ever read of a church which existed previous to the Jewish dispensation."

The earliest history is little known. Geology, the annals of the earth and many other testimonials, demonstrate incontestably that the earth existed for vast periods before the date assigned in the Bible in the sense of the first part of the book of Genesis. You have Melchizedek, priest of the Most High God (*El Olion*), to whom Abraham paid tithes and homage more than four hundred years prior to the days of Judaism. This one incident is of itself very convincing, that worship and religious institutions existed in a very early period. You also remember that in the Word the Lord

Melchizedek is exalted far above that of Aaron. This would not have been the case if Melchizedek had not belonged to a dispensation."

Mr. L. assented, and his companion proceeded—"As the church waned, the judgment-crisis of this world or order of things drew near. Mankind were deeply, almost irrevocably involved in the 'horrible pit and miry clay.' Hope ceased pointing

to the heaven, and only indicated the yawning tomb as man's last abode—his only escape from misery. In this hour of extremity Jehovah assumed the fallen nature of man; the Divine Truth ultimate itself in a human body, that from that humanity made divine, the heavenly energy might be communicated, as by an electric chain, to all the sons of men. Then was begun the first Christian church, which was glorious, but which has now become old, and is about to pass away."

"Upon what grounds," asked Mr. L. "do you assume that the Christian church will arrive at a termination on earth?"

"It is the virtual acknowledgment of Christendom itself," replied the other. "When the heart-searching precepts of the Word are quoted, you are assured on every hand that they are meant for a higher dispensation than what we now have. The time of glory for the church is set afar off, even till the Millennium, when trouble shall cease, and the Lord shall reign in his people. A better testimony is however afforded us by the Word itself. For example, in the 2d chapter of Daniel we are assured that the God of heaven will set up a kingdom which would not be left to other people, which should destroy all other kingdoms, and stand eternally. This kingdom of God was to be lasting as the sun, and enduring as the earth, which He hath established forever. That it was not introduced when the Lord was in the world is evident from his own Word, '*They shall see the Son of man coming in his kingdom.*' We are also assured that this kingdom is spiritual—'*within you.*' The Lord rules by means of truth; and by truth the church is established. When therefore a dispensation is introduced, which relates to the interior principles of men, which subordinates the affections, which opens the arcana of heaven, and the internals of the Word, then may we account that the kingdom of the heavens approacheth; that the Lord is making his Second Advent; and that the New Jerusalem is descending, to be established forever in the earth. It is upon these facts that we depend. We are assured that the last judgment has come upon the first Christian church. Even now the great deep is agitated, the world is convulsed, old systems totter, and new ones endure but for a day, and the end of them all is at hand. A New Church has been instituted; it is in its feeble infancy and its morning; but it will attain the meridian, and flourish in immortal youth."

"I find in your words," said Mr. L., "much that is convincing, much that is plausible, and much that I cannot well appreciate. But how am I to know the truth? Has any one ascended into heaven to learn its mysteries, or fathomed the depths of hell? Has a Lazarus returned from the dead to tell us of the judgment, or a Gabriel come from on high to announce the coming of the Lord? Tell me; I ask it not in cavil; tell me; for I love the gospel which you bring; help me to learn its truth?"

"Not by marvels nor supernatural manifestations does the Lord essay to convince men. A belief which is compelled by such extraordinary interposition, is not the untrammelled action of the human mind. The Lord does not provide you such testimonials. You may not fast with Daniel on the Ulai, nor go with Saul to Damascus

Search your own motives, and seek to remove falsity from your understanding. Cry to the Lord and he will hear; and you will find in his Word what is the truth. Your will is free; let your reason have its legitimate exercise. These are not *new* truths; they have been long concealed, and are only newly unfolded."

His companion made no answer, and he proceeded: "The sum of all religion consists in the marriage of good to its correspondent truth. This constitutes the unity of all the heavens. For though the heavens are three in order and degree, they are divided into two kingdoms in respect to these inmost principles. We are also further instructed that upon them is predicated all that is pure, holy and blissful in heavenly conjugal life. And here upon earth it is only so far as good and truth are respondent, that the life of married partners assimilates to that of heaven. When, however, this is the case, the highest uses are performed, and the life of the future is most delightfully imaged in the present. Such marriages are eternal; the consorts are not parted by death."

"You teach a poetic gospel;" replied Mr. L., smiling, "a delightful romance blends itself throughout."

"In celestial joys, my friend," replied the other, "there is a profounder bliss than romance ever contemplated. Heaven is a world of poetry; its uses and delights are rich in music. The prophetic bards of Scripture caught therein their fire, and wrote their songs. Oh that men had not fallen from their high estate! Their language shares their fall. Poetry, which is the dialect of angels, is now considered to be but the art of a dreaming sentimentalist, not worthy of the attention of practical men. Heaven speed the time when it shall be heard from all the heavenly host, and found to be the reality of life."

"And now I bid you farewell. You will find what I have told you confirmed in the Word. For a fuller illustration, let me solicit your attention to the writings of the illuminated herald of the New Church Emanuel Swedenborg. There you will find your doubts all removed, your difficulties relieved. In those works you will find a religion inculcated which will answer all the demands of your heart; simple enough for the unlearned, and too profound to be surpassed by the highest intellect. Turn your mind from the insane raptures of superstitious enthusiasm to a calm, patient performance of those works of use which charity towards the neighbor shall dictate. Then will you begin to be regenerated in the image and after the likeness of the Lord, and by degrees will acquire that peace which is like a river, and that righteousness which is like the waves of the sea."

The stranger went his way; but the fruit of his teachings remained. Henry L. obeyed his counsel, and in due time avowed his convictions of the truth of the Heavenly Doctrines. Nor did he rest content with learning them. The altered tenor of his life corresponded. And as he exemplified the holy influence of the New Jerusalem, others were attracted within the same sphere, and were instructed by the same glorious truths. Thus did the bread cast upon the waters return in a rich harvest, and the Lord blessed the work.

A. W.

Syracuse, June, 1861.

ARTICLE VII.

PAUL—IN WHAT LIGHT IS HE TO BE VIEWED?

No. II.

THE EPISTLES.

THE fact that Paul wrote the Epistles which bear his name is not sufficient proof that he was a good man ; even should we acknowledge them to be correct in their doctrine and influence. Bad men can talk well. Indeed no man perhaps is exemplary up to the measure of his better thoughts. Like their correspondents, like the birds of the sky, the thoughts soar heaven-ward, while the affections and actions, like the beasts of the field, are of a more earthly mould. Hence, if the writings and discourses of Paul are replete with truth, it is evidence only that he was enlightened ; not that he was a good man. “ Moreover he has not,” says Swedenborg, “ mentioned in his epistles the least word of what the Lord taught, nor cited one of his parables, so that he received nothing from the life and discourse of the Lord, as was also said to him : when yet in the Evangelists is the very gospel itself.”

The question which we now propose has relation to the doctrines which those epistles inculcate. We insist that upon their intrinsic merits, and upon their accordance with the Gospels, they must stand or fall. Their most strenuous advocates do not contend that they possess any other valuable attribute, or any internal sense, which can entitle them to our favorable regard. If they teach truth, they are to be awarded our sincerest approval ; and if they contain error, those errors should be pointed out and avoided. The circumstance that their writer was an apostle should not weigh more than it would if he were Judas Iscariot.

That they are in many instances so worded as to be readily misunderstood, we doubt not that their admirers will admit ; or they will be compelled to take the other horn of the dilemma, and acknowledge that the writer did not speak from divine illumination. For there are more parties at variance in relation to the true sense of Paul's epistles, than in regard to that of any other writings composing the volume of the so-called Sacred Scriptures.

As our object is a somewhat close and accurate examen of the genuine drift of these epistles, we shall pursue the inquiry under different heads, and first, that of

THE TRINITY.—That Paul recognizes a trine in the Deity, is beyond doubt, while at the same time the evidence that he understood and taught the genuine doctrine of the Lord, is exceedingly scanty. We take it for granted, of course, that Swedenborg has stated correctly *that doctrine*, and that he has also given a true interpretation of those *passages of the Prophets and Evangelists which bear upon it*. As

suming then the soundness of his teachings on this head, and the appropriateness of the language employed for the purpose, we shall find that Paul makes use of a dialect, in alluding to this subject, so marvellously akin to that of the great mass of Christendom at the present day, that it is extremely difficult to realize that they are not of the same school, and equally remote from the genuine truth of the Word. How, indeed, could it be otherwise when the evidence is so palpable that the modern dogmatic theology is built mainly upon the teachings of Paul? Now according to the higher revelations of the New Church, the result of the Lord's glorification has been to merge the Human so fully in the Divine, that there scarce remains any ground for the designation "Christ," as this is necessarily supplanted by that of "Lord." The glorifying process, by bringing the Humanity into indissoluble and eternal union with the Divinity, has restored the "Jehovah" (Lord) of the Old Testament as the true object of worship, and as filling all that field of vision hitherto occupied by Jesus of the New. This is the grand and paramount truth of the New Dispensation, confirmed by the veritable sense of the Old and New Word, and any alleged Scripture which does not recognize this truth, is of very little account with the man of that Dispensation. But upon recurring to the Epistles of Paul, we meet with a vein of phraseology savoring decidedly of the tripersonal dogma, and which has been in all ages the great buttress and bulwark of that dogma. One cannot fail to see that separation between "God" and "Christ" which is so marked in the consummated church, and which from being rooted and grounded in the theological ideas of the age, presents so strong a barrier against the admission of the absolute truth, revealed to the New Church, of the Divine Human character of the Lord the Saviour. Indeed, we have found for ourselves very little evidence that Paul had any conception at all of the Lord's glorification in the genuine sense of the term. Accordingly we perceive throughout the Epistles indications of a certain distinction and divarication between the Father and the Son, which would be perhaps but little noticed where the doctrine of the glorification was not apprehended, but which will not fail to betray itself where it is.

In adducing examples of this peculiar phraseology, so diverse from that in which the grand verity naturally clothes itself, we wave the whole class of precatory and salutatory passages, such as "Grace be to you from God our Father, and the Lord Jesus Christ," as the critical canons of some of the orthodox schools of modern times insist that the force of the original *zai* (*kai—even*) goes to affirm the essential *identity* of the subjects it connects, so that the true rendering in these cases, would be, "Grace be unto you from God the Father, *even* the Lord Jesus Christ." Conceding the probability that attaches to the philological argument in this matter, and therefore excluding these texts from our catalogue, we still find a large residuum of passages where the tripersonal view seems to be most naturally conveyed by the writer's language. What idea, for instance, would be more naturally taken from the following than that of precisely such a distinction and separation between the Father and the Son, and the acting

of the former *for the sake* of the latter, as lies at the foundation of all the popular teachings on the subject? Who can but perceive in these texts the source of that peculiar phraseology, that marked *usus loquendi*, which prevails throughout all the schools of what is termed orthodoxy, whenever the theme of the Trinity is touched upon. "I thank my God *through Jesus Christ*, for you all." But Jesus Christ, as the Glorified and Divine Humanity, is God himself. What need of a medium in approaching and returning thanks to Him? "In the day when God shall judge the secrets of men *by Jesus Christ*, according to my gospel." What gospel had Paul apart from that of the Lord himself, and which he should so emphatically designate as his? This gospel is recorded in the four Evangelists, and so far as it announces a judgment, it predicates it of the Lord Jesus Christ as Supreme, and not as a work delegated by the Father to the Son, any farther, at least, than as Divine Truth judges and awards from the Divine Good. In this process the Lord is expressly set before us as King (then shall the King say unto them, &c.), and both the acquitted and the condemned acknowledge him as "Lord" ("Lord, when saw we thee," &c.) The expression, "Come ye blessed of my Father," points simply to the fact that the principle of love in the Divine Being, indicated by "Father," is the source of all saving blessing. Where this view of the matter is not entertained, it will be all but a matter of course that the distinction should be regarded as a *personal* one. Again: "Being justified freely by his grace, through the redemption that is in Christ Jesus. Whom God hath set forth *to be* a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

That there is the bare possibility of eliciting from this a sense not greatly abnormal from the genuine truth may doubtless be admitted, yet to the man of the New Church, it requires a violent wrenching, as it were, of all the established forms of thought to view it in that light. But to the man of the Old Church, it is the very mould in which his conceptions of the grand doctrine run. Still, these conceptions we know to be erroneous; they are not according to absolute truth, if the disclosures of the messenger of the New Church are truth. The sending and setting forth the Son as a propitiation for sin is not a procedure that implies a disjunct personality on the part of God and Christ, but simply the operation of distinct principles in the one indivisible person of Jehovah. The genuine truth is, that the Father *sends himself* into the world, or comes into manifestation in the assumed Humanity indicated by the term Son, and this truth, when traced to its elementary form, may be equivalently represented by saying that the Divine truth became incarnate without, at the same time, separating the Divine Love. That Paul had any knowledge of this grand verity of the Lord's kingdom, his epistles furnish very slender evidence.

To proceed in our citations, "Be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath

forgiven you." "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Our object in adducing these passages is to afford still further evidence of that peculiar phraseology on which the marked disjunction of the Father and the Son in the modern creeds is founded. When once a clear perception is gained of the great truth that there is no Father out of the person of Christ the Son, this form of diction assumes a new aspect; it becomes unnatural and incongruous, and the impression cannot well be resisted that if the one view is right, the other is wrong. God does not confer blessings for Christ's sake as a distinct person, but for his own sake, as the infinite Divine Love, the Jehovah-Jesus, uniting in his one person, the Divine Humanity, both Father and Son. So also the language of the apostle that God "hath made Christ to be sin for us, that we might be made the righteousness of God in him," seems to proceed upon a view of the typical scope of the ancient sacrifices which we are now taught to be erroneous. It is precisely such language as would be adopted, provided those sacrifices were of a purely expiatory or vicarious nature, as we know is held by the major portion of the Christian world, but in regard to which the New Church is instructed in an entirely different sense. We know that these sacrifices were not vicarious, or, in other words, that they did not point to a vicarious atonement, and yet it must be confessed that the caste of the phraseology, in a multitude of instances in Paul's epistles, is precisely such as might have been expected, provided the popular and prevailing dogma on that head were true. This is pre-eminently evinced in the general structure and scope of the Epistle to the Hebrews, which seems to take for granted all along the expiation-theory of the Levitical sacrifices. This theory has had its day, and a long one, but that day is now waning to a close, and the old interpretation must inevitably give way to another, just in proportion as the true doctrine of the Lord, and the true nature of redemption gains ground.

A. W.

(To be continued.)~~~~~
EXTRACT.

"With every man, the interiors which are of his thought and affection, are opened successively, and this by continual influx out of heaven from the Lord: by this influx is first formed the sensual principle proximately adhering to the body, whence man becomes sensual: afterwards the natural whence he becomes natural: and after this the rational and therewith the spiritual, whence he becomes a rational and spiritual man; but this is formed and perfected only in proportion as man thinks concerning God, and concerning the divine things which are from God, and in proportion as he is affected with them, that is, in proportion as he wills and lives according to them; for if he does not do this, then the spiritual man is opened in a common or general manner, but is not formed, much less perfected."—*A. E.* 543.

CORRESPONDENCE.

Of the writer of the ensuing letter we had never heard previous to the receipt of the letter itself. It is a communication of marked ability and interest in itself considered; but it will be read with much more pleasure in connexion with that which follows it, written by a young gentleman from Syracuse in this State, who is now pursuing his studies at Copenhagen, under the auspices of the Hon. Walter Foward, Chargé to the Court of Denmark, and who does not scruple to avow his cordial reception of the Doctrines of the New Church, as is also the case with our young friend the writer.

COPENHAGEN, March 10, 1851.

REV. GEORGE BUSH,

DEAR SIR,—Happening to meet with Mr. Fisk from the United States, who asked my assistance in sending a series of numbers of the "Anglo-American N. C. Repository" to Professor Tafel at Tubingen, I could not refrain from begging the gentleman's permission to run through the Nos. before sending them to their proper destination. The delay of a week would probably be of no importance, and Mr. Fisk therefore kindly consented.

I have lived thirty years in the very solitary and full conviction of the Truth of the Revelation of the New Church. I felt a just desire of knowing how this Divine Dispensation was going on in that new world, from whose development we, citizens of the Old Continent, expect a real progress to a better state of never-failing security for mankind, which is dependent on the establishment of a natural, conscious, and orderly conjunction with the spiritual world, or with the Celestial Church working through that world.

I was of course astonished at perceiving the increasing progress of the salutary dispensation in your country, and I cannot refrain from expressing the satisfaction, nay, *exultation*, which I felt in becoming aware of that progress of the spiritual zeal exhibited in the diffusion of the new doctrine, and of the beneficial works of the great and modest interpreter of the sacred Word.

Allow me, sir, in expressing this feeling, to add some few remarks on that question which occupies so large a share in the "Repository," namely, the question of External Church Establishment. The motive for not abstaining from communicating remarks of so comparatively slight importance—remarks which only presented themselves in a fugitive manner while running hastily through your pages, is to contribute, if possible, to the great aim which inspires both contending parties, viz:—that this contention may not degenerate into polemics, or conduct to a schism among the few worshipers of the Lord, who partake of the divine light brought near to our imperfect terrestrial eyes by the Evangelist of the New Church.

Sir, we all know that the New Jerusalem is established in heaven and in the spiritual world, and from thence is working on our terrestrial abode. This working takes place in the minds of all people over the surface of this world, and it produces and has produced its grand effects in the general development of mankind and of human affairs since the formation of the New Church. This working is a never-failing influx, animating charity in mankind in all its forms, and it will of course show its effects likewise in the doctrinals of every shape in every country, even without any consciousness of the revelation which we properly call the "New Church in terris." The struggle of the last century against clerical and political Jesuits, against orthodox dogmatists and *solidifians* in every shape; the advancement in civilization and humanity, in

enlightenment and criticism, in industry and the arts, in the great inventions of a scientific and practical character, even the struggle by which your country or commonwealth rose into existence ; the revolutions against formal despotism in spiritual and worldly matters—in short all the phenomena of modern history, are simple consequences of the establishment of that celestial New Jerusalem, which now in different countries aims at an exterior, worldly Church-Establishment. How far any man is a member of the true interior New Church will never be discerned by exterior means, nor will it be evident either by congregations, ordinations, or confessions. A friend of the New Dispensation from Glasgow observes (Rep. May, 1850, p. 217), "In heaven ministers are appointed directly by the Lord ; but in this lower world this duty is left to man to perform, acting in freedom according to reason." The excellent man who wrote this was probably not aware that the immensely higher degree of light and righteousness apart, the appointment in heaven is taught to be just as indirect as in the natural existence, and on our globe just as direct as in heaven. The difference is in the perfection, while the working of the Lord, through His celestial manifestation, through the Spiritual Sun, is certainly more direct than through the spiritual world on the natural. But still there is no appointment to any office without forms, mediating the direct divine action.

The question which has so intensely occupied the prominent forces in the discussion and in the Repository, is thus merely a question of forms, of forms which ultimately are to be judged after the essentials in the church. It is a question of convenience whether certain forms now in this particular sphere are to be adopted for the real promotion of essential ends.

It seems worth remarking that our beloved teacher and interpreter of the apparition of the Lord in the clouds of heaven, as far as I have understood his valuable writings, has never pronounced himself on the form which ought to be given to the worship and to the ministry. Do, in every instance, in every sphere, that which is conducive to the essential end, "acting in freedom according to reason," is a maxim which he seems to have indicated to all his followers in every nation. Wherever you find a man who acknowledges the divinity of the Lord and of the Word, and who has made the shunning of evil, because it comes from hell, and conducts to hell ; and the doing of good, because it comes from God, and conducts to God, the universal rule of his life, love and action, there you find a man on whom the spirit of the New Jerusalem is descending, seems to be the only criterion of a real and essential fellowship, widely different from the external fellowship of congregations and professions of faith.

I am of opinion that the characteristic criterion of the three articles of conformity, which in the meetings of your country have been so expressly adopted as the distinctive confession of faith, may possibly be communicated to, and appropriated by, any Established Church whatever, without necessitating the abolition or essential alteration of its exterior forms as a worldly manifestation of the Christian Church, or as a clerical institution in a Christian commonwealth.

If now, sir, you would consider the different New-Church congregations, both in your country and in every other quarter of the globe, as in general allowable, each in its sphere (because founded on the right of free association) —if you would consider them as convenient forms for the actual propagation of the means of faith and charity, and particularly as forms which may exercise a salutary reaction on communities belonging to the different sects and churches in Christianity at large (because they manifest and explain to them all a self-evident confession of the clearest and purest Christian faith, to which they might adhere as far as the principle of corruption is not inveterate and prevalent in them), you would then rejoice, sir, with me in the manifestation and forms conducing to an end so propitious, to which you now seem opposed, fearing that a new spirit of authority might rise out of the ruins of the devastated Christian churches on our earth. But we may indulge in the con-

fidence that the very genius of the New Church, in itself, is anti-clerical, and that the New Jerusalem is an ever-progressing, never-declining Church.

May peace be with you, and with all the worthy brethren, of whose noble zeal your valuable Repository gives testimony.

Yours, very truly,

DIRCKINCK HOLMFELD.

P. S.—I venture to observe, that the explication to No. 3753 of the Diary, p. 97, note, of the word "the," is simply "tea," the question being concerning two cups of tea. In some of the Nos. of the Repository sent to Professor Tafel, were found sheets of the translation of the Diary, by J. H. Smithson, viz. vol. i. 1-5; vol. iii. 13, 14. As these sheets were defective, and a complete volume of your translation (vol. iii.) was adjoined, I have preferred to keep them, leaving it to your good will to complete them *occasionally* via. the Legation of the United States at this court, as I most willingly would be a subscriber to one of the translations, as also to the Repository, and other publications of importance.

COPENHAGEN, April 30th, 1851.

KIND AND DEAR SIR,

More than a month since my very good friend Baron Dirckinck Holmfeld handed me the enclosed letter to you. It would have been previously sent had I not waited for Mr. Forward to introduce it. He having been precluded by his occupations from doing so, I venture myself to accompany it by a note.

The Baron has been for thirty years a reader and receiver of the truths contained in the writings of our venerated Seer, and during that period has made himself thoroughly acquainted with his voluminous works. He is almost the only one whom I have yet met in the North, having a clear knowledge and a warm belief in the doctrines of the New Church. His extensive learning and sound mind make him generally respected and esteemed. He enjoys, moreover, an advantage which but few are so fortunate as to possess, that of writing easily in several languages, having published works in four or five. These are mostly historical and political treatises. I feel a warm pleasure in thus introducing this excellent man to your acquaintance, and in opening, as I hope, a correspondence between two persons whom I so much esteem. He has never written English before, and you will remark in his letter many expressions and turns in the style which betray the pen of a foreigner; but I trust that you will find nothing unintelligible. The idea which he intends to convey is, as I understand him, that the light from the New Jerusalem is being shed not alone upon the spots where the disciples of Swedenborg assemble, but even in those places where the honored interpreter of the truth is hardly known; that the effects of the second-coming show themselves everywhere. He would not that the followers of the belief taught by Swedenborg, or rather the members of the *organized* New Church, should arrogate to themselves the reception of *all* the rays which come down from the celestial Sun. Therefore, he would allow those who choose to remain in an exterior connection with the Old Church, that gradually leavening the whole mass of the Old, corrupt congregations, with a new and needed leaven. On the other hand he would permit those who desire a distinct organization, to form such an exterior connection as they should choose. But this latter ought not to be regarded as containing *all* the good, true-hearted, light-receiving believers. I may have been mistaken, but I have thought to have seen in your writings, upon this subject, thoughts similar to these. But the Baron seems to regard *either your articles*, or those of your correspondents, which he saw in the *Repository*, as disagreeing with his views.

But in any case you will be glad, I know, to have such a correspondent in the North as the Baron, and will, as I ventured to tell him, receive his communication with pleasure. He is now in England, and Mr. Forward and myself took occasion to make him acquainted with Mr. Wilkinson, with whom I have corresponded since I left London. Besides our common belief in the New Church truths, we are united in a warm admiration of the native beauties and sublime but simple thoughts contained in the mystic system of Scandinavia, and just now we are bent on kindred pursuits, the development and publication of the treasures contained in the Northern store-house.

I hope to go to Sweden directly, and shall be at some pains to learn facts about Swedenborg, the number of those who are influenced by his writings, etc., and above all to see the manuscripts, and who knows but I may obtain the loan of some for you, which I know the believers in America would be glad to see, for handwriting speaks in more ways than one. I saw a manuscript at Mr. Wilkinson's, and was struck with the clearness and plainness of the penmanship. I thought I could see in the track of the pen something that spoke the vigor, the truth, and the simple perspicuity of the pen itself.

The life I am living is a new one. I have never known what *knowledge* is before. How vast a pile of books, what a multitude of thoughts, what years of labor, what depth, height, and breadth this one word comprises. To look forward makes me half despair.

Believe me ever yours,

D. W. F.

MISCELLANY.

ANNIVERSARY OF THE AM. N. C. TRACT AND MISSIONARY SOCIETY.

The first annual meeting of this Society was held in Boston, on the 13th ult., at Freeman's Place Chapel, a Unitarian house of worship, in the immediate vicinity of the N. C. Temple, in Bowdoin-street. As the object of the Society and of the meeting was one of vital moment on the score of use, to wit: the dissemination of the doctrines of the N. C. in the form of Tracts and Missionary labor, and one in which it might have been presumed that all the friends of the Church would have been happy to unite, we had hoped that the same favor would have been accorded to us which was granted to the Swedenborg Printing and Publishing Society, namely, that of holding our annual meeting in the vestry of the Temple, where the presence of a major part of the Convention would have been secured. But the claims of a merely social meeting, which might have been held on the next evening, were deemed paramount to every thing else, and a deaf ear turned to an application urged with much earnestness by some of the Boston friends of the cause. As it resulted we had no reason indeed to regret the exclusion, as the place procured was filled by a large and attentive audience; but the incident is worth advert-
ing to as an evidence that when an object of real and transcendent ~~use~~ comes before the Convention, in which the members can all properly unite, it can be very easily set aside on the most frivolous pretexts. The sittings of the Convention usually occupy the week from Wednesday to Saturday, the final adjournment taking place on Sabbath afternoon. If a social meeting were deemed desirable, it might usually be held either on the evening of Wednesday or Saturday, allowing the intermediate evenings to be occupied with the meetings of the two Societies above mentioned, which will probably both of them live and prosper in spite of all the indifference which the Convention as such feels and manifests towards them. That it should not cherish any great sympathy towards them is not, perhaps, unnatural, as *their very existence is a rebuke to that body*, in that they have undertaken to

do precisely the work which the Convention was bound above all things else to do, and which, above all things else, it has neglected to do. What other use of a Convention can for a moment be compared with that of extending a knowledge of the Heavenly Doctrines? Let us not be understood, however, as implying that nothing has been done by the Convention in this department. We freely admit that the dissemination of the writings has entered into the sphere of its uses; but it is unquestionable at the same time, that this has been altogether a secondary and subordinate end in its operations, and one that stood no chance of receiving its proper degree of attention without the institution of a new agency.

Such an agency is now to be recognized in the Am. N. C. Tract and Missionary Society, whose anniversary is the subject of the present remarks. From the subjoined report it will be seen that, although far short of the measure of our hopes, yet a promising beginning has been made, and abundant encouragement afforded for the continuance and increase of our labor of charity in this behalf.

A discourse, founded upon Rev. xii. 5, was delivered by the President to a large and attentive audience, after which the meeting of the Society was organized, the Report of the Board of Managers read and adopted, and the officers chosen for the ensuing year. The following is the list as it now stands:—

OFFICERS:

PRESIDENT.

REV. GEORGE BUSH.

VICE-PRESIDENT.

WILLIAM B. HAYDEN.

TREASURER.

L. S. BURNHAM.

RECORDING SECRETARY.

GEO. E. UNDERHILL.

CORRESPONDING SECRETARY.

JAMES SUCH.

MANAGERS.

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 OLIVER GERRISH, Portland, Me.
 OTIS CLAPP, Boston, Mass.
 DR. G. W. SWAZEY, Springfield, Mass.
 L. S. BURNHAM, Brooklyn.
 RICHARD L. HASTINGS, Brooklyn.
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 GEORGE TINGLE, New-York.
 JOHN C. KEFFER, Philadel.
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 LYMAN STEVENS, Syracuse, N. Y.
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 REV. ABIEL SILVER, Edwardsburgh,
 Michigan.

REV. JABEZ FOX, Detroit, Mich.
 REV. J. P. STUART, Cincinnati, Ohio.
 J. Y. SCAMMON, Chicago, Ill.
 EDWARD O. HINKLEY, Baltimore, Md.
 RUFUS DAWES, Washington, D. C.
 WM. M. MERCER, Houma, La.
 THOMAS WAYLAND, Marietta, Geo.
 B. W. HUNTINGTON, Livingston, Sum-
 ter County, Ala.
 RICHARD K. CRALLE, Lynchburg, Va.
 ROBERT L. SMITH, San Francisco, Cal.
 DR. ELIJAH BRYAN, St. Croix, W. I.
 J. J. CROSS, St. Thomas, W. I.
 C. B. DICKINSON, Mobile, Ala.

REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN N. C. TRACT AND MISSIONARY SOCIETY. JUNE, 1851.

The Board of Managers in presenting their first annual Report, are well aware that their day thus far has been a "day of small things," but they do not despise it on that account, nor are they any less assured of the certainty of a "day of great things" as a crown to their labors, provided they are persevered in as they have been commenced. A single year only measures the term of our existence hitherto as a Society, and though we have not, during that period, accomplished all that we could wish, we have nevertheless achieved more perhaps than we had reason to expect.

The appeal with which we came before the N. C. public in the outset of our enterprise, was responded to in such a manner as to leave no doubt that the object was widely, if not universally appreciated, and that we had not run before we were sent, in making a beginning in the good work upon which we have entered. The evidence of this is furnished, to some extent, in the Report of the Treasurer, though the correspondence of the Board would have to be unfolded to afford adequate testimony to the interest awakened in the object, in the various regions of our country over which the N. C. is now spread.

We trust not to be understood as boasting of an amount of contributions intrinsically large; indeed we would avoid a spirit of boasting under any circumstances. If, however, the sum total should not be commensurate with the anticipations of many of the friends of the cause, the fact should be considered that the N. C. body in our country is itself comparatively small, and its pecuniary ability comparatively feeble, to say nothing of other circumstances which have gone to limit the amount of donations received into our Treasury. It is known that another appeal for a kindred object, the diffusion of the writings of Swedenborg, was made to the Church about the same time with our own, and it may be observed also that the receivers in Ohio and some of the adjoining States, have recently concentrated their efforts in a Tract publishing enterprise of great usefulness, abstracting thereby the co-operation which we might otherwise have counted upon to our own undertaking. Many, again, are satisfied to operate through the already existing channels of tract distribution. Still, with all these abatements, we have reason to be gratified with the large and cordial residuum of interest which has been manifested in favor of the cause to which this Society is devoted. Of this interest we have endeavored to avail ourselves to the best of our judgment.

The resources with which we have been furnished have been too limited to enable us to enter into the field of publication, nor are we satisfied that it would have been expedient to have done so even had we been more amply endowed with means than we were. There is already a large supply of valuable Tracts and collateral Works in print to be drawn upon and made available on fair and reasonable terms, and it has seemed to your Board that in order to avoid all unnecessary delay in the performance of our purposed uses, we should begin at once to employ such materials as were ready to our hands. Accordingly a considerable proportion of the funds contributed has been expended in the purchase and distribution of such existing Tracts and Pamphlets as seemed best adapted to the Society's plan of operations. Among these may be enumerated the following, several of which belong to the series of the "Swedenborg Library," published a few years since, and which was then found peculiarly useful in arresting attention to the revelations and doctrines of the New Church.

200 Character and Claims of Swedenborg.

25 World of Spirits.

100 Memory in the Other Life.

250 State of Infants in Heaven.

100 Heavenly Joy and Happiness.

25 Conjugal Relation in the Other Life.

- 25 Correspondences and Representation in Heaven.
- 100 The Light in which Angels Live.
- 100 The Process of Dying.
- 50 Professor Bush's Statement of Reasons.
- 25 " " Letters to a Trinitarian.
- 6000 Ohio Tracts.
- 100 Clowes' Address to the Clergy.
- 36 Swedenborg's Doctrine of Life.

To the above is to be added about 20,000 pages of Miscellaneous Tracts and Pamphlets, presented to the Society by Prof. Bush, making in all a total of upwards of 67,000 pages which have found their way, by the agency of this Society, into the bosom of the Christian community.

In our attempts to make the Tract and Missionary enterprise to the utmost degree effective, we have endeavored to put ourselves under the guidance of that sound wisdom and discretion which ought to preside over all the charitable doings of the men of the New Dispensation. As a promiscuous and indiscriminate diffusion of the truths of the Lord's New Church, without regard to states and circumstances, would not accord with the genius of the Divine Providence in bestowing its choicest treasures upon the world, so we have endeavored to take a lesson from this high teaching and as far as possible adapt our benefactions to the receptivities of their objects. Under the prompting of these views we have for the most part made the mail the channel of our operations, and that not in a blind and indefinite manner, but with intelligence and judgment. We have aimed to reach those of whom we had some grounds to believe that they were more or less accessible to N. C. light. Situated as we are in the commercial emporium of the Union, and enjoying the most signal facilities for obtaining information from every part of the land, we have aimed to turn these advantages to account in addressing our efforts to appropriate objects. Wherever practicable we have endeavored to learn in what quarters, and with what persons, our benevolent designs would be most likely to take effect, as in the spiritual archery of the N. C. it does not seem wise, as a general rule of action, to draw the bow at a venture. In accomplishing this work we have been much aided by the correspondence of our president, which has brought him acquainted with the state of destitution and of desire in various sections of the country, and who has, moreover, solicited through his letters, and through the pages of the Repository, under his editorial charge, the names of such individuals as there was reason to suppose would peruse with candor such missives of a N. C. character as might be forwarded to them *free of expense*. We say *free of expense*, for as the transmission of mailable matter, burdened with postage, and unordered by the receiver, might affect him unfavorably, creating a sense of *imposition*, and a consequent prejudice difficult to be overcome, we have not felt at liberty to run the risk of nullifying the good effect of our matter by any thing exceptionable in the mode of its conveyance. It is in considerations of this kind that the society will be able to account for the somewhat large item of postage, compared with our issues, which appears in the Treasurer's Report. We have for ourselves a strong confidence that no better an appropriation could be made for the purposes in view.

Respectfully submitted,

GEORGE BUSH, *President*.

GEO. E. UNDERHILL, *Secretary*.

TREASURER'S REPORT.

The Treasurer of the American New Church Tract and Missionary Society would respectfully report, that the following is a statement of the receipts and disbursements of the funds of the Society since its establishment:—

Miscellany.

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<i>DR.</i>		1850.	<i>CR.</i>
1, To cash rec'd from—		July 20, By Cash paid for printing	
W. D. Sewell	\$5 00	Constitution, &c.	\$13 10
Otis Clapp	3 00	Oct. 10, " postage, &c.	8 00
Geo. W. Swazey	2 00	" 31, " tracts, &c.	6 25
L. S. Burnham	5 00	Nov. 1, " "	40 55
Geo. Bush	2 00	1851.	
John G. Haviland	1 00	Feb. 3, " Postage	2 00
T. S. Miller	2 00	" " for bill tracts	12 00
John McCraith	2 00	March 3, " "	1 50
John Fawcett	3 00	" 4, " "	9 20
Wm. McCraith	2 00	" 31, " postage, &c.	19 25
Geo. Tingle	1 00	May 12, " bill tracts	1 80
Wm. B. Hayden	2 00	June 9, " printing certificates	4 50
John B. Niles	2 00	" " travelling expenses of	
Elijah Bryan	3 00	President to Boston	10 00
H. P. Journeay	3 00		
Betsy Cross	1 00		
Wm. M. Mereer	2 00		\$128 15
H. M. Saxton	3 00	June 10, Bal. on hand	76 35
2, G. V. Neale	5 00		\$204 50
Thomas Wayland	5 00		
3, J. P. Collins	5 00		
Dr. E. Parsons	5 00		
Robert Royce	1 00		
Levi B. Seymour	1 00		
Edmund Hyatt	10 00		
Eliza Ann Strange	2 00		
0, Ed. J. Purse	1 00		
J. Prentice, for Prov. Soc.	24 00		
N. F. Cabell	1 00		
A. J. Cline	2 00		
Dr. James W. Paxton	2 00		
E. Maguire	5 00		
D. Morton	1 00		
Miss Adeline Slater	1 00		
8, Mrs. T. F. Anderson	1 00		
Mrs. R. A. Haggerty	1 00		
30, John Turner	1 00		
F. B. Brown	1 00		
1, O. J. Noyes	1 00		
James Such	1 00		
Mrs. Selina Barclay	5 00		
W. G. Cranch	10 00		
A. Thomas Smith	5 00		
3, Geo. E. Underhill	2 00		
Wm. H. Mercer	2 00		
N. C. Wade	2 00		
J. B. Dunn	2 00		
R. H. Grinage	2 00		
B. G. Thibodaux	2 00		
31, G. E. Underhill	5 00		
C. B. Dickinson	30 00		
12, Lucius Lyon	2 00		
Mrs. C. G. Atherton	2 50		
R. E. Hastings	3 00		
9, J. G. Haviland	3 00		
A. Worthington	6 00		
	\$204 50		
0, To Bal. on hand	\$76 35		

Very respectfully submitted,
L. S. BURNHAM, *Treasurer.*

NOTICES OF BOOKS.

EPISODES of *Insect Life*. By ACHETA DOMESTICA. New-York: J. S. Redfield. 1851. 8vo. pp. 320.

A more exquisite work than this, on the genius and habits of the insect world, it is difficult to conceive. To say nothing of the beautiful illustrations, so rich in allegorical device, the amount of valuable information embodied in the volume is immense, and all conveyed in a style so fascinating that it is impossible not to feel the force of a most unusual attraction in turning over its pages. Our *Domestic Cricket* (*Acheta Domestica*) chirps to most admirable purpose in the Episodes before us.

EDITORIAL ITEMS.

The recent meeting of the General Convention at Boston passed off, we believe, very much to the satisfaction of the members and visitors present. The representation from the East was respectably large; but from the States west of the Alleghanies, there was scarcely a single delegate. Our own attendance was too short and broken to give us a very definite idea of the proceedings, but there was little proposed or adopted while we were present of a very weighty or stirring nature. The most important measure discussed was perhaps a resolution appointing a Committee of seven to revise, modify, and, if possible, improve the Book of Worship, by adapting it more perfectly to the wants and predilections of the Church at large. The proposed Committee was at length chosen, and required to present their report at the next meeting of the Convention. Rather more than an entire day of debate was devoted to this subject.

Rev. Wm. B. Hayden was ordained Pastor of the N. C. Society at Portland, Me., after being previously baptized by the President, Rev. T. Worcester, who returned in season to preside at the sittings of the Convention. We were pleased to see the Rev. Dr. Woods, of Andover, present during several of the exercises, apparently pleasantly affected with the sphere of the meeting. The discourse of Mr. Hayden on the evening previous to his ordination was a masterly presentation of the N. C. view of the distinction between the Phenomenal and the Real in nature and revelation, to which his father-in-law, Dr. W. listened with evident marks of profound interest. The morning sermon also of the Rev. Mr. Benade, of Philadelphia, on the relations of Piety and Charity, was one admirably calculated to produce in his mind a favorable impression in regard to the system, which he felt constrained to call to account before the bar of Scripture and reason in his Lectures on the subject published some years since.

An appropriation of \$50 was voted in aid of the valuable labors of *Le Boys Des Guays* in France, from whom a very interesting letter was read.

From the time at which it is necessary for us to go to press, we shall be obliged to defer any farther account of the proceedings to the next No. of the *Repository*, previous to which the entire Minutes of the Convention will have been published. From these we shall give as usual an abstract of all the important items.

In reference to the Convention as a whole, our previous opinion remains unchanged. Notwithstanding the courtesy and kindness of brethren in their personal intercourse, and the pleasantness of the diffused social sphere, our deliberate judgment is still proof

against the force of all arguments adduced in favor of the body *as it is*. It is a cumbrous machinery which cannot be set in motion and kept going, without the loss of a vast amount of time to very little purpose. It is sickening to the heart to think of the hour after hour frittered away in the discussion of matters which at the same time have no bearing of importance on the *real* and the *general* welfare of the Lord's New Church in this the day of its hopeful incipency. Admitting, as perhaps we may, that there was at the recent meeting of the Convention somewhat less than usual of trifling debate on "rules of order," and topics growing out of the Convention itself, still it was hardly possible not to feel how far short its proceedings came of the demands of a real N. C. utilitarianism. A N. C. Convention, embracing a reasonable extent of territory, and having for its object solely the performance of uses, though not excluding the free discussion of important questions, both abstract and practical, might be rendered of signal service to the cause of truth. Of such Conventions there might be several in existence at the same time in different parts of the country, and the number increased in proportion to the increase of the Church, in which case the territorial limits of each would be gradually contracting more and more, while the attendance on each, from the facilities of travelling, would naturally be continually augmenting, especially if composed of those who should act as *individuals* and not as *delegates*, which we think would be the true policy. All such bodies we would have *primary* and not *representative*. At the present time there might be one such Convention for New England, one for New-York and the Middle States, another for Ohio and the West. Additional ones might be established from time to time as population and the propagation of the doctrines should warrant. The idea of one Convention for the whole United States strikes us as in the highest degree extravagant and pernicious. What possible use to be achieved by such a body could compensate for the time and expense inevitably involved in it? As all legislation ought to be peremptorily excluded from every such assemblage, the sole object of an extended Convention of this kind would be co-operation in uses and the transient mingling of spheres, of which the former could be better effected by smaller unions, and the latter would cost more temporally than it would yield spiritually. But on this head we shall trust to the growing wisdom of the growing Church. We devoutly trust in Heaven to avert from the Church of the New Jerusalem the dangers and evils inseparable from a hierarchy and a germinant ecumenical Convention.

Rev. Solyman Brown, of this city, has published by request a Sermon delivered a few months since, and entitled "Union of Extremes: a Discourse on Liberty and Slavery, as they stand related to the Justice, Prosperity, and Perpetuity of the United Republic of North America." Its object is to present what the author conceives to be the New Church point of view in contemplating the true character of African Slavery. This is ably done. Its points are elaborated with much ingenuity, and the whole clothed in a most eloquent style. There is perhaps a lack in some degree of a palpable coherence and compactness of argument, and the assumption that the view presented is peculiarly that of the New Church is somewhat gratuitous. At any rate it is not ours. But the spirit of the discourse is so bland, and its texture wrought with so much skill and beauty, that one is not disturbed by the dissent he may be compelled to feel from some of its main positions. Sold by John Allen.

The New York Evangelist of June 13th, has the following notice: "Prof. Lewis has commenced, in Prof. Bush's New Church Repository, a series of articles in reply to Prof. B.'s Letters to a Trinitarian, which promises a thorough and erudite discussion of the intricate issues involved in the doctrines of the Trinity and the Incarnation. Few thinkers have more thoroughly sounded the speculative drift of the age than Prof. Lewis; and his

discussion will necessarily grapple with some of the subtlest forms of infidelity. We shall watch the argument with special interest, both for its cast and its ability; and though it can hardly be expected to reach the heresy of the Swedenborgians—for their ghostly creed is amenable to no laws of human logic—it may answer a good purpose in arresting in other minds the tendency to that spiritual haziness and phantasmagoria in which Swedenborgianism has its origin and life. The numbers for May and June are preliminary—protesting against the dodging artifices of the sect involved in their doctrine of the spiritual sense.” It is very evident that the state of mind which could have given birth to the above paragraph is not in a very favorable state for watching with impartiality, if it does with interest, the issues of the argument in question. He has already decided that the views taught by Swedenborg are a “heresy”—that his creed is “amenable to no laws of human logic,” and that the system has its origin and life in a “spiritual haziness and phantasmagoria.” But why prejudice in this manner? These are the very points to be determined in the course of the controversy. As to our creed being “amenable to no laws of human logic,” we think the writer would find that he had something to do with logic, and that too of a pretty rigid character, should he once condescend to grapple with the positive evidences that sustain our views, although Prof. Lewis would doubtless assure him that the present debate was one involving the principles of Scriptural interpretation rather than of human logic. As to “dodging artifices,” it remains to be seen whether they are involved in our arguments or in those of our opponents.

A work has just appeared from the London press, entitled, “Letters to a Candid Inquirer on Animal Magnetism,” by Wm. Gregory, M. D., F. R. S. E., Professor of Chemistry in the University of Edinburgh, in which he holds the following language respecting Swedenborg: “It is easy to say that Swedenborg was a mad enthusiast; but it is not the less certain that he was a man of prodigious ability and learning, thoroughly familiar with the science of his day; and the most striking circumstance, in my opinion, connected with magnetic extatics is, that they agree in very many points with Swedenborg; and that this agreement is found to occur precisely in respect to those things which we are accustomed to regard in him as the products of an insane enthusiasm. It is observed, moreover, in ignorant persons, who have never even heard of the name and opinions of the Swedish philosopher.”

NOTICE.—The MAINE ASSOCIATION of Societies of the New Jerusalem will meet at Gardiner, on Friday, the 15th day of August next, at 10 o'clock, A. M., and continue its meetings through the two following days. The members of the Society in Gardiner would be happy to entertain any of their New Church friends from abroad, who may be disposed to visit them on that occasion.

GARDINER, May 29, 1851.

The Swedenborgian Association will meet at Gardiner during the meeting of the Maine Association.

OLIVER GREENE,
Rec. Secretary.

The corner-stone of the “Urbana University,” was laid on the 19th of June, accompanied by appropriate ceremonies, and an address by the Rev. J. P. Stuart. We hope to be able, in our next, to give the particulars of the proceedings.

A beautiful edition of Mr. Rendell’s “Antediluvian History” has just been issued by Mr. Clapp. Price 75 cents.

THE
NEW CHURCH REPOSITORY
AND
MONTHLY REVIEW.

Vol. IV.

AUGUST, 1851.

No. 8.

ORIGINAL PAPERS.

ARTICLE I.

THE ETERNITY OF EVIL, AND THE HELLS.

It is under the strong conviction that we are not giving utterance to the impressions of a single or solitary mind in the sentiments of the ensuing article that we have concluded to accord it a place in our pages. There is in many quarters a strong disposition to make Swedenborg the patron of the doctrine of the ultimate extinction of all evil in the universe, by passing his doctrines through the alembic of a more gentle and genial theology than that which they at present recognize in his writings; evincing on this score more solicitude to clear his skirts of an unlovely and forbidding theory than he ever did himself. The following is doubtless an able specimen in this line, but its argument is, to our mind, altogether fallacious, for reasons which we shall state in the sequel, but the New Church can afford to lend a patient and attentive ear to pleadings which would receive an instant rejection at the hands of nearly every other branch of Christendom. We are, for ourselves, willing that every just advantage should be given to error in the combat with truth, nor can we better evince our confidence in the power of truth, than by giving a fair field to whatever would come in collision with it. In the present case we see an air of candor running through the article, and as the author professes himself ready to yield to truth, and embrace the opposite opinion when made clear to him, we do not feel at liberty to refuse him a hearing. His article, though divided, is yet long in each moiety, and the press of other matter necessarily contracts our reply, so that we are conscious of being hardly able to do justice to the views we would advocate, yet some of our able correspondents will, we trust, take up the argument where we leave it, and leave it where no opponent will be disposed to take it up.

To the Editor of the New Church Repository,

DEAR SIR:—I do not submit this for the purpose of controversy; still, having seen in some numbers of the Repository a disposition on your part not to evade an argument when it comes in logical form, and from a spirit duly impressed as a sincere inquirer, I am emboldened to address you this letter, hoping for a reply. Perhaps you will

all the more readily attend to me, when I inform you of my recent and undoubted convictions of the great fundamental principles of the revelations of Swedenborg. For a number of years I have been much interested in spiritual philosophy, but not till recently have I been able to see the grandeur and truth of what, to a Newchurchman, is the crowning glory of all Faith. I refer to the truth of the Divine Humanity. When I tell you that my spirit assents to this—that my affections are newly touched—my reason relieved and refreshed—my whole nature penetrated with a satisfactory influence, at which, I assure you, no one can be more amazed than myself; and when I further tell you that I am more and more inclined to Swedenborg's theory of the interior sense of the Scriptures, and to his teachings in general—I think you may be induced to an endeavor, both for my sake and some others of your readers, to satisfy me on another head, where, I confess, after long and continued thought, I cannot come to an agreement with Swedenborg.

I refer to the eternity of sin and misery. This is expressed in various ways by Swedenborg, and, as I think, somewhat contradictorily. I shall say nothing here of the relieving features which characterize his hells, and of how much an improvement his theory presents over the commonly received doctrine; my reference is now to what Swedenborg himself says on a mighty and momentous subject, notwithstanding all the reason, mercy, and hope which shine through the infernal abodes, and make *his* hells *comparatively* a grand vindication of eternal goodness and truth.

In the first place, then, let us hear him on the strict eternity of the occupancy of hell.

"The life of man cannot be changed after death; it remains then such as it had been; nor can the life of hell be transcribed into the life of heaven, since they are opposite; hence it is evident that they who come into hell, remain there to eternity: and that they who come into heaven, remain there to eternity."—*A. C.* 10,749.

Here notice, that although they may be lifted out of a lower hell into a higher, "they who come into *hell* remain there to eternity." (*a*)

Again,—“The life of the reigning love is never changed with any one to eternity, since every one is his own love; wherefore to change that love in a spirit would be to deprive him of his life, or to annihilate him. They (the angels) also told the reason, namely, that man after death can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual, and that upon that plane, the interiors, which are of the mind, rest, as a house upon its foundation, and that thence it is that man remains to eternity such as the life of his love had been in the world.”—*H. & H.* 480.

Again,—“They who have not received conscience in the world, cannot receive it in another life; thus they cannot be saved, because they have not a plane into which heaven may flow in.”—*A. C.* 9122.

Again,—“In the world he (the evil and impious) can be reformed, and embrace and imbibe the means of salvation, but not after departure out of the world.”—*D. P.* 329.

Quotations might be multiplied, but I presume these are as good as

a thousand. (b) The point is, Was Swedenborg at all times consistent with himself? and are the above statements truths?

Much, I know, is said of purification after death, of those who were greatly wicked, yet whose life on the whole in the world was interiorly good, and of instruction in truths preparatory for Heaven; but this is not said of "those who come into hell, since these cannot be instructed."—*H. & H.* 512.

Assuming, now, all the above to be true, let us compare them with some other passages.

In the third volume of the "Spiritual Diary," Swedenborg gives an account of a conversation which he had with some spirits of another earth, who asked him why he spoke with devils? His answer is as follows:

"I replied that it was permitted me, and that too with the very worst of the devils, from whose afflatus alone man, as to all that is his own, is liable to be spiritually destroyed. I informed them also that the devils of this character were once men, and some of them, whom I had known in the life of the body, were men of eminence, and of whom I had never supposed any such thing as that they were devils, or would become devils, but that they would rather become better; for it would be unreasonable to suppose that the Lord would permit any one to be punished in hell, much less to eternity, for (the sins of) a short life, especially as each one considered his principles to be true, and was thus fixed in his persuasion. It is not to be thought, therefore, that the Lord would suffer any one to be punished, much less without intermission forever, except with a view to reformation, as whatever is from the Lord is good, and for a good end, but eternal punishment could have no such end."—*S. D.* 3489.

It is intimated in a note by the translator here, that this "is probably to be considered as expressing Swedenborg's opinion during the life-time of the persons spoken of, and before he became the subject of that full enlightenment which he afterwards received; for he is elsewhere extremely clear and emphatic on this subject;" that is, teaches the strict eternity of punishment. Allusion is then made to what we have before quoted from *A. C.* 10,749. (c)

But this is not satisfactory. If Swedenborg has told two stories, and they contradict each other, it avails not to say that he was in greater enlightenment at one time than at another. (d) For, if he delivered the first opinion at the time of his spiritually illuminated state, and yet it was error, what is the security, the reliability of that state? Must it not be that he partook of the infirmity of all mortals, and was sometimes liable to error in that state, or notwithstanding his general correctness? Was not even his spiritual sight and perception sometimes obscured?

But let us be candid. It is not indeed said, or implied, that the whole opinion here expressed was delivered at the time of his spiritual illumination at all. Down to the word "better," it is simply said that he knew these men in the life of the body, and that he *never had supposed* any such thing as that they would become devils, but would become better. So far, this proves nothing at all, for it may have been that he supposed this of them before the period of his spiritual illumination, and from what he saw in the life of the world only.

But what follows seems to have been his opinion at the time of his conversation with the spirits. If it *was*, then spiritual illumination, I should say, saw the truth; and the truth was the non-eternity of punishment for the sins of a short life, and the reformatory nature of all punishment that is endured. If it was *not*, I would ask if Swedenborg was ever known to have believed in universal restoration, before the period of his illumination? I think not.

But again, it may be said, that he only affirmed here the unreasonableness of punishment in hell eternally, "*for the sins of a short life*;" still recognizing the truth of eternal *sinning*, and so of eternal punishment. Even this would be consistent with the *reformatory* nature of all punishment, and with the "good end" designed by the Lord. But I think no one will pretend this, but rather that here is a full expression of opinion against the eternity of punishment in hell. Indeed, Swedenborg's own teaching, in another place, does not admit of such an interpretation of the words. For he there distinctly says that punishment for evils in the world, and punishment for evils in eternity, amount to the same thing, because it is the quality of the man as he had been in the life of the body, which *procures* to him eternal sin and punishment.

"No one there (in the world of spirits) suffers punishment on account of the evils which he had done in the world, but on account of the evils which he then does; yet it amounts to the same, and is the same thing, whether it be said that men suffer punishment on account of their evils in the world, or that they suffer punishment on account of the evils which they do in the other life, inasmuch as every one after death returns into his own life, and thus into similar evils; for the quality of the man is such as it had been in the life of the body."—*H. H.* 509.

We may conclude, then, that Swedenborg, in the Diary, expressed a decided opinion of the unreasonableness of eternal punishment at all; "the sins of a short life," or man's whole experience and probation in the earth, being a small and insignificant thing for which to mete out eternal punishment in hell. The only question is, when did Swedenborg entertain such a belief? If *before* his illumination, then I ask if this was ever known of him? I think the contrary. If, as is most evident, this was his opinion at the time of his conversation with the spirits, or even at a previous time, still, when spiritually illuminated, then I ask, how is this reconcilable with what he has said in other places? It is not at all likely that Swedenborg would thus enter so particularly, in his conversation with the spirits, into his opinions before the time of his spiritual illumination; and if here is an expression from the spiritual state, I ask, in reference to contradictory teachings, if it is not allowable to take Swedenborg as we take other men; and while we accord to him the praise of a brilliant luminary, of an inspired teacher of God, of the founder of a true New Church, which, in its foundation truths and great principles, shall swallow up all other churches; yet to admit, without fear for the truth, that he occasionally erred, and perhaps providentially, to teach us to rely on no man as oracular and infallible. New Church writers admit this with regard to the apostles, concerning the se-

cond coming of Christ, for instance ; why not with regard to Swedenborg ?

But to pass this passage, let us come to another.

In the first volume of the *Spiritual Diary* is an article on the "State of the damned in Hell." We extract the following :—

"I was let down to the unhappy in hell, that I might perceive their state, and hence announce to the world that there is a hell, especially to the unbelievers ; not only that there is a hell, but also what the state of those is who are there ; this state indeed I cannot sufficiently describe. I heard lamentations of this kind :—O God ! O God ! Jesus Christ have mercy ! and this for some time ; to which I, at first, directed my attention ; but afterwards, when I was in hell, and indeed, as to the body which I have now,* one of those miserable wretches was permitted to speak with me ; the conversation lasted for some time, but I cannot relate the things which occurred ; this I can only state now, that they complained of those spirits who were free, or at large, or those furies who still are permitted to dwell in the ultimate heaven, stating that it is such spirits who desire to torment them, for their cupidity is to torment men, and also spirits, whoever they may be. In a word, they suffer ineffable torments ; but it was permitted to relieve or console them with a certain degree of hope, so that they should not entirely despair. For they said they believed their torment was eternal. They were relieved or consoled by saying that God Messiah is merciful ; and that in His word we read that the 'prisoners will be sent forth from the pit.' *Zech. ix. 11.* It was told them that the pit signifies hell, which I heard confirmed from above. These things were stated to them that they might receive some degree of consolation, which, they said, they did then feel. But what is still more wonderful, and what I can attest as worthy of belief, is, that God Messiah, being moved with inmost mercy, appeared out of heaven unto these spirits, and indeed, as was told me in glory ; I could also discern it, but not so manifestly as these unhappy spirits ; from which appearance they confessed that they received great consolation. I am now informed that the angels also consoled them, and that they would continue to console them. Moreover, I desired to state this fact, for I know it to be true, because I have perceived it ; that many of them have been raised from hell and torments into heaven, where they now live, and that it appeared to a certain one, who had been in the greatest torment, as though God Messiah embraced and kissed him. Afterwards, several were delivered from hell, and raised up into heaven."—*S. D.* 228.

Here again it is remarked by Dr. Tafel, that no deliverance from hell can be taught here, because Swedenborg "believed otherwise, at the same time and afterwards." And the English translator, Mr. Smithson, puts in his explanation, to the same purport, by saying that "the *inferior earth*, in immediate connection with the hells," must be what is meant, and refers us again to the *Arcana Cælestia*, particularly to 699. But I reply, this will not do. (e) If Swedenborg has told two stories, let it be so, and not alter his meaning in one, in order to make it consistent with the other. Swedenborg's authority, I suppose, is made out of the evidence of his writings. To the writings then we go, not carrying authority to them, but to bring authority out of them. And let us not be frightened if we find, occasionally, the evidence of human error. Swedenborg has told truth enough for one man ; we can very well afford to acknowledge his mistakes.

What, then, is the truth of this passage from the *Diary* ? It is the "*inferior earth*" which he speaks of, and from which these spirits

* That is, as to his spirit while in the body.

were delivered? Does Swedenborg say any such thing? Does he hint any such thing? Not at all. The article is explicitly entitled—“*State of the damned in Hell.*” He was let down to the unhappy “in hell,” in order to “announce to the world that there is a hell;” they were relieved or consoled by the Word of God, that the “prisoners will be sent forth from the pit” Zech. ix. 11; and “it was told them that the pit signifies hell,” which Swedenborg “heard confirmed from above.” They were raised from this “hell and torments into heaven, where they now live;” and afterwards, “several were delivered from hell, and raised up into heaven.” Not a word said about the inferior earth in the whole account. Now, why should the translator or editor try to escape from the manifest meaning of this passage? To be sure, Swedenborg taught differently in other places, but the question is, what does he teach here? Have we a *system* to make out? Is it absolutely necessary to prove Swedenborg correct and consistent at all times? I see no such necessity; his writings teach me to exercise my own reason; Jesus Christ teaches me to call no man master; and what possible diminution of the glorious, everlasting, and abundant truths which this vast soul did utter, can I feel in my spirit, by the errors and inconsistencies which may be common to him with all other mortals? (f)

But we are referred particularly to *A. C.* 699, for the explanation of this passage from the Diary. Here, indeed, is a very similar account of the sufferings of the unhappy, and of a permission to comfort them. But the language of Swedenborg in this place is this:—

“In order that I might be a witness of the torment of those who are in hell *and also* of the vastation of such as are in the lower earth.”

Here a plain *distinction* is spoken of between those who were in hell, and those who were in the lower earth. And this is in accordance with Swedenborg’s general way of particular speaking. But no such distinction is mentioned in the passage from the Diary. There the mention is of hell, and of hell only, over and over again, from which several of the “damned were fully delivered into heaven.” What, then, do we gain by this very emphatic reference to *A. C.* 699? Simply this;—that when, in the Diary, Swedenborg spoke of hell, he probably meant hell, and if he had been speaking of the “inferior earth,” or lower earth, he would have said so.

I know, an author is to be generally interpreted, on occasion of an inconsistency with himself, by reference to the general scope of his writings. Certainly, it may be said, an author would not be so blundering as to contradict himself so plainly on a point of such magnitude. But let it be observed that we are dealing here with professed spiritual revelations. And though there may be uncommon clearness and consistency generally, yet we do not know enough of the spiritual state, having never experienced it, to know what errors it may be liable to—what obscurations, what abnormalism, what loss of self-hood and surrender to other influences. Allowing to Swedenborg what some New Church writers do to the apostles, that he was *not necessarily* correct at all times, it becomes a very different problem, with such a state, to account for errors and inconsistencies, from

that which would exist in regard to an author in the common state. I know that the spiritual state is called the superior state ; but for that very reason, may it not give birth to superior errors ? The truths are mightier and, by consequence, the errors all the more so. It is dealing in a more interior region, and the errors, if any, must be more subtle, deep, and important. Or to state the same thing in different words—they must be of the same character.

I know it is claimed for Swedenborg, that he had the use of his external senses, at the same time he was in spiritual light. It is frankly admitted that his state was a superior and unequalled one. His organization, education, vast scientific attainments, purity of heart, piety, simplicity, and the intrinsic value of his unmatched and stupendous revelations, commending themselves to the most expansive, truthful, and interior minds, bespeak for him a superiority and consideration over all men that ever lived. But, having said thus much, I have nothing more to say on the probable cause, so different from the case of all common authors, of certain errors and inconsistencies which may, notwithstanding, have crept into his writings.

The only question is, if he has told two stories on the matter of the duration of hell punishment, which shall we receive ? (*g*) For my part, I hold that he was in the "greatest enlightenment" when he taught its end, and not when he taught its eternity.

Perhaps you will say he did not teach both. That indeed is the great point, so far as Swedenborg is concerned. But I pray you consider whether the passages adduced do not sustain me in my position. And now, if *some* can be, and have been, "delivered from hell and raised up into heaven," why not *all* ? And how is this to be reconciled with the statement that "the life of man cannot be changed after death—that they who come into hell, remain there to eternity ?"

I know an attempt has been made to impugn the authority of the "Spiritual Diary"—to show that the Diary is not to be placed on so high a level, in point of authority, as Swedenborg's other writings. (*h*) But without going into the merits of this question, I would remark that this very fact of the doubtful authority of the Diary, so far from strengthening the other and apparently contradictory teachings of his larger and authorized publications, just weakens them. For this is not a question, anywhere, of mere authority. We do not go to Swedenborg, setting out to believe what he says because he says it. We go to see what he *has* said, and to believe it if it commends itself to our reason and intuition. In this way we do indeed make out a very large authority for Swedenborg. We find him so generally true, and so evidently in connection with the higher spheres of supernatural intelligence, and so amazing and overwhelming in his statements, that we not only believe them, because we cannot help believing them, but we are also inclined to believe many things which we cannot comprehend, and have no means of knowing. We say, doubtless he who had so much better means of knowing, was right even here. This is all the authority that can possibly be conceded to his writings. But when we find *contradictory* statements, or what appear so, in so much the authority is destroyed. And further,

if it is conceded by his own followers, that some parts of his writings *are* of doubtful authority, then, insomuch as even these are the products of a more or less illuminated state, we have a reason grounded in the very nature of the state itself, to doubt even his strongest asseverations in his most approved works. For we say then, if this illuminated state is subject to variations, and degrees of obscurity and error, or what appears to be so, it may chance that his most authoritative works have these imperfections.

In short, what makes the authority of Swedenborg? Not his state, but the contents of his writings. (i) We prove the state by the writings, not the writings by the state. If, then, the state is proved in some instances very doubtful, and in others very contradictory, here is an end to oracular infallibility.

The doubtful authority of the Diary, then, does not strengthen the authority of the *Arcana Cœlestia*, but weakens it; because the state itself is proved unworthy of entire dependence. We are thrown back upon our judgment, every way. If he erred in one, he was liable to err in the other. If he had highly enlightened moods in the one, he probably had them in the other. What have we to do, then, but to take the whole of his writings which came from the professed illuminated state, and make the best of them, submitting them equally to independent judgment, doubt, trial, according as occasion requires, and every individual feels justified? We may wish for more, but that, I think, is a privilege not granted to us by reason or Swedenborg.

But what of these passages in the Diary? I ask if it is not asserted as strongly, as clearly, as confidently, as particularly, and by angelic confirmation, that several were delivered from hell into the life of heaven, as it is in the *Arcana Cœlestia*, that "they that come into hell remain there to eternity?"

I do not adduce these things, by any means, to impugn the authority of Swedenborg, or to divert attention from his writings. I invite the whole world to him. I tell them he is *the* illuminaed teacher of God. I say, neglect him not, as you would neglect not your own salvation. But I am compelled to these remarks in order to establish what I conscientiously believe to be a most important truth, and to show that Swedenborg himself has given the most abundant reasons for the belief of it. (j)

To leave now the Diary, and come to his most approved and authoritative works, I ask if it is not a fact that he has laid down the principles, although he has not so frequently stated the result, which lead directly to the ultimate restoration of all men to purity and heaven? Take the following heads of sections from "Divine Providence." "That every man was created that he might come into heaven.—That the Divine Love cannot do otherwise than will this, and that the Divine Wisdom cannot do otherwise than provide for it.—That thus all are predestinated to heaven, and no one to hell.—That any other predestination than to heaven is contrary to the Divine Love, which is infinite.—That any other predestination than to heaven *is* contrary to the Divine Wisdom, which is infinite.—That the

1 of the Divine Providence for saving man commences from , and lasts until the end of his life, and afterwards to eternity the operation of the Divine Providence continually takes enough means from pure mercy. * * * There are means for and perfecting natural and civil life ; also for forming and g rational and moral life ; as also for forming and perfecting r spiritual life. These means succeed, one kind after another in infancy even to the last age of man, and after that to eternity that Divine Providence operates from pure love and mercy evil and unjust equally as with the good and just. That it is former in hell, and snatches them out thence. That it perseveres there with them, and fights against the devil for that is, against the evils of hell. * * That it acts continually unclean, that it may render them clean, and with the insane may render them sane ; thus it labors continually from pure —*D. P.* 324, 329, 330, 332, 335, 337.

ess, with such an array of the principles of eternal, infinite, ent love, wisdom, and power, I see not how Swedenborg could his reasonings into such, to me, “most lame and impotent ons.” I am thankful that he did not, always. That he could himself in respect to some of the human family, I take to be nce of the most straight-forward spiritual sight and superior tion ; and not, as Dr. Tafel says, the utterance of opinions he became the subject of that full enlightenment which he rds received.” The fullest enlightenment seems to be in see- results to which this liberal array of magnificent principles evitably lead. If all are created for, and predestinated to, ; if Divine Love and Wisdom cannot do otherwise than will ride for it ; if God has omnipotent power, and the Divine Pro- for saving men is operating and pursuing him to eternity ; if eans succeed, one kind after another, to eternity ; if the Al- Being is thus really striving, with the evil equally as with the atching them from hell, acting and laboring continually, pray ? it is all to no purpose ? If, in spite of this omnipotent, infi- l eternal exertion, any are to remain in hell to eternity ? Suf- o say, if the doctrine of the Lord, or that Jesus Christ is the d ; Father, Son, and Holy Spirit, majestically centered in the ious person of the Divine Humanity, is the crowning truth y of the New Church, which I admit, this doctrine of eternal ishment, in connection with such a massive presentment of y principles, is, to me, the crowning absurdity. (k)

now consider the principle upon which this doctrine of eter- and punishment in hell is based. It is a man’s “*ruling love*,” t is affirmed, “after death, cannot be changed.” A thousand this principle repeated by Swedenborg, and it is, in short, the oundation of the doctrine in question. I confess, after the most ed and varied attempts to find the truth there is in it, I am not see anything which leads to such a dismal and discouraging on. (l) I am not ready to admit that it is because I am not *willing* ie truth ; for I have brought myself to the state of perfect wil-

lingness to receive anything, when evidence sufficient is adduced for it. The recent revolutions I have undergone in my mind, from the utmost transcendental spiritual-naturalism, to the embrace of Swedenborg's doctrine of the Lord, and an increasing reception of what he says of the interior sense of the Scriptures, and other doctrines, is a sufficient warranty, I think, of my state and disposition to be convinced of the truth, however it may clash with all my former opinions, of which I have been as confident, and felt as little mortification in renouncing, as any man could. I am willing to believe that the whole human race may be damned for the glory of God, if truth and reason can set their seal upon it.(m)

Therefore, attend. What is this "ruling love?" I take it to be the most interior predominating tendency of a man to good or evil. If the man is interiorly inclined to more evil than good—if it is not by the mere force of circumstances, hereditary acquirements, or education, but of his own *will*, which is the very *esse* of his life, then his ruling love is evil. If contrarywise, good.

I might here go into a very appropriate consideration of the nature of free-will, but I purposely avoid it, because the subject can be settled quite as well without it. This is a most fortunate circumstance, because the metaphysical *nature* of free-will might lead us into philosophical differences. Let us, then, take only the *fact* of free-will, or, what appears in every man, and upon which the whole of virtue and vice is founded.

Now, it is admitted that man never can be saved until he wills to be, for to will right is salvation. What exists in will must eventually, if the will continues, exist in actuality.

But the question is, why, because man's ruling love is evil all through the life of the world, and even after death, must it continue eternally evil? Swedenborg tells us that a man's love is his life—that to change the love would be to take away his life—that every man is his own love, or his own will, and that "it is *impossible* to implant the life of Heaven in those who have in the world led a life opposite to the life of Heaven."—*H. & H.* 527.(n)

But the reason for this is given most clearly in the following passage :

"It was said by the angels, that the life of the reigning love is never changed with any one to eternity, since every one is his own love ; wherefore to change that love in a spirit would be to deprive him of his life, or to annihilate him. They also told the reason, namely, that man after death can no longer be reformed by instruction, as in the world, because the ultimate plane, which consists of natural knowledges and affections, is then quiescent, and cannot be opened, because it is not spiritual, and that upon that plane the interiors which are of the mind rest, as a house on its foundation, and that thence it is that man remains to eternity such as the life of his love had been in the world."—*H. & H.* 480.

I ask, is this clear? I cannot, for the life of me, see any thing in it which supports the conclusion for which it is given. Let us admit that after death we have nothing to do with natural knowledges and affections, such as in the world ; that that plane in the mind cannot be opened. Let us admit, too, that upon this plane the interiors which

are of the mind rest, as a house on its foundation. Does it follow from this that the spiritual life, if evil, cannot be gradually changed? What can be meant, distinctly, by the interiors which are of the mind resting on the ultimate plane of natural knowledges and affections? Is it not, simply, that there must be a natural, substantial groundwork of truth and good, as a foundation for spiritual truth and good? It is evident that Swedenborg means this, from what he says of the "scientifics which had been useful in childhood to the formation of the rational man."—*A. C.* 1489.(o)

But how does all this bear upon the assertion, that the ruling evil love cannot be changed after death? What if the spiritual life does rest upon the natural? What then? Is it to be pretended that it has derived, or can, so much evil from the natural—that the will may appropriate so much more evil than good, from its life in the world—that it cannot afterwards be reformed? But why? It seems no reason at all to say, merely, that the ultimate plane of natural knowledges and affections cannot now be opened. And why is it asserted that man then cannot be instructed? In the name of reason, I ask, if a man can become by any means, or by any disorder, so evil and perverse, that the Lord himself, with all his hosts of angels, cannot in all eternity instruct him? Here is a man in the spiritual world, who is more evil than good. *Ergo*, he must eternally remain so, because natural knowledges and affections cannot now be brought to him! Then I say, bring spiritual knowledges and affections. Why not? Really, I may be in a state so impenetrable by truth and reason as not to comprehend the simplest propositions, but it seems to me that in much metaphysics Swedenborg is sometimes as obscure and erroneous as he is elsewhere clear and truthful.(p)

Common sense would seem to say that a ruling love could be changed after death, in a sufficient time, as well as before it. No matter how a man's life is formed, or upon what it is founded; truth would suggest that the Infinite Being had resources enough to purify and change the worst transgressor, and unite him fully with Himself. This does not depend, be it observed, upon *man's* will alone, nor upon *God's* will alone, but upon the *relation* between the two, and thence *co-operation*. It is very evident that no man can be saved until he wills to be, but has not God a will in this matter? And is not God's will the strongest? and must not the strongest will finally prevail?

But let us hear Swedenborg upon this matter—

"All persons throughout the universe are, of the mercy of the Lord, accepted and saved, who have lived in good, good itself being that which receives truth, and the good of life being the very ground of the seed, that is, of truth; evil of life never receives it; although they who are in evil should be instructed a thousand ways, yea, the instruction should be most perfect, still the truths of faith with them would enter no further than into the memory, and would not penetrate into the affection, which is of the heart; wherefore also the truths of their memory are dissipated, and become no truths in another life."—*A. C.* 2590.

It may be all very true that the good of life is the very ground of

truth, and that evil never receives it, and that all truth not received in good is dissipated in another life, where every man becomes his own affection. It is admitted. But the question remains, if that affection is most interiorly and predominantly evil, can it *never* be changed and turned to good? Here I join issue with Swedenborg. I plant myself upon the irrevocable truth that there is *no* man who is such a perfect devil as that there are no remains of good in him. Swedenborg himself admits this. He says, "If man had in him no remains, he would not be a man, but much viler than the brute." Hence he has the expression "in reference to the remains in *every individual man*."—A. C. 530. Again, "Man cannot live without remains, for it is in these that he receives a life superior to that of brutes."—A. C. 560. To be sure, he speaks of those as the antediluvians, in whom "goods and truths, which would otherwise constitute remains, become as it were entangled (in persuasions of evils and falsities) so as to be no longer capable of being stored up; or if stored up, they cannot be rendered useful—cannot operate."—A. C. 563–660. But suppose this is the case *in time*; does it follow that it must be so throughout eternity? I answer: the good and truth which are most interior in every man, although ever so little, and although the predominating character is greatly evil, and apparently quite interior, is the hold that the Lord has upon him forever. This in fact is the Lord. It is the Lord in man. As Swedenborg distinctly teaches in various places, and in particular in the Diary, 3474, where he says to certain spirits who insinuated that they had a proprium which was not evil, namely, an inward and still inmost mind, that "these inward and innermost minds were not theirs, but the Lord's." Now, I say, this is the hold that the Lord has upon the worst of men, and it is a hold which he never will relinquish until the last transgressor is brought into the everlasting fold of the redeemed of the Lord in heaven. (q) It is thus that instruction, even to reformation, may be rendered effectual, in the lapse of eternity, by the good in every man becoming "the very ground of truth."

What is Swedenborg's teaching upon this subject? Does he not say that the Lord is continually plying man with motives and influences to lead him from evil and to save him, when to the man it appears *as if from himself*? This is a *law* of free-will. It is that man must strive, do good, shun evils as sins, *as if from himself*, when, nevertheless, it is from the Lord alone. Take the following from Swedenborg:—

"That it is a law of the Divine Providence, that man should *as of himself* remove evils as sins in the external man, and that thus and not otherwise the Lord can remove evils in the internal man, and then at the same time in the external. That it is a law of the Divine Providence, that man is led and taught by the Lord from heaven, through the Word, doctrine and preachings from it, and this in all appearance *as of himself*. That if man perceived and felt the operation of Divine Providence, he would act in freedom according to reason, nor would anything appear to him as his. In like manner if man foreknew events. It is a law of the Divine Providence, that every thing which man wills, thinks, speaks, and does, should *appear* to him *as of himself*, and that without appearance, no man would have his own, or be his own man.

The operation of the Divine Providence of the Lord to lead man from evils is continual ; if any one perceived and was sensible of this continual operation, and still was not *led as one bound*, would he not continually withstand, and then either quarrel with God, or intermingle himself with the Divine Providence ?"—*D. P.* 100, 154, 176, 177.

What is the evident conclusion from the above propositions ? Is it not that the will of man is continually subject to the will of God, and that while he *appears* to possess a self-determining power, he is *led as one bound*, and it is the Lord alone who can and who will save him ? And when we are further told that "the withdrawment from evil is done by the Lord in a thousand ways, even the most secret," (*D. P.* 312) why should we hesitate to acknowledge the grand conclusion, that the means of the Lord are abundant, and that his will must eventually be accomplished ? (r)

"Man's ruling love !" What is that to God's *infinite* rule of Love, Wisdom, and Power ? And after all our admiration and devout wonder for the amazing work of the Lord's incarnation, and glorification of His Humanity—the Father himself descending to the lowliest extremes and ultimates of our human nature, that we might be regenerated and conjoined eternally to Him—do we not immeasurably slight and degrade that work, by saying that man's ruling love is too strong for it—that the Almighty cannot cope with it, after a certain ~~ass~~—that he must remain in hell eternally, to curse his Maker, and ~~ed~~ on filth and pollution ?

Let us here raise another query. Swedenborg distinctly says :—

"The Lord sees what man is, and foresees what he wills to be, thus what he is to be : * * * the Lord foresees his state after death. * * * He foresees the state of all after death, and also foresees the places of those in hell who are not willing to be saved."—*D. P.* 333.

If this is so, I would ask if it is in accordance with our highest ideas of Divine Wisdom, for the Lord to exert himself continually, by infinite means of Providence, to save those whom he foresees will not, and therefore cannot be saved ? and yet we are told "the operation of the Divine Providence for saving men, commences from his birth, and lasts until the end of his life, and afterwards to eternity." (s)

Again, let us inquire if it is consistent with infinite Goodness to create immortal, highly endowed, sensitive creatures, when it was distinctly foreseen, at the time of creation, yea, from eternity, that they would be miserable in hell forever. Suppose we are told that hell has its delights ; yet we are also told that its inhabitants are direfully tormented, that certain punishments are "exquisitely painful," that "their torment exceeds all description," that it is "disgusting, filthy," and, in short, notwithstanding all the delights, and agreeable, and mitigations of the hells, no one can say that Swedenborg has failed to describe the excess of abomination and horror. Could infinite Goodness and Wisdom foresee all this—the places, particulars, eternity, of the worst and of all, and yet deliberately create, and, strange to say, design and try to save ? I beseech you, pause and reflect on what must be the nature of such infinite Goodness and

Wisdom. Have not some of us surrendered our understanding on some points, by a too implicit faith in spiritual revelations?

But we are told that man must be created free, or else he could not have been a moral creature, and susceptible of moral enjoyment. Very well; and not to speculate at all on the nature of free-will, but taking it for what it appears, might we not raise a query as to *that part* of the human race whom the Lord foresaw would abuse their freedom to eternal damnation? Why create this part? (t) Perhaps we are questioning too closely the ways and wisdom of the Lord. Are not his ways higher than our ways? Yes, but must they appear so much worse? Are they not infinitely better? Are not the love, wisdom, and power of man, of the same nature, only less perfect, as those qualities in the Lord? And have we any means of knowing one, only by their agreement with the other? Perhaps, however, we mistake the nature of Omnipotence; perhaps the Creator is bound by the laws of His own nature, and *could not* create a universe of human beings, except by laws which demanded the freedom of all, and which must, therefore, implicate some of them in endless evil. But I reply, this is taking a very abstract and unauthorized position; and this is limiting Omnipotence in contradiction to express principles of infinite Will and rule on His part, by which he leads and controls man while man wills and acts only "*as of himself*." (u) And be it known that we are now considering this subject on New Church principles, for the express consideration of the followers of Swedenborg. Were we to take free course we could finish it in a much less space.

But I say, *granting* free-will to its utmost extent, and granting that the Lord *could not* create a universe of human beings except by laws which demanded the freedom of all, yet, as we cannot say that he was bound to the creation of any particular number, we may say, I think, in accordance with our highest ideas of Goodness and Wisdom, that the *all* might have excluded that number whom He foresaw would render their existence an everlasting curse to them.

If the laws by which Omnipotence itself is, as it were, environed, would not admit of this (but we have as much reason to say they would, as any one has to say they would not), then I recur again to the utter futility of *any* difficulty presented by a ruling love of man, to the stronger and supreme love and will of the Lord God Almighty. (v)

But is there *no* truth in what Swedenborg calls the "ruling love" of man disposing of his destiny after death? To me it seems to be only this:—each man is an individualization in himself—a personality different and distinct from every other man. Each man has a certain fixity and stamp of character, born with him, changed and modified by education and circumstances, which may be called not only his ruling love, but his rule of destiny, which will and must characterize him throughout eternity. This ruling character he can no more change than he can change his sex. It is by this, that each man is fitted to perform a certain part in the Grand Man, which cannot be performed by any other person. But to say that if his ruling love

and preponderating character should happen to be *evil, that cannot be changed, is to set up man's omnipotence over the infinite Will of the Lord, who, it is confessed, tries with infinite means to save man, at the same time that he foresees that he cannot, and who is thus, instead of a Divine Humanity that we can with full satisfaction adore and worship, represented to us in most inextricable confusion and disappointment.*(x)

(To be concluded in our next.)

W. M. F.

REMARKS.

(a) It will be observed that there is nothing said in this connexion by Swedenborg about the "lifting out of a lower hell into a higher." This is the writer's own inference, and contrary too to the grand scope of Swedenborg, from whose teachings we gather, that the ordinary process among the infernals is not a rising, but a sinking—a sinking from a higher to a lower hell.

(b) The establishment of a point like the present may not, indeed, depend upon a multiplicity of passages of the same import, yet the fact that the main current of authorities runs in one direction, and that the exceptional cases are comparatively few, ought to carry with it great weight in deciding the question. This we are persuaded could easily be shown, though our limits will not permit the array of the evidence *in extenso*. We will add two or three passages to the list of the writer.

"Man in the other life enters into new states, and undergoes changes; they who are elevating into heaven, and afterwards when they are elevated, are perfected to eternity; but they who are casting into hell, and afterwards when they are cast in, endure evils continually more grievous, and this until they dare not occasion evil to any one; and afterwards they remain in hell to eternity, whence they cannot be extracted, because it cannot be given them to will good to any one, only not to do evil from fear of punishment, the lust to do so always remaining."—A. C. 7541.

"In the other life every thing is possible which is from order; and every thing which is contrary to order is impossible. That this is the case may appear more evident from examples; it is according to order, that they who have lived well will be saved, and that they who have lived evilly will be condemned, hence it is impossible that they who have lived well should be cast into hell, and that they who have lived evilly should be elevated into heaven; consequently it is impossible that they who are in hell can, by the pure mercy of the Lord, be brought forth thence into heaven, and be saved."—A. C. 8700.

The insuperable bar in the way is, it appears, in the immutable laws of order. It will be admitted that these laws will operate to prevent deliverance from the hells as long as the character remains unchanged. But this change our correspondent seems to think possible and probable. How far there is a ground for this opinion, will be a topic of discussion as we proceed.

(c) As we were ourselves the translator of the above paragraph in the Diary, and as the suggestion in the note was also ours, we may be permitted to say, that on a closer examination in its connections, we are satisfied that the true sense of the paragraph requires a somewhat amended version. It is like many portions of the Diary intrinsically obscure, and we are not surprised that under the circumstances, we should have failed to hit the exact point of the author's meaning, as it occurs early in the volume to the translation of which we had come as somewhat of a novice, and to the peculiar style of which it takes one some time to become habituated. So far as our own misapprehension may have misled our correspondent, we cannot of course plead his error against him. He is not to be blamed for understanding the language according to its obvious meaning, al-

though he would still be bound to inquire earnestly how such language was to be reconciled with the general drift of Swedenborg's work, nor would he feel at liberty to form main argument on a passage which was evidently contravened by the current in these illuminated writings. While, therefore, we excuse him as far as we inculpate ourselves (and that is not far), we cannot wholly acquit him of making a wrong use of the present passage. The section of the Diary from which it is taken is entitled, "Concerning certain excellent Spirits of another Earth, similar to the Primitive or Morning Church." After describing their peculiar mode of communication with him by means of the fibres of the lips, he goes on to say that they confessed themselves the worst of the only Lord, though he perceived that viewed as to their proprium, they were thing but defilement, though he still become aware that they were in the true faith. The rest of the paragraph we give in an improved version.

"They then said that I was impure, for they declared of what character I had for been, which they perceived immediately from my sphere; wherefore I said to them it was as they had confessed (which was the third topic just mentioned), viz. that good is of the Lord, and that in themselves there was nothing but evil, therefore all good was from the Lord, and they themselves, considered in themselves, were devil infernals; consequently the Lord alone had delivered and saved them from hell, as he me. In farther conversing, they asked me why I spoke with devils? I replied that I was permitted me, and that too with the very worst of the devils, from whose aid alone man, as to all that is his own, is liable to be spiritually destroyed. I informed also that these devils were such as had once been men, and some of them, whom known in the life of the body, were men of eminence, and of whom I had never supposed any such thing as that they were devils, or would become devils; whence (it might be inferred that) they also might become better, for it would be unreasonable to suppose the Lord would permit any one to be punished in hell, much less to eternity, for sins of) a short life, especially as such an one, perhaps, considered his principles true, and was thus fixed in his persuasion. It is not to be thought, therefore, that the Lord would suffer any one to be punished, much less without intermission for ever, as with a view to reformation, as whatever is from the Lord is good, is nothing but good (nisi nisi finis), thus for a good end; (whereas) eternal punishment could have no end. This was the reason that I answered them so harshly, and called them, as to proprium, infernals and devils."

Such, we believe to be the correct translation, and the drift of it, if we mistake not that inasmuch as these spirits and Swedenborg himself were, notwithstanding as proprium, delivered and saved from hell, so these abandoned devils whom he had known in the world, might become better, and even perhaps eventually saved, though only as a tremendously severe vastation. For wherever such amelioration and reformation possible, it is to be supposed that it is the end aimed at by all the punishments inflicted under the permission of an infinitely wise and merciful Providence. We are led to this interpretation by Swedenborg himself, who, in referring in the Index to the Diary to this very passage, compendiously sums it up as follows:

"Upon their asking why I spoke with devils, I replied that the devils with whom I spoke were men of distinction, concerning whom nothing of the kind could then have been supposed, and that they will not remain devils to eternity, but that all punishment is for a good end, because there is nothing but good from the Lord, and nothing but the end."—to S. D., Art. Ecclesia.

It is only, however, from a knowledge of the true doctrine of vastation that the force of this reasoning can be adequately apprehended, and we must refer our readers to the sequel for a fuller reply to the objection founded upon this extract.

(d) We are not prepared to admit that Swedenborg has told two contradictory things on this or any other subject. Had W. M. F. acquainted himself somewhat more fully with what our author says on the subject of vastation, he would have found all ground taken for charging even the appearance of contradiction on this department of his writings.

fact, the clear exhibition of the truth on this head will be the most effectual reply that can be offered to the line of argument on which he relies. This, therefore, we shall attempt.

(e) It surely will do, if it be the true solution, which it undoubtedly is, and which we are well satisfied W. M. F. will confess it to be ere we have done with the discussion.

(f) As we have, in the above extract from Swedenborg, the stronghold of our inquirers' argument in favor of the non-eternity of the hells, it will be requisite to submit it to a rather close examination, the result of which will probably show how much easier it is to mistake Swedenborg's meaning than to overthrow his positions, or to convict him of contradictions. Indeed, we should feel more pleasantly in conducting our reply, if we were certain that *misapprehension* were all that we had to remark upon. But we confess to an impression of *unfairness* in this portion of W. M. F.'s reasoning, which affects us unpleasantly. We cannot but ask ourselves why this extract was made from the Diary, which, not being published by Swedenborg, cannot be considered as clothed with the same authority as his other works, instead of being drawn from the Arcana, where the facts are stated precisely as he would have them received. Can it be because in the latter form the distinction between *vastation* and *infernal misery* is more clearly developed than is desirable for the theory which the writer supports? What law of exegetical justice is more imperious than that the distinct qualifications and modifications of a later document, expressly prepared for the press, should be followed rather than the rougher and vaguer notes from which the matured account was taken? The matter of the Diary we regard as intrinsically very valuable, but as compared with the published works of the author, they are as the notes of a surveyor's field-book to the formal and elaborate report which he builds upon them.

But how does the Arcana statement differ from that of the Diary? From No. 692 to 700, Swedenborg treats mainly of the hells, which is the title of the chapter. In 698 he says that "besides the hells, there are also vastations, concerning which much is said in the Word." The nature and design of these vastations he then goes on to unfold. "Man, in consequence of actual sin, carries with him into the other life innumerable evils and falses, which he accumulates and conjoins. This is the case even with those who have lived uprightly, and before they can be elevated into heaven their evils and falses have to be dissipated; this dissipation is called vastation. There are many kinds of vastations, and their duration is various, being longer or shorter; for some are speedily taken up into heaven, and others immediately after death." He then goes on: "In order that I might be a witness of the torment of those who are in hell, and also of the vastation of such as are in the lower earth, I have been several times let down thither," &c.—A. C. 698, 699.

Our correspondent, however, insists that because in the Diary extract mention is made only of immission into hell, there is therefore no allusion to the lower earth, the place of vastation. But this point can be easily eclairecised. In A. C. 4728 is a passage describing what may be termed the topography of the region of vastation.

"The reason why *pits* denote falses is, because men who have been in false principles, after death are kept for some time in the lower earth, until falses are removed from them, and, as it were, cast aside; the places in that earth are called *pits*; they who come thither are those who must be in vastation; hence it is that by *pits*, in the abstract sense, are signified falses. The lower earth is proximately beneath the feet, and the region round about to a small distance; there most persons (*plerique*) are after death before they are elevated into heaven; mention is made also of this earth in the Word throughout; beneath it are the places of vastation, which are called *pits*; below those places, and round about to much extent, are hells."

Again, to a similar effect:

"That earth (the lower earth) is beneath the soles of the feet, encompassed by the hells; (viz.) on the front by those who have falsified truths, and adulterated goods; to the right,

by those who pervert Divine order, and hence study to acquire to themselves power; at the back, by evil genii, who from self-love have secretly contrived evil against the righteous; at a depth beneath them are they who have altogether despised the Divine, and have worshiped nature, and hence have removed every thing spiritual from themselves; *with such are they encompassed who are in the lower earth.*”—*A. C.* 7090.

From this it appears that the various hells here described are in such immediate contiguity with the lower earth, the scene of vastation, that we can easily understand why a “letting down” into that earth should be spoken of as a letting down into hell, notwithstanding the distinction is at the same time expressed with sufficient clearness to guard against any mistake. Compare now with this our correspondent’s confident assertion, that Swedenborg says nothing about a descent to the lower earth, or deliverance thence. “They were raised from this ‘hell’ and torments into heaven, where they now live; and afterwards ‘several were delivered from hell, and raised up into heaven.’ Not a word said about the inferior earth in the whole account.” (!) This sounds strangely enough in connexion with the foregoing citations, and equally so in connexion with what follows.

“At this day they who are of the Church, and have filled their ideas with worldly things, and also with earthly things, and have caused the truths of faith to be adjoined to such things, are let down to the inferior earth, and these also are in combats; and this until those worldly and earthly things are separated from the truths of faith, and such things inserted that they can be no more conjoined. *When this is accomplished, they are then elevated into heaven*; for, until such things are removed, they cannot in any wise be with the angels, inasmuch as those things are darkness and defilements, which do not accord with the light and purity of heaven.”—*A. C.* 7090 : Comp. 7122, 7474, 9763.

From this it is plain that those who are delivered from suffering, and elevated into heaven, are by no means those who are actually in the hells, but those who are undergoing vastations, and who have therefore a germ of good capable of being developed into spiritual and eternal life. But with the dominantly evil nothing of this kind occurs. They sink down to the level of their ruling love, and there remain.

“They who believe that man can be immediately introduced into heaven, and that this is of the mere mercy of the Lord, are much deceived; if this were possible, all, as many as there are in hell, would be elevated into heaven, for the Lord’s mercy extends to all. But it is according to order that every one carries with him his life which he had lived in the world, and his state in the other life is according to that; and that the mercy of the Lord flows in with all, but that it is diversely received, and by those who are in evil, is rejected; and whereas they have imbued evil in the world, they also retain it in the other life, *neither in the other life is amendment given, for the tree lies where it falls.*”—*A. C.* 7156.

“The inmost with the good is love to the Lord and love towards the neighbor, but the inmost with the evil is self-love and the love of the world. . . . Man in the other life passes through several states, and the evil by degrees incur plagues before they are cast into hell. The inmost, at which they finally arrive is hell itself with them, for it is the evil itself which had been their love, thus the end for which they had done all things, and which in the world they had inmost concealed.”—*A. C.* 7542.

To the insinuated charge of self-contradiction, therefore, we adopt in reply the words of our correspondent himself: “An author is to be generally interpreted, on occasion of (apparent) inconsistency with himself, by reference to the general scope of his writings. Certainly an author would not be so blundering as to contradict himself so plainly on a point of such magnitude.” So we say, and so we think we have proved, in the case before us. Swedenborg teaches but one uniform doctrine on this point, and all the writer’s bespeakings of a charitable construction of his mental infirmities and inconsistencies, are wholly out of place, as far as the present point of discussion is concerned; nor can we forbear to intimate that our friend will probably find abundant ground on reflection for re-considering his entire verdict on this head.

(g) It will be time enough to determine this when it is settled that he has told two stories on the subject. We find but one.

(h) We are ignorant of any attempt, from any quarter, to “*impugn*” the authority of the *Diary*. The term is very improperly applied to the exercise of a just discrimination between those writings which Swedenborg did, and which he did not, see fit to publish to the world. The *Diary* is simply the first draught of his marvellous experience in the spiritual world, the journalized record of what he saw, heard, learnt in that new world to which he was introduced, and in which is treasured up a large part of the *matériel* of which his other or published works are composed. They are valuable as testimony and illustration, but we do not rank them as authority. We merely assign them the place which we suppose their author himself would have given them: Is this disparaging or “*impugning*” them? And how absurd too the supposition that the authority of the larger and authentic works is at all weakened or compromised by the comparative obscurity or ambiguity of the *Diary*. This latter was never intended as a criterion by which to determine the truth or value of the former. This is to be judged of by itself—to stand or fall according to its own intrinsic merits.

(i) The quality of the writings, we admit, depends upon the quality of the state from which they emanated, but as will have been seen, we deny altogether the charge of contradiction in the writings, which would go to invalidate the reliability of the state. In what follows about the doubtful authority of the *Diary* weakening that of the *Arcana*, we must say that this is drawing a very unsound inference from the premises. Swedenborg’s illuminated state was one of gradual development. All truth did not pour in upon him at once. First impressions of the facts and laws of the spiritual world were occasionally afterwards corrected, as he came into clearer light, but these first impressions were not what he himself gave to the world, but the matured results of his experience, when he was amply competent to discriminate between truth and error. It is on these latter writings that his advocates plant the *authority* of his revelations; nor do they see any reason why that authority should be invalidated by the conceded fact of his progressive advance in the knowledge of Divine and Spiritual things.

(j) It is a very poor way to win regard for an acknowledged messenger from heaven, the revealer of the sublimest truths, to begin by *impugning* his consistency, and even *fixing* upon him the charge of absolute self-contradiction. The compliments paid him under these circumstances will be like certain quantities which may be eliminated from both sides of an algebraic equation, without affecting the value of the result. In the present case, if x be supposed to stand as the representative of Swedenborg’s authority, the terms of the equation would probably be $x = 0$.

(k) Were it not for the gravity of the subject, we should find it difficult not to be amused at the wonderful facility with which our correspondent draws inferences and forms conclusions. He evinces a sort of driving, dashing, headlong hardihood of induction which is not at all troubled by any want of obvious connexion between antecedents and consequents. To what do the above citations amount? Every man was created to become a denizen of heaven, and this the Infinite Divine Love constantly wills and provides for. But the Divine benevolence is sustained by Almighty power, *ergo*, all men will be brought to heaven at last. So on the same ground when we read in the apostolic language that God “will have all men to be saved, and come to the knowledge of the truth,” that he “is not willing that any should perish, but that all should come to repentance,” we are bound to infer that all *will* be saved; for what should prevent? Is not God’s willingness stronger than man’s unwillingness? “Who hath resisted his will?” This is the sum total of the argument, and how strangely does it sound to one at all familiar with the reasonings of the work from which it professes to be drawn! This work is the “Divine Providence,” in which it is indeed most unequivocally asserted that every man was created that he might come into heaven, and be blessed to eternity, while at the same time nothing is

more clearly asserted in the context than that every man does *not* reach this destiny, and yet the fault is his own.

“That all do not come into heaven is because they imbibe the delights of hell opposite to the blessedness of heaven, and they who are not in the blessedness of heaven, cannot enter heaven, for they do not endure it. It is denied to no one who comes into the spiritual world, to ascend into heaven; but when he who is in the delight of hell comes thither, he palpitates at heart, is troubled in breathing, his life begins to perish, he is pained, is tortured, and rolls himself about like a serpent brought to the fire; this is so, because opposite acts against opposite.”—*D. P.* 324.

“Because the Lord is good in its very essence, or good itself, it is manifest that evil cannot flow from the Lord, nor be produced from Him; but that it may be turned into evil by a recipient subject, whose form is a form of evil; such a subject is man as to his proprium; this continually receives good from the Lord, and continually into the quality of its form, which is a form of evil; hence it follows that man is in fault if he is not saved.”—*Id.* 327.

It is provided that every man *can* be saved, but not that he *will* be, for after all he must be left to the decision of his free will.

“The Divine Love through its Divine Wisdom provides means by which every man can be saved. But that there are those who are not saved is because the Divine Love wills that man should feel the blessedness and happiness of heaven in himself, for otherwise it would not be heaven to him.”—*Id.* 330.

This is but saying that the Lord never saves his creatures but with their own consent and co-operation. One must have a strange idea of the drift of Swedenborg's treatise on the Divine Providence, if he supposes that any thing more is intended by the language here quoted than that he uses all means consistent with the freedom of man, to withdraw him from evil, and from hell, and to introduce him into heaven.

(*l*) It might be presumed that a principle which is so obviously fundamental to the whole system announced by Swedenborg, and which is “a thousand times repeated” by him, would not have been propounded, but as the result of the most assured conviction that a Divine influx of truth could produce. It might be presumed also to be one that the rational mind would see with a kind of intuition to be sound and impregnable, and accordingly it would perhaps be difficult to designate any one principle in the entire system which has commanded a more uniform and universal assent than this of the “ruling love.” To call it seriously in question at this day—to say of it that it leads to a “dismal and discouraging conclusion,” when it is the very basis of the hope of heavenly bliss to the good man—strikes us as a very singular mode of evincing regard for the teachings of the New Church. The writer may have undergone great mental revolutions on many points of his faith, but he surely needs another still, if he does not yet perceive the inexpugnable truth of Swedenborg's doctrine on this head.

(*m*) We have no disposition to disparage the signal change that has taken place in our friend's experience; but we fear he gives himself undue credit for a willingness to embrace views directly contrary to those he has so long cherished. We of course ask no man to be “willing to be damned for the glory of God,” or to believe that either the whole human race, or any part of it, is to be thus dealt with, but we would respectfully submit, that every man should abstain from a tone of confident assurance on a point where it is impossible for one to be positively certain, in view of all that Swedenborg has said on the subject, that the whole human race will eventually be saved. We can hardly perceive how the enlarged and liberal openness of mind here avowed can consist together with such a determined purpose to make everything bend to the support of a construction which he has seen fit to adopt.

(*n*) The question above propounded may be almost said to answer itself. If a man's

ominant love is his life—the very *esse*, as it were, of his being—how are you going to effect a change in it hereafter consistently with his attributes as a free agent? Such a change, it is true, is effected in the present life, in many instances, because we are living under a system of remedial appliances growing out of the great work of redemption, but which are taught is entirely withdrawn from those who sink into the hells in the other life. That renders the case hopeless then is, that the understanding has become immersed in evil will. So long as these principles are separated, as they are in this world, there is chance of reformation and salvation; but when the one is completely merged into the other, the case is desperate. If the carriage and horses are both immersed in mire, extrication is next to impossible. But if the horses have their feet on *terra firma*, they may then succeed in drawing the carriage out of the slough. In the other life the evil will is all potent to drag the understanding down to its own depths, and how then is then to be raised without just such a miracle of omnipotence as the New Church reforms us will never take place, we are totally unable to see. If our correspondent sees, he has not succeeded in enabling us to see it, for we find no ground of the hope which he cherishes on this score but the omnipotence of the Divine Love, which he seems to think will in some way accomplish its purposes in violation of the essential nature of man's freedom. This, however, is to us no ground at all.

(e) If our correspondent cannot see with his own eyes the absolute necessity of an ultimate or natural plane as a basis for spiritual life, we fear we cannot help him. He certainly can expect no one to be saved in the other life without regeneration, and regeneration is accomplished in a certain order which supposes the absolute necessity of ultimate plane. See A. C. 3332, 3603. It must proceed after the pattern of the Lord's glorification, which commenced from the ultimate plane of natural knowledges.

(p) The fault, good friend, is not in Swedenborg's metaphysics. It is nearer home. The objection urged is just about as well founded as if one should say, "Granted that a house must have a foundation to stand upon; yet, if a foundation cannot be laid, why, then, build it up without a foundation." "If natural knowledges and affections cannot be brought, then I say, bring spiritual knowledges." But suppose they were brought, what would become of them? You might as well think of scooping a reservoir of water out of the sands of the Arabian desert to remain as a fountain for the use of travellers in coming time. It would be as reasonable to talk of a spiritual sense of the Lord independent of the literal, and of the creation of a human soul independent of a body, as to talk of a superstructure of spiritual life apart from a basis of those natural knowledges, which are in the first instance stored up in the external memory, but which become quiescent when they have served their purpose. As to the idea of a gradual change in the ruling love to be accomplished in due course of time, it will be admitted that such a process must have a commencement, and here is the precise point of difficulty in the case. How is the first step to be taken? How shall the change be introduced? The river is running strong in its ocean-ward career, and how is it to reverse its current? To say that omnipotence is equal to the result, is saying very little to the purpose, and yet it is about all that our correspondent *does* say. "God's will is the strongest, and must finally prevail." That is to say, God will finally take the evil out of hell which they love, and put them into heaven which they hate, and where they will be still more miserably tortured, out of pure mercy and compassion.

(q) This is a confident utterance, which must go for what it is worth. It would be worth more if it rested upon the ground of more adequate knowledge. But we opine that the writer *knows* no more in regard to final results of the Divine economy than we do; and if he sees fit to join issue with Swedenborg on this head, we will be content with wish-

ing him "a good deliverance." We readily admit the existence and the importance of remains; but we have yet to learn that these remains will of course secure the final regeneration and salvation of all men.

(r) A great truth is here pressed into the service of a great error, as we are forced to regard it. It is an eternal truth that man is led, taught, and governed of the Lord, while at the same time it *appears* as if all this were done of himself. But it is not to be inferred from this that the Divine will so overrule and control the human will, as that the very character and quality of the latter (the *voluntas*) shall be changed, while the man himself has nothing to do with it. The Divine agency acts concurrently with the will of man, even though the ends designed and effected are immeasurably diverse, but it does not follow that the will of man in the other life is itself transformed by this power, because, as it operates by means, and the requisite means are then wanting, the effect is not to be expected to take place. By the phrase "led as one bound," we understand nothing like a suspension or abeyance of a man's own freedom, but simply his unconsciousness of the Divine operation, for it is a law of the Divine Providence that man should not perceive or feel any thing concerning its operation, though he is still bound to acknowledge it.

(s) It is certainly in accordance with *our* highest ideas of Divine Wisdom to suppose that if man were created at all, he should be created free; and if in the *foreseen* exercise of that power he should not will to be saved, that the operation of the Divine Providence should still follow him to all eternity, withdrawing him as far as possible from greater to lesser evils, and from grievous to milder hells; and this we are taught is what the Divine Wisdom and the Divine Goodness are constantly doing. Certainly there *are* those who will not suffer themselves to be saved, for Swedenborg expressly states that though "the Divine Providence is continually in the operation of saving man, yet no more can be saved than will to be saved;" and what would W. M. F. have to be done with such? Would he have them annihilated, or shall they be saved against their will?

(t) It would not be an unwise course, in speculating upon what is or is not consistent with infinite goodness to pay some attention to the *facts* of the Divine economy, which are beyond question. It is surely a *fact* that there is evil and misery in the universe, and that it has existed to a tremendous extent, and for thousands and thousands of years. Yet the foresight of this result did not prevent the Most High from creating and perpetuating the human race. He evidently saw it to be better, on the whole, that man should come into being, endowed with a rationality and freedom which he *might* abuse, rather than that he should forbear to create. He would impart the boon of existence, even though the dread contingency of evil were attached to it. Now, whether the certainty that this evil and its consequent suffering should be eternal ought to have prevented the creation of those who should be involved in it, we contend that human reason is not competent *a priori* to pronounce. It is dealing with matters too high for us, and the intimation that those who have acceded to this doctrine "have surrendered their understanding by a too implicit faith in spiritual revelations," is, to say the least, a very unworthy and disparaging fling both at the New Church itself and its sincere and intelligent espousers.

(u) We should like to know from the writer how he thinks this could have been prevented, and still leave man a free agent. If all men were created *at once*, the suggestion would have more plausibility, but the race comes into being successively, the bad deriving their origin from the good, and the good from the bad. Supposing David, for instance, to have been a good man, the Lord foresaw that he *would be* a good man, and therefore, would be saved. But David, as a free agent, becomes the father of Absalom, a bad man.

whom the Lord equally foresaw *in futuro*, as a bad man. What shall He do in this case? How can He *consistently* prevent his being born, or when born how could He with justice prevent him from freely accomplishing his unhappy destiny?

(v) Our inquirer answers so many of his own questions, that we are saved the trouble of a good deal of argumentation. For instance: Ques.—“May we not raise a query as to *that part* of the human race whom the Lord foresaw would abuse their freedom to eternal damnation? Why create that part?” Ans.—“We are perhaps questioning too closely the ways and wisdom of the Lord. Are not his ways higher than our ways?” Ques.—“But still must they *appear* so much worse? Are they not (in reality) infinitely better? Are not the love, wisdom, and power of man, of the same nature, only less perfect, as those qualities in the Lord? And have we any means of knowing one, only by their agreement with the other?” Ans.—“Perhaps we mistake the nature of omnipotence; perhaps the Creator is bound by the laws of his own nature, and *could not* create a universe of human beings, except by laws which demanded the freedom of all, and which must, therefore, implicate some of them in endless evil.” Well reasoned; but, alas! poorly adhered to. “This is taking a very abstract and unauthorized position; this is limiting Omnipotence in contradiction to express principles of infinite will and rule on his part, by which he leads and controls man, while man wills and acts only *as of himself*.” That is to say, while man’s willing and acting is only a semblance of freedom, and his agency is in fact merged in that of the Deity, so that a man is to be saved from hell with about as much of his own co-operation as Power’s statue of Calhoun was drawn up from the depths of the sea, into which it had descended with the wreck of the vessel that bore it. If every other objection fails in point of potency, still we are to “recur again to the utter futility of *any* difficulty presented by a ruling love of man to the stronger and supreme Love and Will of the Lord God Almighty.” The drift of our preceding remarks makes it unnecessary to offer any specific reply to this exceedingly fallacious reasoning.

(x) We should deem the attempt well nigh desperate to devise a more erroneous definition of the ruling love than that which is here given. It is in the first place inconsistent with itself, for in one breath he says it “may be *changed* and modified by education and circumstances,” and in the next affirms that it can be no more changed “than a man can *change* his sex.” Not only so; the ruling love here set forth is one that has no moral character, and no relation to good or evil. It is in fact nothing more than a man’s distinguishing trait. Thus Shakspeare’s ruling love was writing dramas; Garrick’s, acting them; Watts’, mechanical inventions; Napoleon’s, war; West’s, painting; and so of hundreds and thousands of others. This ruling love with every man, we are told, “is his rule of destiny, which will and must characterise him throughout eternity. He can no more change it than he can change his sex.” Can this be a proper definition of the ruling love which determines the destiny of the soul? We do not say there is in it a total defect of truth. We admit that there are constitutional biases, idiosyncrasies, or what Fourier calls *passional attractions*, by which all men, individually, are marked, but they surely are not the ruling love in the sense in which Swedenborg uses the term, and which is the only sense that is relevant to the present discussion. With him this love has a dominantly moral character. It is with every man either the supreme love of good, or the supreme love of evil. In this character it underlies every other love. It is the principle which distinguishes the man as in the main a good man or a bad man. As such it can in the present life undergo a change, and from earthly, sensual, and devilish, it may become pure, holy, and heavenly; but in the other life, for reasons already stated, no such change is to be anticipated. It must take place in this world if ever. But our correspondent propounds a ruling love which is immutable to

eternity, and makes it merely "a certain fixity and stamp of character," having no perceptible relation to the religious principle. So at least we gather from the former part of the paragraph, but in a subsequent sentence he remarks that "to say, if his ruling love and preponderating character should happen to be *evil*, that cannot be changed, is to set up man's omnipotence over the infinite will of the Lord." It must be confessed that we are forced into great straits to ascertain precisely what the writer holds on the subject, except that he is determined to recognize nothing in man of *good* or *evil*, which shall not give way to Divine Omnipotence, whatever becomes of human freedom. The degree to which the writer goes counter to himself in different portions of his article, will be seen by reference to what he says in a preceding page: "What is the 'ruling love?' I take it to be the most interior predominating tendency of a man to good or evil. If the man is interiorly inclined to more evil than good—if it is not by the mere force of circumstances, hereditary acquirements, or education, but of his own *will*, which is the very *esse* of his life, then his ruling love is evil. If contrarywise, good." As we shall probably be a little better prepared to argue the point with him when he has settled with himself which side of the question he is disposed to hold as to the nature and mutability of the ruling love, we will take our leave of him for the present, and consider the sequel of his speculation in our next.

ARTICLE II.

THE TABERNACLE OF THE HEART.

In the deep night of my being, while the sleep of death was upon me, I awakened. I felt a consciousness of inner life glowing within me; a life so pent up by outer forms, that it burned within, while yet the external lay in the rigidity of death. But light dawned at length in the external consciousness, and like one risen from the dead, I took a wandering cognizance of my being. The dead alive! How great the change to them! How precious becomes their whole form and creation! To me this *form* was an intense study. My mental vision was turned within, because *life* had so wondrously flowed into me from within; and ah, with what an awe, with what an amazed joy, did I behold the inner wonders and glories of my being! It was to me as though I trended the courts of a vast and beautiful temple; yea, it was the temple of life in which dwelt the Divine Lord; and through the mazy labyrinths and twining arches of thought and feeling, clothed in muscle and nerve, I passed the outer courts, and stood within the Holy Sanctuary, the understanding, heaving in the breathing lungs. And here in this outer court, peopled with thronging, shining thoughts, with intellectual ideas, that, like bright-eyed youths and maidens, all pointed to a yet inner being, I stood before the vail of my heart, that divided me from the Most Holy Place of my indwelling life. This outer "vail of blue, and purple, and scarlet, and fine twined linen of cunning work," was to me wonderful, and I saw it slowly rise, drawn up by "hooks of gold," that were the remains of the innocent good of ignorance, fastened

on four "pillars of shittim wood," i. e. the mercy of the Lord. These four pillars ascend to the brain, where intellectual thought is enthroned, and based in the "silver sockets" of a pure understanding; and as this gorgeous curtain of my inner life arose, the right-eyed throng without felt the impulse of a new life, and with voices of a jubilant praise they bid me enter the holy place. Softly I bowed the heaven light within the crimson life curtain, and I saw the "golden branched candlestick," with its seven burning sconces, and then knew I that my heart was filled with the complex of the light of all "truth from the Divine Word." I then turned to the "table of show-bread," and partook of that nourishment of "the Divine good of the Lord's Divine Love." Then bowed I myself in a holy joy before the "altar" of my heart's love, and humbly offered up the "incense" of my worship and confession of the Lord from the spiritual words and truths that He had blessed me with, and the smoke of the incense ascended. Then knew I that my humble worship was grateful to the Lord, and accepted by Him, for fire had come from love, and consumed my sacrifice.

And yet another curtain arose, and from this outermost curtain of an external act, I passed into the inner sanctuary of thought from word, and fairer and brighter glowed the light that from within poured itself from without. Still another curtain arose, and I stood in the gloom of an inmost thought, and gazed in loving wonder upon that most fourth curtain so richly wrought. Light from within made its delicate texture translucent, and I saw that it was of "fine woven linen," every thread of which was a gauzy sentient nerve of life, and the rich blood of my heart's truth dyed it of the most beautiful colors, "blue, purple, and scarlet," and it was curiously "embroidered all over with figures of cherubim," that twined themselves in a graceful mazy circle around the tree of life;* and I saw that there were those inmost sentient fibres of being, that from the first were in a perfect human form, and by their delicate sensations and perceptions, keep watch and ward over the seat of Life.

As I thus mused, in this inmost perception of my being, I felt a thrill of blessedness, when the fourth innermost curtain was raised, and I beheld the Holy of Holies, the very centre of my heart. It was a life stream from the Divine limpid waters that in their spiritual essences contained the all of blessedness, and in their depths I beheld the reflection of the High and Holy One. Yes, I, finite mite that I am, reflected the Infinite Divine, even as a bit of rock crystal upon a dark earth may mirror the glories of the noon-day sun; and thus did I mirror the great eternal sun, and in its midst I beheld the Lord crowned in glory, and His Divine effulgence made the light of my whole inner being, and this light of life flowed from the inmost to the outermost.

And while I dwelt upon this inmost life-conjunction of the Divine finite with the human finite, I found myself standing in a "large space." It was the land of "far distances," and a sense of loneliness

* See the wood-cut of the Jewish Tabernacle, in the May No. of the Repository.

came over me. I longed for finite companionship, one or more to whom I might say "how great is the Lord;" and as the thought grew in my heart, behold, one stood beside me in a radiant celestial loveliness, and with a gentle grace bent to my earth thought, and led me through shining pathways of light ever upward, and ever as I ascended I felt myself expanding with a new joy. I breathed the Divine breath of life; it was as inhaling the afflatus of a new will, an energy of love and aspiring purpose, that was ceaseless and eternal. Edens of beauty bloomed around us; streams of living waters danced in the sunbeams of heaven, and I rejoiced in the marvellous beauty, but turned not aside, for my sole desire was to ascend to the inmost; to behold the heart of the universe, the Tabernacle of the Lord in the heavens.

And thus upon beams of living glory we mounted upwards, till we stood upon the mount of the Lord. Then my angel guide knelt beside me, and crowds of bright ones knelt with us, and they were as rosy infants glowing in the brightness of innocent love. I, too, felt this infantile purity flowing into me, and my guide was now but a little child, and thus kneeling we lifted up our eyes, and beheld, soaring in the heavenly empyrean, an eagle. The angel then spoke as a thought in my heart; "Behold the symbol of intellectual sight, that with undazzled eye mounts ever upward to the eternal fountain of glowing light, and flying higher and higher on circling wing, represents knowledges rising one above another, from whence understanding is formed." And ever as the bright angel, in a loving wisdom, with a magnetic thrill of sympathy, flowed into my soul, my perception mounted upward, "as on eagle's wings," until undazzled, it beheld the Lord of life! beheld him in the unspeakable effulgence of His celestial glory; and when thus my whole being felt the thrill of eternal life pervading, I was brought into harmonious accord with the host of fairest celestial angels; and as if I had entered into a new electric circle of life, I felt the joy of each flow into me, and each angelic being was delighted to communicate his all of blessedness to every one who thus from the inmost beheld the Divine sun of glory, and felt the glow of an Infinite heat of love.

Then understood I that the all of life was to love the Lord supremely, and our neighbor as our self, and in this high and holy vein of happiness I wandered with my guardian angel in that fair world of light and love, and beautiful were the words of wisdom to which my heart listened. I rested in that bright sunny land of perfect joy, beneath a lofty mountain tree that grew soaring upward like a great thought in my heart, and a stream of living waters flowed at our feet. The angel spake: "Now are we in the heart of the universe, the Tabernacle of the Lord in the heavens, and this living stream bears life into the universal man of creation." Then I watched the light of the bright and shining stream as it flowed downward in a most heavenly beauty; first it was like a gushing heart-stream that rushes on in a bubbling haste of joy and fulness, and thus it sang and leaped on its way down the soft mountain sides of the heavenly Zion; and then it flowed in a sparkling grandeur through peopled

sities, the Jerusalems of the spiritual world, and then slowly and brightly it rolled on in the heaven of natural good, but it sunk with a kind of sigh into the dark shadow of the outer life, where the sunshine of God is like the memory of a fairy childhood, where it is like light to the blind, felt, but not seen.

And I too sighed, for I was earth-bound, and would darken, as did the stream, when I was in my external consciousness. But the bright and loving angel sportively turned away the thought of earth, when I said, "Beautiful is the joy of heaven, but my soul has awakened to its inner consciousness, that I bear back to the outer earth the light of heavenly intelligence. Speak to me, then, O thou bright and beautiful one, words of wisdom that will comfort my pilgrimage on earth, and enlighten the darkness of others, the companions of my sojourn below."

Then said the angel with the lofty grace of a pure intelligence, "Here, in the centre of universal being, at the foot of the throne of the Most High, who shines above us as a 'crown of glory and diadem of beauty,' I will open to thee the wonders of the **DIVINE WORD**, that seeing Truth in this heaven-light, thou mayest perceive it clearly, and love it unwaveringly." Then, childlike, I sat at the feet of the angel, and learned the holy thought that flowed in heavenly wisdom into my spirit-ear; and I perceived that, like as the universe was one perfect harmonious whole in a human form, of which the Lord is the soul, so is the Divine Word in a human form, containing all the degrees of the Divine Being; and I beheld the first celestial church, which was a perfect human form, of which Adam was the head, Eve the body, and the churches derived from her the lower limbs of this inner celestial natural man, in which the Divine clothed Himself. Then came the spiritual man Noah, with his three degrees—Shem, the celestial-spiritual; Japhet, the spiritual-spiritual, and Ham the spiritual-natural, who served these higher principles. Then came the Hebrew church, which, like the finite external body of man, was simply *representative* of the internal things of the spiritual body of the universal man. And the angel bid me observe how wonderfully infinite principles were ultimated in this external form, and brought down to the perceptions of the sensual man. For in this outer natural man were not only portrayed the general outlines of the three degrees of celestial, spiritual and natural in Abraham, Isaac, and Jacob; but infinite principles, that like ultimated intellectual ideas, clothe themselves in human forms, and tread the Israel of the universal mind with a defined personal individuality and fixedness of identity. For a long period, the Divine, in His own essential good and truth, ruled in the celestial-natural man as represented by Abraham, and in the spiritual-natural as Isaac, and in the natural-natural as Jacob; and then he ruled in the complex faculties of the external man, as represented by the twelve sons of Jacob. But these descended into the scientific, and immersed themselves in Egyptian toils, until the Truth from the essential Divine Truth spake to them through Moses, and good from the essential Divine Good ministered at the altar of their faith as an Aaron; and then died away that.

high truth, and Joshua, the son of Nun, represents truth combating, and leading on the wandering spiritual principle into the heathen lands of the sensual natural mind, and ever as they wander, now a little gleam of the inner glory brightens them, and now the thick darkness of the sensual envelopes them.

Then come the Judges, who represent the good derived from the higher good that flowed down from the first high priest, and then the priests who taught truth to lead to that inner principle of good, and then Saul, the lofty king, represents in an outermost form that Divine Truth of the interior essential Divine. Then comes David, who represents only the exterior truth of the Lord, and the human mind bows to the majesty of the crowned and omnipotent power of the universe with scarce a perception of the inner goodness and truth of the Divine nature, and yet there is in the outer man a heart capable of love, and this heart, crushed and broken by the hard outer life, and yet lighted with the gleams of an inner blessedness, now sings in the psalms triumphant praises to the Divine which it perceives, now groans in the anguish of deepest woe over its fallen state, and again speaks forth high and holy truths that thrill the outer life. But that outer life, governed by a form of God, perverts this form to all its low, sensual, grovelling desires, and David's wicked life shows that it is not the *form* of the Divine, but a perception of the inner quality of the Divine, that preserves man holy and pure.

But the personality of a God grows vague and shadowy, and the sensual man acknowledges but one attribute of the Divine, viz. his wisdom, and thus a Solomon's glory, reigns in the outer mind, and heaps up riches, treasures of external gold and silver, and thinks that he thereby glorifies the great God, because in his prudence he appropriates glory and wealth to himself. Thus the human mind is prepared by its pride and pomp of life for that great division between the will and understanding, when a Rehoboam lords it in Judah, and a Jeroboam in Israel makes war upon him, and thus the human heart and mind, riven asunder, descend ever lower and lower, and each king becomes a fainter image of the Divine truth of the Lord, though sometimes the will brightens with a good desire, and a good king rises in Judah, and sometimes the understanding gleams with a ray of pure truth, and a wise king rules in Israel, and the Lord sends the prophets, mighty teachers, to utter truths through the external, that the universal outer man, who was fast closing every interior perceptive faculty, might yet hear the voice of truth, even though all outer principles of evil had invaded him, and he held a mournful silence, full of a life weariness by the dark and turbid waters of Babylon, while he bent in abject slavery to the tyrant evil, Nebuchadnezzar.

But as the darkness of an eternal death, the dissolution of a putrifying corruption, was stealing over the whole external sensual man, who had lost the image of the Divine, then did the Lord, from the highest and inmost, descend to the lowest and outermost, and reveal himself to the sensual perceptions of man. Matthew portrays this outermost *form* born of the Divine will; Mark His external thought;

Like His inner thought ; John His celestial inmost love ; and the Revelations open heaven to the hitherto closed perceptions of man ; and thus life flows into him in a genial spring of eternal blessedness. Thus, said the angel, the glory of God through the Divine Word fills the whole outer life.

And ever as I listened to this heavenly wisdom, it was given me to see how the Word was a psychological history of the Divine mind, ultimating itself in a human form. And I saw that the *Word* was the anatomy of God, and each delicate fibre of the Infinite Being was in the external, that man's every power of perception might be exercised upon it ; even the Tabernacle of His Divine life, His holy heart, is unveiled, and all its glories laid open to the holy and pure and loving hearted, who may alone lift the inner veil, and enter the holy of holies.

The angel, moreover, comforted my heart with wondrous thoughts of the Divine love that permeates and fills the whole universal man with living streams, even as our heart fills our bodies with the blood of life.

Then a loving heart-trust grew up within me, for I said the streams of life flow from our hearts not by our wills ; the Divine will sends them through us, and thus may we sing and laugh and love in an unending blessedness. We need trouble ourselves for nothing ; the Lord provides for our eternal life. And then saw I how the church is the body of God, and how He rules in it, and forms it, as the soul and the spirit do the body, and I rejoiced with an exceeding great joy, because I saw so clearly that our infant holy New Church would grow to the stature of a man, moulded on the Divine, and that He would thus *form* it from His own will and understanding, and no self-will of man, or vain self-intelligence, could ever mar the Divine body of God.

But this body will grow when the spiritual fibres, as holy truths, descend to the outer life, and are clothed in flesh ; that is, in the good of life. And thus all true thoughts and beautiful loving acts flowing from them are building the church of the Lord, and from the Lord it will take His eternal form.

Thus did a serene exquisite hope dawn upon my outer life, from the inmost Tabernacle of my heart. And thus do I delight to lift those gorgeous innermost curtains, and look within upon the glory of the Most High, that fills the sanctuary of life, and opens heaven to my thought, and brings me into consociation with the angels of God.

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EXTRACT.

"When the end of the church is at hand, it is then provided by the Lord that a new church should succeed, because without a church in which the Word is, and in which the Lord is known, the world cannot possibly subsist ; for without the Word, and thence the knowledge and acknowledgment of the Lord, heaven cannot be conjoined to the human race, nor, consequently, can the divine truth proceeding from the Lord flow in with new life ; and without conjunction with heaven and thereby with the Lord, man would not be man, but a beast : hence it is that a new church is always provided by the Lord, when the old church comes to its end."—*A. E.* 665.

ARTICLE III.

CHRISTIANITY AND SWEDENBORGIANISM.

SALVATION from Sin, and a religious life (as to those essential qualities of it which render it acceptable in the sight of God) must ever be the same thing. They are the same now that they were 1800 years ago; they are the same, whether Swedenborg be a teacher sent from God or not. Love to God and the neighbor never will be anything other than what it always was, the Heaven-wide opposite of selfishness; and the road to Heaven never was and never will be any other than the path of keeping (by the grace of God, for it is not possible without) those commandments of which these two things, love to God, and love towards the neighbor, are the sum and substance. It is in vain that the antinomian shall argue to me of "faith alone,"—not merely because I can read that works are also commanded in the gospel, as well as in the law, but because I can see that the very service of faith is to guide us in our life, and that "faith without works is dead." Genuine faith in the Lord can be nothing less than an acknowledgment of the relations in which we actually stand towards Him, and of the duties which we owe Him, as well as of the promises of blessing He has made us; both are inseparably connected. We can have no genuine trust in His protection from evil, except while we are ourselves making efforts to shun evil; evil within ourselves as well as evil without. We knew that "because He lives, we shall live also," before Swedenborg wrote of the spiritual sense of the Word; and thousands rejoiced in the blessings of a humble and repentant heart, before he undertook to explain the philosophy of repentance.

What then? Is Swedenborg of no avail, because all this could be without his aid? Or of what advantage is it to study him, when all that is necessary for salvation is revealed in God's word; so plainly revealed that simple minded men by thousands have learned it there, and have been saved? This is too great a question to answer in a brief paragraph, but a few remarks in relation to the subject may perhaps properly be made, without attempting a complete exposition.

Plainly as the way of salvation has been revealed in the Word, it has not been done, apparently, plainly enough to exclude a vast many mistakes on the subject; and heresies of all kinds have proved it to be almost anything but plain and honest performance of duty in the fear of God. The results of human commentation on the subject have been indeed rather to mystify the matter, and render it unintelligible, on the one hand, or to explain it all away, on the other. That grievous errors have crept into Christianity, every sectary can say, when looking at his myriads of varying fellow-sectaries, that errors, dangerous and even fatal to salvation, have arisen, has at least been taught and believed, anterior to Swedenborg. He only probes the festering wounds of an acknowledgedly corrupt church, and shows her, what she is but too unwilling to see, her failures and her remedy.

We hear those who reject, as visionary, or unfounded in truth and reason, a very large part of what Swedenborg has written, asking, almost in the same breath, what has he given us that is new, to guide us in the path of duty, and in the love and worship of God? and urging, as objections to the utility of his writings, assumptions of the kind we have admitted to be true, at the commencement of this article. Unfortunately, to those who reject on *a priori* grounds all that he has given us that is new, and out of their course of thinking, no answer can be given of a very satisfactory nature. But if he has done nothing to give us higher and better conceptions of Heaven, and more justly humiliating views of our own sinful state; if he has done nothing to straighten a warped and perverted intellect, and to justify the ways of God to man, as never man had done; if he has not thrown a new light on duty, and if he has done nothing to tear away the clouds of human glosses which have prevented lovers of truth from finding even as literally taught in God's word, then we will forego all claims of his as a religious teacher.

But besides all this, so far as a true doctrine is necessary, for the enlightenment of faith, so far he has given us new things of vital importance, either to be accepted or rejected. Either the doctrines taught by him are true, or some others are, and it is a matter of vital importance which of the two we shall choose.

Those who insist so strongly on faith as to make it almost eclipse charity and good works, should surely admit that were the doctrines of Swedenborg true, it is of vast importance that the new things he has given us, if not themselves true, involve questions of momentous truth. Will they be able to meet these questions fully, should they be fairly laid open? Will they insist, that because the simple letter of the Word has guided souls to Heaven, in their simplicity, there is nothing within that letter capable of leading a willing heart to higher degrees of heavenly perfection? Will they insist that the Word of God has no mysteries useful to this purpose that human reason is incapable of exploring? or, that even things which their very reason ought to have taught them to look for in the Word, are *not* there, because Swedenborg says they are; or, to speak more plainly, that even the apparent contradictions of the "dividing" letter do not point upwards to an "uniting" spirit?

Your correspondent, Prof. Lewis, objects to the argument, that in the time of the Apostles the world was not prepared for the Swedenborgian disclosures, by reference to the mysteries of the Gnostics and few Platonists. But no one probably imagines, that the human mind was any less capable of comprehending metaphysical or mystical speculations then, than now. This was not the difficulty. The difficulty was, that there was then no good ground into which any truths of a high degree could be received, without "running down," in the words of the Professor himself, "into forms of real sensualisms," and being made of every use but that of enlightening and guiding the understanding *upwards*. Will the Professor deny that there is a truth in these matters of "spheres" and "degrees" somewhere, even if neither Swedenborg nor the Gnostics had it correctly? The only

men, in the apostolic days, who were humble in heart enough to receive the Christian faith, were just a sort of men to whom these mysteries would not have been intelligible, or if there *were* others, they were those who could not receive both at once, because the Christian mind had not then become so developed as to view such subjects in a Christian manner; and, moreover, the sciences on which their certainty should rest, on a firm basis, had not then been investigated, so that neither above nor below was there then anything to confine them within due limits. But now, we believe, it is possible to receive truths of this degree on Christian ground, in the mind; to know them, not merely as cold speculations, but as auxiliaries of a Christian faith, designed to make the Christian more a man, and the man more a Christian, than has yet ever been done.

D. H. H.

ARTICLE IV.

THE FOOD OF SPIRITS AND MEN.

It is an interesting question in the new dispensation, What is the food of angels and men. That there is no other food in the spiritual world than the Word of the Lord, is clearly set forth by Swedenborg. In the *Spiritual Diary*, Part II., No. 3564, are these words: "That the knowledges of truth are the food of spirits may appear from (the case of) those spoken of above, of the lowest of the common people, who were as dead, and as sticks or statues, in whom, because there was scarcely any life, life was given by means of their consorting with good spirits, for before this they knew nothing what heaven was, or what faith was. As much as they come into the knowledges of faith, so much do they live, for so much do they receive from the life of the Lord, and so much have they of ability to be in angelic societies. So also of him who was sent into the miry lake, they said he could not live, because he was unwilling to receive anything of faith; wherefore they despaired of his life. Hence it appears that they live in the other life by the knowledges of faith; hence also that the knowledges of faith and the affections of good are the true food of spirits."

Thus we see that it behooves us to consider well what are among the supports and delights of our natural and spiritual life. Let us consider how this thing can be true.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John i. 1, 2, 3. This is true, yesterday, to-day, and forever. Our food consists of the ultimate things in nature—such of the animal and vegetable substances as each one prefers for

himself. What and from whence are those forms? The fig being the form of natural good, the sheep of innocence, the cattle of good affections, the grape of truth, and so of the varied things which go to constitute the food of all; these are correspondences, and the ultimate clothing which spiritual substances take in the last and lowest plane of creation, all of which is constantly from the Word, which is Divine, and the Lord, the all in all.

This is the meat which we have heretofore known not of. Every one obtains according to his love and ability, and prepares his own bread and meat and drink in freedom according to his own taste, appreciation, and labor, which he eats and appreciates now and forever. Who has not remarked the wonderful difference in the preparation in families of the same kind of materials, and of the different effects produced, either as to health or sickness?

These ultimate forms of use are grounded in spirit, and are merely the continents of that creative sphere, which is ever flowing forth from the Divine Human of the Lord. If these things are our only nourishment for the natural body in the earth, their causes also must be the only support to the spiritual body in the spiritual world. The mind of man is the internal of his natural body, and his good and true is his internal in his spiritual body. But how is the gross idea of sitting at table, and eating three times a day to be understood or thought of in another life? A little reflection will soon make it clear that we may become accustomed to think but seldom, if ever, upon the taking of meals, and our chief happiness felt to consist of discoursing upon the subject of the Good and True of the Church, so that things may be "that they are no sooner said than done," and the reflection upon the doing hardly known.

Now what is to be the condition *here* and *hereafter* of those who take no delight, and derive no nourishment in the things of the New Jerusalem, the only Church, the only City—what is their clothing, habitation, food, and drink? What is their Bread of Life, their wine and oil, their River of God, their City of Habitation? Alas! we fear for them the lot of an unceasing spiritual famine. Let us then hold to the Word as the jewel above all price, and the only store-house in the seven years of famine, which shall come upon the land of those who have not made the Lord and His Word their only stay—the house not made with hands eternal in the heavens.

J. A. A.

Richmond, Ind.

EXTRACT.

"Inasmuch as the Word was given to men, in order that by it there may be conjunction of the Lord with angels and with men, therefore, in every part of it, truth is conjoined to good, and good to Truth; for in the Word, especially in the prophets, two expressions are made use of, one of which has reference to divine truth, and the other, to divine good; but this conjunction in the Word appears only to the angels in heaven, and so those on earth to whom it is given to see the spiritual sense."—A. E. 466.

MISCELLANY.

PROCEEDINGS OF THE GENERAL CONVENTION.

A general notice of the thirty-third annual meeting of this body was given in our last. In our present No. we propose to make such extracts from the journal as will carry with them more or less interest to the mass of our readers.

The number of delegates in attendance was 53, all from New England, New-York, and Pennsylvania, with one exception—Rev. Mr. Ford, of New Jersey. Mr. J. Murdock and Mr. W. H. Nye, of Ohio, were invited to sit as corresponding members. The following list embraces most or all of the important

RESOLUTIONS.

1. That a New Church Society, recently instituted at Bangor, Me., be admitted as a member of the Convention.

2. That the Address from the 43d General Conference of England, dated May 13th, 1851, be received with a cordial acknowledgement and grateful acceptance of the valuable instruction it contains, with a recommendation to the Convention of a careful perusal of its contents, and that it be printed in full in the Journal.

3. That Rev. Mr. Seddon's response to the Address of the English Church for 1850 be adopted.

4. That the Book Committee of this Convention be authorized and requested to take such measures as shall seem to them proper, in relation to the New Church books heretofore given by the Convention to the Institution for Education in the town of Olivet, in Michigan.

The ground of the above resolution will be seen from the following extract of a letter from Rev. A. Silver, addressed to the Convention: "At Olivet, there is a deep interest felt in the heavenly doctrines by a portion of the Presbyterian Church, and by some of the students at the institution of learning at that place. There is a warm feeling of opposition in the Society, so much so that the professors of the institution have taken from the public Library of the School, the New Church books donated to that institution for the Library by the General Convention. Their apology for doing so is, that they do not think they are proper books for the Library. The books have been in the Library till recently, and their dangerous tendency, it appears, had not been discovered, till the New Church appeared amongst them. I do not know in what manner the donation was made to the institution, but hope some measures may be taken by the donors, to ask that they be either returned to the Library, there to be kept for the purpose intended by the donors, or delivered to the order of said donors, or their agent. The books are much needed and desired at Olivet. The receivers there have used all the means they can well spare in the support of the School, &c. And it is much to be desired that they be placed in the hands of the receivers at Olivet as a library for the use of the New Church, till such time as they may be permitted to be kept in the School Library. This, I think, would be readily done, were the proper steps taken by the donors. The professors of the School are fair men, and are doing, I believe, what they think for the best. They will readily see the justice of the request suggested, and, I have no doubt, will comply with it."

5. That the Ecclesiastical Committee be instructed, in case any candidates for ordination be presented and approved by them, to request such candidates to preach before the Convention, prior to their ordination.

6. Submitted by Mr. Murdock, of Ohio, That the Book Committee be instructed

to forward to the Urbana University a complete set of the theological works of Swedenborg, as soon as their funds will permit; and also such of Swedenborg's works in Latin, French, and German, as they can conveniently supply at any time hereafter.

7. That a Committee of seven be raised to revise and improve the Book of Worship, with the view of adapting it to the wants of the New Church in all parts of the country; and to submit the same to the next Convention, with leave to report in print. The Committee are further directed to present the report in such form, or to add such remarks thereto, as shall enable readers to ascertain easily the changes recommended.

8. That Mr. William B. Hayden be ordained as Pastor of the Society in Portland, by the President of the Convention, at the close of the religious services this morning.

9. That the Book Committee be instructed to present a set of the Latin Arcana, and one set of the Apocalypse Explained, which are on hand, to the Urbana University.

10. That any licentiate, minister, or person preparing for the ministry under the direction of the Convention, who may be destitute of a copy of the Apocalypse Explained, be requested to make the fact known to the Chairman of the Book Committee of the Convention; and that if the Committee see no objection, he be supplied with a copy of that work.

11. That the Treasurer be instructed to invest \$3000 of the Turner Fund in some safe dividend-paying stocks; and that the balance and accruing interest be put to the Book Fund and Missionary Fund, as recommended by the Committee on Finance.

12. That a Committee of one be appointed, who shall furnish a form or prescribe a method by which donations may be legally made to this Convention, and that the same be published in the Journal of the Convention, annually.

13. Rev. Mr. Carll offered the following resolution, which was read and adopted: *Whereas*, our brethren of the New Church in England have extended a cordial invitation to their brethren throughout the world to attend a general meeting of Receivers to be held in London during the Industrial Exhibition,

Resolved, That this Convention gratefully accepts the invitation, and that the President be authorized to appoint a messenger, to represent this body in said meeting, and also to attend the General Conference, to be held in London at about the same time.

14. *Resolved*. That when this Convention adjourns, it be to meet in Philadelphia on the second Wednesday in June, 1852, at 10 o'clock in the morning.

15. That the Secretary have ten copies of the Journals of the Convention for the last ten years, bound for the use of the Convention.

16. Mr. Murdock, of Ohio, offered the following preamble and resolution, which were considered and adopted:

Whereas, a few receivers of the Doctrines of the New Church, in Urbana, Ohio, stimulated by a commendable zeal for the promotion of education, agreeably to the principles of the New Dispensation, as revealed in the writings of Emanuel Swedenborg, have obtained a donation of ten acres of land, and an unexceptionable charter for a University from the Legislature of Ohio, securing rights and privileges, by which the property of the institution (the provisions of the charter being observed) can never be alienated from the New Church:

And *Whereas*, the brethren in Urbana, and other citizens of this place, have succeeded in raising funds, by subscription, for the erection of a building suitable for the incipient wants of the University, therefore

Resolved, That the Convention regard with profound interest this first effort to lay the foundation of a New Church University in America; and as endowments of

professorships would be desirable for the prosperity and extended usefulness of the institution. that this object be commended to the favorable consideration of the members of the Church.

17. That a committee of three persons be appointed, to consider whether any alterations in our standing recommendations, in regard to the admission of members into societies (Arts III., IV. and V., Chap. I.), are desirable, and to report to the next Convention.

18. That the Committee on Ecclesiastical Affairs be requested to present to this Convention a statement of the facts in relation to the ordination of Mr. Silas Jones, so far as they have come to their knowledge.

19. That the Book Board be authorized to purchase of M. Le Boys Des Guays, such New Books as they may deem most suitable for distribution in this country, to the amount of fifty dollars.

20. Mr. C. Reed, from the Committee of Laymen, submitted a report and resolutions, which were amended and adopted, as follows, to wit:

The Committee of Laymen find in the communications two subjects which they recommend to the further consideration of the Convention, and they propose the following resolutions:—

Resolved, That the question in regard to the propriety of Licentiates being authorized to administer the ordinance of Baptism, referred to in the Communication from the Portland Society, be referred to the Committee on Ecclesiastical Affairs.

Resolved, That the question as to the proper mode of instituting and conducting Sabbath Schools, referred to in the communication from North Bridgewater, be referred to the Committee on Moral and Religious Instruction.

21. Mr. C. Reed, from the same Committee, reported a nomination for the Committee to revise the Book of Worship. The report was accepted, and the nomination confirmed, as follows:—

Committee to revise and amend the Book of Worship, Messrs. G. J. Webb, Thomas Worcester, James Seddon, S. F. Dike, T. B. Hayward, Abiel Silver, and Sabin Hough.

22. That the Committee on the Revision of the Book of Worship be authorized and requested to call to their assistance such aid from other individuals as they may desire; and that they be requested to present in their report such a statement in regard to the labors of those employed on the work, and their incidental expenses, as will furnish grounds for the Convention to make a suitable compensation, either from its own funds, or from the profits of the book.

23. Mr. Hoyt, of New York, offered a preamble and two resolutions; the second of which, after a good deal of discussion, he withdrew, and the first was amended and passed in the following form:

Whereas the spread of the doctrines of the New Church, by the distribution of Books and Tracts, is worthy of encouragement by this Convention, therefore,

Resolved, That we view with favor the establishment of publishing and tract societies, having for their end the above-named objects, and recommend that object to the favorable attention and support of the receivers of the Heavenly Doctrines in the United States.

24. Mr. Burnham moved the following, which was adopted:

Resolved, Unanimously, that this Convention entertains the kindest and the most respectful and affectionate feelings towards the New Church Associations in the Western States, and ardently desires to be closely united with, and to co-operate with them, upon principles of the most perfect equality, and mutual reciprocity.

25. It was then *voted* that the Convention adjourn for public worship and the Sacrament of the Holy Supper, to-morrow (Sabbath), and that after those services, the Convention be considered as adjourned to the next year.

After the reading of the Word, and Prayer, by Rev. Mr. Carll, the Convention adjourned.

RELIGIOUS SERVICES AT THE CONVENTION.

The religious services, performed by Rev. Mr. Carll on Wednesday, and by Dr. Atlee on Thursday, have been noticed in the Journal.

On Thursday evening, Mr. William B. Hayden performed religious services in the vestry of the church, and delivered a lecture from 1 Sam. xv. 29, and Gen. vi. 6.

On Friday, Rev. William H. Benade, of Philadelphia, officiated at public worship at half-past 11, A. M., and preached a sermon from Matt. v. 23, 24.

Immediately after the religious services on Friday, the President of the Convention, supported by Rev. Messrs. Carll and Seddon, ordained Mr. William B. Hayden as Pastor of the Society in Portland, Maine; Mr. Hayden being presented by the delegates of that Society.

On the Sabbath, Rev. Thomas Worcester, President of the Convention, officiated at public worship in the morning, and preached a sermon from Matt. xxvi. 17.

In the afternoon of the Sabbath, the President administered the sacrament of the Holy Supper to 308 communicants.

REPORTS.

1. *Treasurer's Report.—Turner Legacy.*

1. The Treasurer has settled the matter of the Turner Legacy, agreeably to the vote of last Convention. After deducting \$800 paid to Judge Turner, the moiety remaining for the Convention was \$3,331 50. The expenses attending the settlement amounted to \$83, making the net amount received \$3,248 50. But a part of this amount is in stock not worth par; but, belonging to the estate, it was proper that the Convention should take its portion. The Treasurer has paid John Allen for twenty-five sets of the Apocalypse Explained (agreeable to vote of Convention), \$137 50, and two dollars freight on same,—in all \$139 50. These books were delivered to Mr. Clapp for the Book Committee. Some interest has been received on temporary loans, so that the account now stands:

4 Shares Burlington and Rutland Railroad, belonging to the Estate,	\$400 00
5 Ditto received of the Executors. at \$60,	300 00
7 Shares Bank of Commerce,	700 00
Loaned temporarily,	1507 15
Cash on hand,	300 00
	\$3207 15
Interest accrued, but not received,	55 40
	\$3262 55

2. *Report of the Book Committee.*

The Book Committee have furnished works to only one application the past year, to Mills Theological Society, Williams College, to the amount of \$8 51; which, with the balance due on last year's account, has been paid by the Treasurer. The works of late years have generally been furnished to those libraries where applications have been made for them; and several applications have been made, which could not be complied with for want of funds.

Soon after the Journal of last year was published, Dr. Pond, of the Bangor Theological Institution, applied to the Chairman, requesting that the set of the Heavenly Arcana in their Library should be completed agreeably to the resolution of Convention. His request was complied with by the Maine Association, in accordance with a previous arrangement; as well as five other libraries in Maine, that had been partially supplied by the Convention.

The Treasurer has placed in the hands of the Committee twenty-five sets of the Apocalypse Explained, purchased by a resolution of Convention, to be given to the Ministers and Licentiates in the New Church, and to those who were preparing for the ministry. One copy has been presented to a licentiate, and one to a clergyman who is reading the Works of Swedenborg; leaving twenty-three copies to be disposed of. We have one set of the Latin Arcana on hand, at the disposal of the Convention.

We would suggest to the Committee of Finance, to recommend what amount of

funds shall be placed at the disposal of the Committee, to carry out the resolution of the last Convention, to fill up the sets of the Arcana that have been partially supplied to libraries, and to answer the frequent calls for the works for public libraries. Which is respectfully submitted.

OLIVER GERRISH, } Committee.
OTIS CLAPP, }

3. Report of the Tract Board.

The Tract Committee report that they have not prepared any new Tracts the past year, and no new ones have been offered to them for publication.

At the last meeting of the Convention, however, a resolution was adopted, "That the Tract Board be requested to consider the expediency of publishing or procuring a cheap edition of the work on Heaven and Hell, for purposes of distribution." The Committee have attended to the request of the Convention, and made arrangements with Mr. Clapp, so that a new and very cheap edition has lately been issued, of the work on Heaven and Hell. These can be furnished at the low price of thirty-five cents a-piece in any quantity that may be desired. And should the Convention, or any other body of the Church, desire a quantity of them for distribution (as suggested in the resolution offered last year), your Committee believe the present edition (at its present price), is well suited for that purpose.

The Committee also take this opportunity to state, that a new edition of Swedenborg's Treatise on the Divine Providence has just been issued by Mr. Clapp, at the very low price of twenty-five cents. This work, your Committee believe, is an excellent work for general circulation.

Your Committee will here express their belief, that it is of more importance for the Church to expend the most of its energies in circulating the works of Swedenborg, rather than in preparing and circulating collateral works, such as Tracts &c. No doubt many of the collateral works have been, and will continue to be useful; but they cannot, as a general thing, perform that permanent use, which the writings of Swedenborg himself were specially provided by the Divine Providence of the Lord to perform.

The Committee, therefore, recommend Swedenborg's Treatise on Heaven and Hell, as a work eminently well calculated for the purposes of general distribution.

The number of tracts which have been printed and sold the past year is four thousand.

For the Committee,
SAMUEL F. DIKE, Chairman.

The Reports of the Societies contain an interesting mass of local intelligence, which we should have much pleasure in transferring to our pages did our limits permit.

REPORTS AND LETTERS FROM MINISTERS.

Report of the Michigan and Northern Indiana Association.

BRETHREN,—No credentials having been granted to delegates from this association, we shall be able to co-operate with you only by a written communication of our condition and prospects, our desires and opinions. It has been the custom of our representatives to bear their own expenses, and they have therefore been such brethren as have had other purposes in visiting the section in which the sessions of the Convention are held. The expense of sending even one or two delegates so far, is considerable; and when it is borne in mind that these (representing eight or nine societies, and a large number of isolated receivers) may be balanced or out-voted by the representation of a society with a dozen members situated near the place of meeting, the expending of moneys for such a purpose may well enough seem a misapplication of means, which should be wisely disbursed for the good of the Church. It has been complained that the Western Associations exhibit but little interest in the Convention. But how could it be otherwise, when they are practically so nearly excluded from a voice in its decisions. That interest must continue to decline, unless the present policy of the Convention is discontinued. Government, without fair and full representation, must always be offensive and unpopular in a republican country. The West are not wanting in interest in whatever tends to promote the spread and growth of the Church, as the history of every recent effort to that end will testify.

In view of the discontent so widely prevalent, we would again press upon the attention of the Convention the importance of a radical revision of its organic law—the adoption of a constitution which will be more in accordance with the well-known and frequently repeated views of the Western Associations. And we especially recommend that such constitution provide for a General Conference or convention of *delegates from Associations only*. Such a body must come into existence before long; and it will be more conducive to harmony if it grow legitimately from the present organization, than if it spring up independently.

Letter from Rev. J. P. Stuart, of Cincinnati, Ohio.

The Association appointed no delegate; and indeed, there is a manifest unwillingness apparent in the Association, perhaps in a majority of its members, to consummate the connection of this body with the General Convention. Several measures touching this matter were proposed in our late meeting, but nothing was finally done, excepting the change of the Association into a Body of Receivers, abolishing the delegate system, and thus, *de facto*, as is thought, retracing the steps already taken, looking to a connection with the Convention. There is, however, no entire unanimity on these points. Some want one thing, and some another. I suppose, however, that there would be a general desire to be connected with the Convention, if it did not involve a modification, on the one hand, of the general rules of the Convention, and on the other, of the rights and privileges of the Association. But at the same time, I believe the desire is equally general to withdraw all appearance of connection, if there is implied in it either of these; that is, if the connection would diminish in any measure the independence of the Association, or the freedom of the General Convention, to manage their own ecclesiastical affairs in their own way. Indeed, a majority of those interested never anticipated any connection with the General Convention, that would involve the *ecclesiastical dependence* of the Association on the General Body.

Neither do I know that this feeling is in general allied with any settled conclusion as to the fitness or unfitness of the ecclesiastical forms of the Convention for the people of the Church here, or elsewhere. But rather the ground taken is, that the regulation of the ministry, and similar Church matters, is of *right and order*, distributed into the several geographical districts where the Church exists; and hence the propriety of the State Associations is the Church controlling these matters. There is no doubt a manifest propriety in the existence of a general body like the Convention. But, then, may not it be the policy and the end of such a body to lead the subordinate bodies of the Church into an enlarged freedom and independence?

Within this State there are at present, so far as I know, four ministers of the New Church constantly officiating, viz: Rev. David Powell, of Twenty-Mile Stand, who is acting as missionary at Lebanon, St. Clairsville, Wheeling, Va., Pittsburgh, Pa., and Meigs County, Ohio. Rev. Sabin Hough, of Columbus, who is occupied as missionary at Columbus, Chillicothe, Dayton, Cleveland, &c. Rev. Mr. Hooper, of Rockport, minister in that place, and myself. There are two licentiates, Mr. Hibbard, of Athens County, and Mr. Newport, of Noble County.

There is an active zeal manifested by the brethren in many places for the propagation of the Heavenly Doctrines, and in many places advances that are very perceptible in the number of readers and receivers, and in the excellence of their life. The publication of Tracts by the brethren here has been carried on very efficiently during the year. Brother Williams, also, of St. Clairsville, has sold the works during the year with his usual zeal, and he has now in press the Animal Kingdom.

Extract of a Letter from Rev. Sabin Hough, of Columbus, Ohio.

The remarks contained in the ensuing extract from the letter of the Rev. Mr. Hough, strike us well worthy of consideration by all the friends of the New Church. Our own experience, we must say, accords with that of the writer. It may be a somewhat grate-

ful pandering to the tastes of the natural man to witness the gathering of large assemblies to listen to a New Church announcement, but to a higher sense of spiritual expediency this will appear but little desirable as being little accordant with the true genius of the New Dispensation, which, like its Lord, is not to "lift up or cause its voice to be heard in the streets," but is rather to come home with quiet appeal in more private and limited circles.

Our Colporteur movement, about the success of which several of us were very confident, has been given up by common consent. The indiscriminate circulation of the works among persons of whose spiritual states the distributor had no knowledge, appeared to be productive of mischief in many cases, by leading to the profanation and perversion of the truth. In the present state of the public mind, it seems to be a question of considerable difficulty, to know how to combine zeal with prudence, in such a manner that the doctrines may find their way to all those who are prepared to receive them; while at the same time they need not be imprudently thrust upon the attention of those whom they will be likely to injure rather than benefit. From my own limited experience and observation, I am inclined to the belief, that in addition to our ordinary channels of trade, the only agencies that can be safely resorted to for distributing the works, are the silent and prudent efforts of each individual receiver, operating in his own sphere of life, and upon such minds as he discovers to be in a receptive state.

And I may also remark, in this connection, that I am not satisfied with the policy of inviting the public at large, by means of handbills and newspaper notices, to assemble in Court Houses, Old Church meeting-houses, or any other public place that can be obtained, for the purpose of hearing sermons and lectures on the Heavenly Doctrines. I have had some experience in this sort of work. It may be best thus to enforce the truth upon the public mind, but I am by no means satisfied that there is not a serious practical error in these and all similar measures. I suspect that it may be a better way for the New Church missionary, when visiting a place where there is no Society, nor any Temple, and the Doctrines are in a great measure unknown, to call together at some private house, the few who may be supposed to be in a receptive state, and let his ministerial labors be devoted to them. These suggestions will probably sound strangely in the ear of some new receiver, who, in the excess of his zeal, supposes that he needs only a place to stand upon, in order that he may lift the world. But those who have been seriously at work, even for a few years, in trying to make known the Heavenly Doctrines, will not have failed to discover that the true end for which we ought to labor, is so to present the truth, as to make it available in regenerating men, and preparing them for heaven; and in order that the truth may accomplish this appropriate use, a very important point is to protect it from being perverted and profaned. The announcement of heavenly truth should always be surrounded and protected by a quiet, homelike, and devotional sphere, which will at least command a temporary reverence, and if possible secure a permanent obedience. I suspect we are in danger of doing serious mischief when we go into places where it is scarcely practicable to secure a serious and devotional sphere, and attempt an indiscriminate promulgation of the truth among persons, the larger portion of whom have come together simply for the gratification of an idle and sensual curiosity.

Letter from Rev. Geo. Field, of St. Louis, Mo.

During the past winter, I have delivered a successive series of lectures on the Doctrines of the New Church, which seemed to meet with considerable attention; what fruits they may hereafter produce, cannot yet be told; though it is evident that some seed has fallen on fruitful soil. The place that we meet in for worship is not only the best, but perhaps the only one we could obtain in the city at all suitable; yet this is very far from being an eligible place, and even this is held by a very uncertain tenure; as we may be at any time dispossessed of it. The friends of the New Church here have been in the effort to build a house of worship, on a leased lot, for more than a year past; but they have not yet succeeded. After many efforts last Fall, they succeeded in ob-

taining a lot on very fair terms, and made a contract with a builder to put up a neat and convenient hall, &c., for the use of the Church; and the work was already commenced, when, owing to the lateness of the season, it was discontinued till the Spring. In the mean time events occurred, by which the lot was withdrawn from them; they not having obtained the lease at the time when they could have done so. Since this, other lots have been engaged in succession, to all of which such difficulties arose, before any could be fully ratified, as to leave us yet destitute. This seems to be the only method that can be adopted to obtain a house of public worship, although the expense must press very heavily upon the at present few receivers of the Heavenly Doctrines in this city; but to purchase a lot would be more impracticable; and to hire or lease a suitable room, almost impossible. But until a suitable place can be obtained, the New Church here can never make much progress, either in drawing the attention of others, or in performing such uses among themselves as grow out of a permanently organized Society. Perhaps as soon as this object is attained, the Society will establish a library in connection therewith, as also form a Tract Society, and contribute to other New Church uses, which as yet they have scarcely attempted. Many other embarrassing difficulties have recently occurred, which have prevented the Society, to which I stand related here, from giving that aid to the Convention which I have no doubt they will very cheerfully do, as soon as they can emerge from these at present depressing circumstances. But where no such embarrassments have occurred in other places, I sincerely hope that the efforts of the Convention to perform uses may be ably and well sustained.

Could I be present with the Convention this year, I should feel it to be my duty to require an explanation of the circumstances connected with the ordination of Mr. S. Jones, by one of its ordaining Ministers, immediately subsequent to the Convention's declining to comply with the application. It may be that a satisfactory explanation can be given; if not, I should enter my protest, as a member of the Convention, against an act which appears to be so disrespectful to it. I trust that some person may draw the attention of the Convention to this act, and that such action as is necessary may be taken thereon.

One other circumstance I would like to refer to, as at the time it disturbed my own mind, and I believe others too; and it might occur again. When the Convention meets at any place in its organic capacity, all its resolutions must be the conjoint act of all its constituent parts, *i. e.* its Ministers and Delegates, but no more: *e. g.* if the Convention resolve to partake of the Holy Supper during their session, such a resolution cannot include all the constituents who send them; and if not all, neither can it any part; consequently if the Convention desires to extend its invitation beyond itself, it should do so by an express invitation. At the last Convention a resolution was adopted inviting the *Second Society* in New York to partake with them, but not the *First*; although the Standing Resolution made no more provision for the *First Society* partaking with the Convention than it did for the *Second*; and afterwards it appeared as if the *Convention* had been invited by the *First Society* to partake with them! This may have been an error on my part, but it so appeared to me. Would it not be more in order for the *Convention* to invite the *Society*, or *Societies* in the city where it assembled, to unite with it?

Letter from Rev. Henry Weller, of Grand Rapids, Mich.

Not having the pleasure of meeting with you as I anticipated, I send you a few words of greeting, which, if too late for the meeting, may meet you through the Report of the Proceedings. I am now, and have been these three months past, at Laporte, Indiana; having, during the time, left for a visit to Goshen, at their Quarterly meeting, the beginning of this month, and also have returned home once to Grand Rapids, and also spent a week lecturing in a village near this place. Besides these interruptions, I have regularly preached here on Sabbaths, and for several weeks during the week. The interest in this place continues unabated, the house we occupy (the Christians' Church) being always well filled. I should suppose that the feeling towards the New

Church is quite general throughout the place, but there is hardly yet so decided and full a state of reception in a sufficient number of minds to render the formation of a Society either desirable or profitable. In truth, while so much of the old leaven rests in the minds of receivers generally, it is far better for them to be mixing in a rotating world, than to make a false show of coming out of Babylou, while their hearts are yet in the midst of her abominations; of which fact we have melancholy evidence in our periodical Conventional Proceedings, and in every associative movement throughout the New Church. The friends here are desirous of securing the services of a regular minister, if one can be obtained suited to the wants of the Western world. They are willing and able to support a minister, and before I leave I should be glad to see them well provided. But we want men of action, of free and catholic spirit, who will take the truths of the New Dispensation right into the midst of the people, and adapt themselves to the new circumstances incident to a new country. We want men plain and forcible in doctrine, and earnest in life; and such we shall doubtless have springing up from the ranks of the people, when the time arrives for a universal reception of the Heavenly Doctrines.

Although I have been here so long, I continue the regular Pastor of the Grand Rapids Society. There was so urgent a request for me to spend some few months here, and the use appeared so important, that my people consented to spare me for a while, particularly as the temple was in progress of building, and we had no very convenient place to meet in until it was finished. It is now likely to be ready for use in one or two months, and then I shall return.

Extract of a letter from M. Le Boys des Guays, to Mr. W. M. Chauvenet.

SAINT AMAND, France, May 3d, 1851.

The London Committee of the New Church, has just announced to me that the general meeting of the members and friends of the New Church, which is to take place on the occasion of the great industrial exposition of all the nations, would occur on the first Tuesday after the General Conference (August 19th), inviting all the members of the New Church in France to attend. It is my intention to attend that meeting, with the view, chiefly, to become personally acquainted with many of our brethren. I expect to meet there, also, some of our brethren from the United States, and would feel very happy if I could see you there, and take you by the hand.

You inquire of me whether the Societies of the New Church in the south part of France are making much progress. I do not perceive much of it. Political excitements, as you say, are not very favorable to religious progress. Here we have a few new brethren; one particularly, we consider as a very precious acquisition. These are the circumstances connected with him: A Roman Catholic priest, located in a village, in the neighborhood of Saint Amand,—a man of about fifty years, of solid learning, and gifted with much intelligence, was suspended by his Archbishop for having published a pamphlet concerning the elections. That priest from that moment broke up his connection with Rome, and abandoned altogether the priesthood. He devoted himself to the study of various religious systems, and had some tendency toward that of Pierre Leroux (a Socialist); but having retained from his preceding religious instruction, a profound respect for the Bible, the system of P. Leroux could not satisfy him. Since about a year he is come to reside in Saint Amand, and as he heard us often spoken of, he requested a person to ask me if I would consent to receive a visit from him. I sent him word that I was always visible for whoever was sincerely seeking after truth. He came, and from the first conference, I put into his hands such works as I thought the best adapted to make an impression on his mind. His visits followed frequently. I had to remove from his mind a great many prejudices which he had acquired, not relating to Catholicism (for he had already shaken them off himself), but I mean those that he had imbibed from the various innovators of the day. Finally, light found its way to his mind, and soon he had no further objection to present. He partook of the Holy Supper with us on the occasion of

ning a lot on very fair terms, and made a contract with a builder to put up neat and convenient hall, &c., for the use of the Church; and the work was ready commenced, when, owing to the lateness of the season, it was discontinued till the Spring. In the mean time events occurred, by which the lot was withdrawn from them; they not having obtained the lease at the time when they could have done so. Since this, other lots have been engaged in accession, to all of which such difficulties arose, before any could be fully settled, as to leave us yet destitute. This seems to be the only method that can be adopted to obtain a house of public worship, although the expense must press very heavily upon the at present few receivers of the Heavenly doctrines in this city; but to purchase a lot would be more impracticable; and to hire or lease a suitable room, almost impossible. But until a suitable place can be obtained, the New Church here can never make much progress, either in drawing the attention of others, or in performing such uses among themselves as grow out of a permanently organized Society. Perhaps as soon as this object is attained, the Society will establish a library in connection therewith, as also form a Tract Society, and contribute to other New Church uses, which as yet they have scarcely attempted. Many other embarrassing difficulties have recently occurred, which have prevented the Society, to which stand related here, from giving that aid to the Convention which I have no doubt they will very cheerfully do, as soon as they can emerge from these at present depressing circumstances. But where no such embarrassments have occurred in other places, I sincerely hope that the efforts of the Convention to reform uses may be ably and well sustained.

Could I be present with the Convention this year, I should feel it to be my duty to require an explanation of the circumstances connected with the ordination of Mr. S. Jones, by one of its ordaining Ministers, immediately subsequent to the Convention's declining to comply with the application. It may be that a satisfactory explanation can be given; if not, I should enter my protest, as a member of the Convention, against an act which appears to be so disrespectful to it. I trust that some person may draw the attention of the Convention to this act, and that such action as is necessary may be taken thereon.

One other circumstance I would like to refer to, as at the time it disturbed my own mind, and I believe others too; and it might occur again. When the Convention meets at any place in its organic capacity, all its resolutions must be the conjoint act of all its constituent parts, i. e. its Ministers and Delegates, and no more: e. g. if the Convention resolve to partake of the Holy Supper during their session, such a resolution cannot include all the constituents who attend them; and if not all, neither can it any part; consequently if the Convention desires to extend its invitation beyond itself, it should do so by an express invitation. At the last Convention a resolution was adopted inviting the Second Society in New York to partake with them, but not the First; although the Standing Resolution made no more provision for the First Society partaking with the Convention than it did for the Second; and afterwards it appeared as if the Convention had been invited by the First Society to partake with them! This may have been an error on my part, but it so appeared to me. Would it not be more in order for the Convention to invite the Society, or Societies in the city where it assembled, to unite with it?

Letter from Rev. Henry Weller, of Grand Rapids, Mich.

Not having the pleasure of meeting with you as I anticipated, I send you a few words of greeting, which, if too late for the meeting, may meet you through the Report of the Proceedings. I am now, and have been these three months past, at Laporte, Indiana; having, during the time, left for a visit tooshen, at their Quarterly meeting, the beginning of this month, and also have returned home once to Grand Rapids, and also spent a week lecturing in a village near this place. Besides these interruptions, I have regularly preached here on Sabbaths, and for several weeks during the week. The interest in this place continues unabated, the house we occupy (the Christians' Church) being always well filled. I should suppose that the feeling towards the New

adorned for her husband." Here, indeed, is the true light, for "the glory of God doth lighten it, and the Lamb is the light thereof."

It is the interior sense of the Word which has operated upon my mind with such convincing demonstration. The system of interpretation by which this interior sense is evolved, has filled me with astonishment. Expecting, or rather fearing that I should find it the result of an ingenious, but fanciful theory, I soon discovered that it was based on the very principle which connects the Lord with his own creation, and the material with the spiritual universe: the great law of analogy between mind and matter, between the Creator and the created. That the physical universe is an outbirth of the Divine Wisdom: that the innumerable objects with which it abounds, are so many reflections or images of the ideas of the Divine Mind, their material forms receiving their impress from the qualities of the ideas which they represent; that the Word being the very Divine Wisdom embodied in the forms of human language, must of course contain those very ideas of the Divine Mind which are represented in the forms of the material universe: that all human language has its foundation in this analogy between the material and the spiritual, and that the Word is written in the strictest accordance with it: and that, therefore, if we can interpret nature, and discover what *are* those ideas which are thus shadowed forth, or symbolized in the various objects, laws, and operations of the outer world, we have a certain and infallible key to the interpretation of the Word, are principles as philosophical and beautiful, as they are true. They contain a system of interpretation founded upon the fundamental laws of language and thought: and leave all other systems at an indefinite distance in the rear. Thus I find that this law of analogy leads to a language of ideas—a truly universal language. But it is one thing to conclude that the materials for such a universal language exist: another to arrange them in order, to develop its laws, and to demonstrate, by their application to the interpretation of the Word, that it is written according to these laws, and that thus its sublimest truths are brought out in clearest light, and most perfect harmony. This Swedenborg has done. As I follow him, in the application of these laws to the interpretation of the Word, and particularly in the historical books, whose letter appears so remote from any truly spiritual sense, I am compelled repeatedly to pause in admiration and wonder. I find the interior recesses of selfishness in my own heart opened up to their deepest foundations, the requirements of the Divine law exhibited in a breadth of purity of which I had no previous conception, the boundless goodness and mercy of the Lord revealed with a power and glory which compels me to bow in adoration before Him, the precious doctrine of the Divine Humanity of Jesus, despised and forgotten by the Church of the present day, restored to man with all its humbling and regenerating influences: while, at the same time, I find myself exploring boundless fields of thought, hitherto hidden from the researches of the highest intellects, and subjects gradually descending within the reach of my intellectual vision, which I had hitherto believed beyond the grasp of the human mind.

The discovery, therefore, by Swedenborg of the great law of analogy or correspondence, throws all the efforts of science and philosophy in the shade. Indeed, all these are of little comparative value except so far as they aid in forming "the highway from Egypt and Assyria to Canaan." Whence then had this man this wisdom? I have no hesitation in avowing my belief, that he derived it from the Lord, revealed to him "*in the clouds of heaven with power and great glory.*" Unaided human reason could never have penetrated within nature to a plane of thought hitherto not only unknown but inconceivable. But however we may account for the effect, the effect remains. The truth—the Divine Light—is revealed, and whether or not the Scribes and Pharisees believe on Him, I think it quite certain, that every truth-loving mind, which will make itself acquainted with the writings of Swedenborg, and understand them, will give its cordial and unqualified assent to the truths of the New Jerusalem. The evidence of their truth is essentially internal, and, therefore, if men will not read, they cannot believe. I examined these doctrines because I recognized the obligation of the Divine precept, "Prove all things and hold fast that which is good." I trust that I have done it with the deep conviction pervading my whole being throughout the entire course of my investigation, that, valuable as are the aids of human reason, it is only by looking to Him, who is the "Way, the Truth,

Christmas and Easter. This conversion is the more agreeable to me, inasmuch as this new brother could become in time our minister. For if I fill the functions of a minister since the establishment of the church in Saint Armand, it is only for the want of a minister. I was at first alone here; little by little we imparted our belief to some of my countrymen. We held a meeting and I was instructing them. Those that became convinced broke up openly with Catholicism. As they advanced in the knowledge of the doctrines, they felt the need of worship. There was need of somebody, not only to instruct and illustrate after the reading of the Word, but to exercise publicly the functions of a minister. When, for example, these were required for burials, as well as baptisms and marriages, for none of our brethren would have been willing to apply to a Catholic priest. Afterwards they felt the need to conjoin themselves more nearly to the Lord by the celebration of the Holy Supper, which the Lord recommended his disciples to partake in remembrance of Him. Without a provisional minister all that would have been impossible, and we would not have had any worship. As I had been the instructor and the founder of that little Society, I felt myself compelled in a manner by the circumstances to fill temporarily the function of minister; but those functions I fill only on account of the exigency of the case, and I will be very glad to resign them, when it will please the Lord, into the hands of a minister, and to number myself as one of the flock. The ex-priest, of whom I have spoken, might become, one day, our minister; but our Society being composed in a great majority of mechanics, could not afford to support a minister. Our new brother has endeavored to find some modest employment to supply his wants, but he is so persecuted by the jesuitical faction, at present very powerful in our poor France, that he has not yet been able to succeed. His resignation to the will of the Lord, and his hope that he will not be abandoned by Him, is truly admirable, in the critical situation in which he finds himself.

I address you, according to your request, a manuscript catalogue of our published works.

Adieu, brother and good friend. Give my affectionate salutations to all the brothers and sisters of the church in the United States.

Yours, &c., &c.

CORRESPONDENCE.

The following is from a former correspondent, whom our readers will recollect as having experienced great difficulties of a practical and devotional kind, in his converse with the N. C. writings, and as being also not a little troubled in regard to the N. C. estimate of Paul. His progress will be seen to have been very hopeful.

SOUTH BEND, Ind., March 30, 1851.

REV. GEORGE BUSH,

Dear Sir:—I read your comments on my letter in the February number of the Repository with much interest. Before this, however, the objections there discussed had so far receded from my view amid the flood of light which was poured upon my mental eye from the writings of Swedenborg, that they had for some time ceased to occasion perplexity.

I can now say that I have no doubt of the truth, as a whole, of the system of doctrines disclosed in the theological writings of the New Church, and that not only in their inherent beauty and intrinsic resemblances, but in their elevating and purifying tendencies they are immeasurably superior to all other systems. In coming to this conclusion, I have passed through fearful struggles, as you may well suppose, but I can now rest in calm and joyful assurance, that it is the Lord who has led me to this "pure river of the water of life proceeding out of the throne of God and the Lamb." How certain may we be, my brother, that these truths are no other than the New Jerusalem, "descending out of Heaven from God, prepared as a bride

NOTICES OF BOOKS.

HEAVEN AND ITS WONDERS; *the World of spirits (or the Intermediate Region, which is the first Receptacle of Man after Death) ; and Hell ; described by one who had heard and seen what he relates. From the Latin of EMANUEL SWEDENBORG. Translated by the Rev. SAMUEL NOBLE. Second edition, carefully revised, with a new Preface, by the Translator, including explanatory Notes and Observations. Together with the original English Preface, by the Rev. THOMAS HARTLEY, A. M. London : J. S. Hodson, 1851.*

We have given above the title entire of the translation of this invaluable treatise, which bears the venerable name of Mr. Noble. The work, first published in 1839, is here reproduced in elegant style, and from the ample *prolegomena* with which it is furnished, we have for the first learned the history of the version, and the various untoward circumstances which, to the serious loss of the Church, have kept it in the back-ground for so many years. That such a lot should have befallen it, considering its intrinsic merits, and the name it bears on the title page, is to us not a little surprising. Nor is this surprise abated by the perusal of the criticisms in the Intellectual Repository which operated so adversely to its general acceptance with the New Church. Those criticisms strike us as singularly uncandid and illiberal, and it is now difficult for us to realize that they should have had so much influence with the London Printing Society, as to have induced them eventually to set this translation aside, and adopt another in its stead, which, as a whole, we are constrained to regard as decidedly inferior. This latter version, it appears, has been made out by the author of the above mentioned critique (a Mr. Hancock), and though nothing is said in the last edition (1850) of Clowes' translation being the basis of this, yet in that of 1843, it is mentioned, and at the same time an intimation given that a "more sweeping modification has been attempted" than was at first designed. To this we do not object, but when the work passed to another and stereotype edition, and a preface was added (which, by the way, is got up in shocking bad taste), every important item of this nature ought to have been given, that the reader may know precisely what he is dealing with in the perusal. As it is, Mr. Hancock in the last edition speaks of himself, without qualification, as "the translator," and if so, it is not easy to see why he should not have announced himself in this character in the title page, as Mr. Noble has done.

But Mr. Hancock's version is not so immediately the object of our remarks as Mr. Noble's. We will say, however, that from such comparison as we have been able to institute between the two, we have met with occasional passages where we incline to give the preference to Mr. H.'s renderings, particularly on the score of a certain compactness, succinctness, and brevity of phrase, which pleases us better than the somewhat fuller and more rotund diction of Mr. Noble. But, with those exceptions, we award the palm decidedly to the other, and Mr. N. has shown in his extended and elaborate preface, not only the futility of most of Mr. H.'s objections to his version, but numerous defects and blemishes in his own, which detract very greatly from its general claims. On one or two points, especially the use of the epithet "Divine," without a substantive, we incline to Mr. H.'s opinion, so far as it can be gathered from his prevailing practice, as, unfortunately, he is not always consistent with him-

self. But in the main, we adopt Mr. N.'s views, and acknowledge the force of his arguments in favor of his renderings where they differ from those of the rival version.

In point of strict accuracy, and fidelity to the original, so far as we have examined, we think Mr. N.'s the most faultless, while at the same time, we have no doubt that both fairly represent the author's meaning in all essential particulars. The following, however, may serve as an instance in which the precise shade of the original is preserved in the one, and lost in the other. It is from the chapter on the "Speech of Angels," *H. & H.* 324.

Noble.

"It has been often granted me to be in company with them, and to converse with them, *as one friend does with another (sicut amicus cum amico)*, and sometimes *as one stranger with another (sicut ignotus cum ignoto)*, and as I was then in a state like their own, I could not tell but that I was conversing with men on the earth."

Hancock.

"I have frequently been permitted to associate with them, and to converse with them, *as a friend*, and sometimes *as a stranger*, and since my state then was similar to theirs, I felt exactly as if conversing with men on earth."

Here it is evident how much more nicely exact is Mr. N.'s rendering than the other. In the one case the comparison intended by the author is obvious, in the other not.

We regret the lack of time to pursue the collation of the original with both versions, without which it is impracticable to do full justice to the merits of either. We trust it may be done sooner or later by some competent hand. Meanwhile we would call attention to a passage in the Boston edition of "Heaven and Hell," which has undergone extensive alterations from the text of the London exemplars, from which it was printed. In the chapter on "Infants in Heaven," where Swedenborg is describing the representative modes of instruction adopted by the angels towards infants and children, occurs the following sentence in the Latin: "*Postea vidi repræsentari ab iis Domini descensum ad victos, et ascensum cum victis in cælum, et hoc incomparabili prudentia et pietate.*" This is rendered in the Boston edition: "Afterwards I saw represented by them the descent of the Lord *to the bound*, and his ascent *with the bound* into heaven, and this with incomparable prudence and piety." The objection to this is not that it is not sufficiently literal, for it is in fact rendered word for word; but that a term is used without any explanation, which will inevitably be obscure, if not unintelligible, to the great mass of readers, who will of course exclaim "Who are meant by *the bound*?" This obscurity is avoided in all the English editions of *H. & H.* which have come under our notice. Mr. N. has it: "I afterwards saw represented by them the Lord's *descent to them that were in prison*, and his ascent with them to heaven." Mr. H., following Mr. Clowes, adopts the same. The allusion is evidently to those whom Swedenborg so frequently speaks of as detained in the lower earth in a kind of captivity or imprisonment prior to the Lord's first advent, and in reference to whom the Apostle Peter says: "By which also he went and preached unto *the spirits in prison.*" This is plainly a case where a rigidly literal translation leaves the ordinary reader wholly in the dark as to the idea intended to be conveyed, and where some periphrasis or explanatory note is indispensable.

As to the excellent translation of Mr. Noble, we are rejoiced at its appearance

after so long and so undeserved a suppression, and we sincerely hope it may win its way to the general favor and acceptance of the New Church public. Its value is in our opinion greatly enhanced from its retaining the admirable Preface, by Hartley, which has been omitted in all the later editions, both English and American.

EDITORIAL ITEMS.

A Mr. Chauncey C. Burr has entered the lists with much vigor against the genuineness of the "Spirit Rappings," especially as those manifestations are evinced through the Fox family, as mediums. He has succeeded, we think, in making out, through the confessions of a Mrs. Culver, who was for some time an accomplice with them, a strong case of collusion and fraud, to a certain extent, in their exhibitions. We are not satisfied, however, that the management which he has detected is sufficient to account for all the phenomena that we ourselves, and thousands of others, have witnessed in various parts of the country. The evidence we regard as altogether too strong to be resisted, that sounds are supernaturally produced, and various physical effects wrought upon furniture, &c. by spiritual agency. And this, after all, is the great fact in the matter. It is of little consequence as to the truth or falsity of any alleged responses which may be said to be spelt out for the gratification of inquirers. Are there actually sounds and movements that are to be referred to other than terrestrial agents? If so, an immensely important fact has been established to the confusion of naturalism and infidelity; and there we are disposed to leave the matter. The character of the mediums does not usually impress us over-favorably as to the character of the communication alleged to be received through them, as it is beyond doubt that some of them can resort to contrivance to eke out what they think may be lacking to the most profitable display of the marvels that manifest themselves through these human instruments. Still they may be overruled to a good purpose if they are looked upon merely as a stepping-stone to the higher revelations of the New Church.

The New Church Messenger, for July, with an extended Supplement, has just made its appearance. This, our readers are aware, is the quarterly organ of the Swedenborg Printing and Publishing Society, and the present No. contains the reports and proceedings of the annual meeting held at Boston in June. From these it appears that upwards of \$900 have been contributed to the Society's funds, and that they have stereotyped the D. L. & W., and the D. P. We learn also that they are just about proceeding with the publication of H. & H., of which they have determined to adopt Noble's translation. This resolution we heartily approve, as will have been inferred from our notice above. The Supplement is mostly occupied by an elaborate Reply of the Board of Managers to the communications of Messrs. Carter and Clapp, in the March and April Nos. of the N. J. Magazine, which Reply, it appears, was refused a place in the pages of the Magazine. The controversy is quite spirited on both sides, and will probably operate somewhat adversely to the objects of the Society till it is settled. How it will be settled in the end we have no adequate means of judging.

Newchurchmen, and others in the vicinity of Philadelphia, and in Pennsylvania generally, are informed that tracts and the smaller writings of the Church, may be had on application to the Tract Board of the Pennsylvania Association, by letter addressed to John C. Keffer, No. 60 Walnut-street, Philadelphia.

THE
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SEPTEMBER, 1851.

No. 9.

ORIGINAL PAPERS.

ARTICLE I.

MR. CABELL'S REPLY TO A. W.

No. II.

MR. EDITOR,—What I had further to offer in reply to the strictures of your correspondent A. W. in the Letter on the Trinal order of the Ministry, would have been sooner sent, but circumstances prevented my drawing it up in time for your August No. The subject, however, has not lessened in importance by the delay, and it is hoped that it yet possesses sufficient interest for some of your readers, to authorize this farther trespass on their patience.

THE principal object of the Letter was, not so much to show the necessity of a ministry for the New Church, with its appropriate duties, as that its ministry should be of three grades. But attention was first called to the fact, that a ministry so classified had served both the ancient and the Jewish Churches, and that a prophet of the latter had foretold the existence of a similar priesthood among Christians. This, however, because I did not jump at once *in medias res*, A. W. thinks irrelevant.

The Gospels, Acts and Epistles, were then examined with a view to elicit their testimony; the former with somewhat more minuteness than has been usual in treating this question, and, it was hoped, not without some addition to the former materials of argument. The Land of Canaan, which was destined to be the primal seat of the first Christian, as it had been of all preceding churches—and which, therefore, represented the church in general, at the time of our Lord's first advent, was divided into the three provinces of Galilee, Samaria, and Judea. These signified respectively, the natural, the spiritual, and celestial divisions of the church, for ministering to each of which an order of priests had been provided under the two preceding churches.—A. C. 4835, 10,017. His entire ministry is divisible into three defi-

nite portions, corresponding with the several provinces in which they were transacted; and this is apparent on the face of the Gospel narratives. Other deductions therefrom were the following: "Our Lord himself passed through the three degrees of the ministry, as was adumbrated in his temptation; proved by his commission thrice attested by a voice from Heaven; and signified by his progressive labors in the three provinces of Canaan, and his journeyings from Galilee, through Samaria, to Jerusalem. While himself acted as High-priest, and Apostle, there were below Him the subordinate ranks of the Twelve and the Seventy. The Twelve received three several commissions:—of their number, three were particularly distinguished; and of these again, Peter was promised a threefold commission, which was confirmed to him after His resurrection. Before His ascension the power of ordination was delegated to the Twelve, who afterwards did ordain both elders and deacons, as priests of the two lower ranks." Each of these positions was fortified by authorities drawn directly from the Word or the writings. This entire line of argumentation, based on what may be termed "the geographical argument, as illustrated by the Science of Correspondences," and sustained by kindred, though subordinate considerations drawn from the same sources, and too numerous to be accidental, was to the writer entirely new. He was, therefore, disposed to distrust his own belief of its pertinence and force, until others, his brethren, whose judgment he respected, concurred with him in thinking it a sound, though novel view; or at least, that it should be subjected to the scrutiny of the best talents of the church before it was finally rejected. Well, there it stands as yet, neither overthrown, nor tottering, as I am aware, although the courteous Mr. A. W. has assailed it in the following terms. "Next follows an *attempt* to classify the different portions of the Lord's ministry on earth in accordance with the trinal principle; it being *assumed* to be correct, all things must be *arbitrarily* arranged to agree with the details." Let this oracular *dictum* pass for what it is worth, seeing he does not so much as "attempt" to make good his charge,—as also his captious criticism on our interpretation of John xv. 16. But his next objection requires a moment's notice, being one that betrays a strong obliviousness of the fundamental truths of the system to which he professes to adhere.

The Letter, after adducing the third, and final commission to the Eleven, as given in Matt. xxviii. 20, "Go ye and teach *all* nations, baptising them . . . and teaching them to observe all things whatsoever I have commanded *you* : and lo ! I am with you *always*, even unto the consummation of the age," asks, "How shall we understand this ? The Twelve as individuals could not accomplish all this work. They were not to survive until the consummation of the age. What could it mean but that they, when they had finished their work as individuals, *should transmit their commission to others*, who would thence be clothed with similar authority, and be sustained by the same promise and power."

"If this commission," says A. W., "be understood according to the

internal sense, certainly no idea of transmitted authority can be defended. For we are assured by Swedenborg, that the twelve apostles, even now in the spiritual world are discharging the functions of their office, without the necessity or existence of successors." That this text implied a commission transmitted to somebody, has heretofore been the received interpretation. The sole question was, To whom did it descend? whether *especially* to a limited class, the successors of the Twelve, or to the whole body of the Christian clergy, of whom the Twelve were addressed as the representatives?

But this specimen of unreason is, in another respect, so happy as to be unique, and we hardly think that any one is like to dispute the honor of its paternity with the author. Because the apostles are immortal, and are now employed in the spiritual world in preaching the doctrines of the New Christian Church, therefore this is what the Lord meant when he charged them to teach "whatsoever I have commanded you," viz: the truths of the first Christian Church! and this, says A. W., is the "internal sense" of the passage! If this were so—which it is not—we might remind him that doctrine should be founded on the literal sense, "Go ye and teach *all* nations." What nations? Those on earth of course. Did the Twelve do it? No, but their successors did. And not until then could the end come. (Matt. xxiv. 14.)

But when was "the consummation of the age?" And here is another discovery of A. W., who declares that it was "*somewhere near the time of our Lord's personal ministry!*" as Paul says,—"*But now in the consummation of the age* hath He appeared, to put away sin by the sacrifice of Himself."—Heb. ix. 26. We are tempted here to follow his own example, and to grace our citation from his pages with three notes of admiration. But we will simply remind him, that there have been *four* different churches on this earth, each of which passed through four successive stages, of morning, noon, evening, and night (Coronis 5); that the duration of each church is in Scripture phrase, an "aion" or "age," and its *last* stage "the consummation" of that age. The consummation to which Paul referred as that in which our Lord became incarnate, was "the fullness of time," the end of the Jewish Church, nay it was *συντελεία τῶν αἰώνων*, "the end of [all] the ages" which preceded. But, according to Swedenborg, the consummation spoken of in Matt. xxviii. 20, is the end of the *first* Christian church, in which the Lord makes His second advent.—*T. C. R.* 755, 761. And again: "*At this day* [when Swedenborg wrote] is the last time of the Christian church, which is foretold and described by the Lord in the Evangelists and Revelation."—*Ib.* 757.

In the language of correspondence, that which is *certainly* to happen is frequently spoken of as if it were *shortly* to come to pass. Our Lord spoke in this language, but the apostles, to whom this science was not revealed, took his words in their merest literal sense, supposing that this era of His second coming must be somewhere near their own day. Now we would gently hint to A. W. that among the collateral works of the Church best known to her members, is one entitled "Noble's Appeal." If he will read over the chapter of this book which treats of "The Second Coming of the Lord," he will there find

all the texts which he has quoted from the Epistles, and many more of the same purport, fully examined, and that they only serve to show that "on this one point the apostles were mistaken," and not that the consummation of the age was so much as to begin in their time.

"From *henceforth* thou shalt catch men." "I *will* give *thee* the keys of the kingdom of heaven," &c. "*When thou art converted, strengthen thy brethren.*" (Luke v. 10; Matt. xvi. 19; comp. xviii. 18; Luke xxii. 32.) These remarkable words were addressed by our Lord to Peter, at three different times,—the first in Galilee, the second when he was about to enter Samaria, the third in Judea. They were referred to by the writer as showing that Peter in particular received three several commissions, but each one rather in anticipation; though they were all confirmed to him after the resurrection, and during the same interview, in the impressive commands, "Feed my *lambs*"—"Feed my *sheep*"—"Feed *my* sheep." "He might," says A. W., "by stringing on some more passages to Peter, have as plausibly proved a five, a seven, or a twenty graded ministry." And when A. W. shall have found in the Gospel narratives so much as *one* other passage to the same effect, we will promise to make the effort ourselves, and can the better judge of the validity of his boast.

It is very true, the Letter does recognize "the love of power" as the besetting sin of each of the three grades of the clergy. But the priesthood was instituted by Omniscience, and the order and its classification retained for all that. It was likewise shown when and how the Master had warned them of the danger, and pointed out an "effectual antidote to the *virus* where it had entered the system. Every institution which employs fallen men in its operation, is liable to abuse. The clergy in those churches which proceed on the principles of Parity are yet more obnoxious to the charge than others; and there is not in Christendom a worse spiritual tyranny than among Quakers, who pretended to rid themselves of it by rejecting the order altogether. It was also stated, that *Poperly, or something akin to it, is one of the necessary issues of any church whose leading tenets are unintelligible mysteries* and its *principle* lurks and is operative in those very branches of the Old Church, which profess to have wholly discarded it." But the New Church has received that inestimable boon—the true Christian doctrine, and should her clergy ever prove so insane as to manifest the like unhallowed spirit, she possesses in Swedenborg's Expositions of Scripture a weapon sufficient to crush the evil in its germ. In this connexion, I must not forget that A. W. "*acquiesces*" in a sentiment quoted from Swedenborg, in the Letter. This is extremely kind, in a professed disciple, especially when we recollect that he has elsewhere *contradicted* statements equally plain, drawn from the same source.

The writer of the Letter believed then, as he does now, that he had fully made out his case in favor of a trinal ministry, from the testimony of the Evangelists, whose narratives were of plenary inspiration. He dwelt, however, at still greater length on proofs adduced from the Acts and Epistles, because these would show by example how the Apostles carried out the instructions of the Master, in the or-

ganization and government of His church. But the critic who hastily slurred over the former division of his task, is still more dainty here. It is very irksome again to pass in review objections which have been urged and refuted a thousand times before, as is well known to those who are familiar with both sides of this controversy; or, others which are too slight to afford even the materials of contention. I can, therefore, notice but a few of his carpings.

1. The seven men whose ordination to a particular office is recorded in Acts vi. are not indeed *called* "deacons;" but who doubts they were so? It is the *thing* rather than the name, we are in search of. Mr. C. "considers them to be clergymen, *not* only because they were *ordained*," but because the only two of them who are afterwards mentioned by name, preached with great power and effect; and Philip also baptised. This shows that "a function of teaching *was* given to them when ordained," in addition to the duty of administering the charities of the church. A. W. himself notices that Philip is called "The Evangelist," or *Preacher*. Other persons are indeed spoken of in Scripture under the general appellation of *διακονοι* or "servants," but these, as the context proves, were not clerical, nor even official, in relation to the church. Nor, because all priests are, in a sense, "servants," does it follow that all servants are "priests." The early history of the Church which points out with sufficient precision the duty of "deaconesses," declares that "deacons" were of the lowest grade of the Christian priesthood; and Mr. C. is not singular in believing that the phrase "Apostles and Elders" so frequently used in Acts xv. refers to the two higher grades of the same.

2. "And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers."—1 Cor. xii. 24.

"And he gave some, apostles, and some prophets; and some evangelists; and some pastors and teachers."—Eph. iv. 11.

The first of these verses mentions *no* other than three classes of *functionaries*, nor is there any contradiction between this enumeration and that in the second; "prophets and evangelists" being the designation usually given to the middle and lowest grades where the church is in a militant, aggressive state, and not yet established in a particular region, which titles are exchanged for "Pastors and teachers" wherever it has assumed a more settled form. A Pastor implies a flock already gathered: a Teacher, disciples already enlisted, to whom he is imparting the elementary principles of the faith. In the former verse is given a title from each class; as if to show that in either state His care provided for the service of the church; all of which having been demonstrated in the Letter, need not be repeated here.

3. "Mr. C. divides among the clergy the gifts of the Holy Spirit, which *evidently* belonged to the whole church," says A. W. Well, as Paul has done the same thing in the 12th and 13th chapters of 1 Cor., and as Swedenborg "gravely assures us" that "the Holy Spirit passes . . . through men to men, and in the church *chiefly from the clergy to the laity*," we are again tempted to ask which shall we believe, the Apostles and the Teacher, or A. W.?

Then he *wonders* I should think the Christian doctrine was more likely to be preserved in its purity, by the *highest* order of the clergy than any others. To be sure, a Prophet had declared, "The Priest's lips should keep knowledge, and we should seek the law at his mouth;" and what Priests so fit for this duty as the Divinely appointed, recognized, and responsible leaders of their class, and of the church in general. Several of the Apostles had virtually said as much in charging their followers to continue steadfast in their (the Apostles') doctrine, as distinct from all heresies or novelties inconsistent therewith. The fact also remains that "the authors of all the worst heresies which disturbed that church were Presbyters, or of a rank yet lower." The Bishops, as a class, individually, or in council, uniformly protested against nascent errors. But when we consider the imperfect doctrinal views of even the wisest in the first Christian church, and the frailty of human nature in general, it is to be wondered at that they should at length weary of contending with "the pressure from without," and themselves at length be whelmed beneath the rising tide of corruption?

And then the church of Christ, like her Lord, for ages was crucified between those two thieves, Popery and Erastianism, being alternately deprived of her freedom by both. THIS IS THE ESSENCE OF ECCLESIASTICAL HISTORY FOR FIFTEEN CENTURIES. There is reason to believe that a succession of minds of the highest order, including dignitaries of the church, for ages before the rise of Protestantism, had seen and lamented this double oppression of Christianity. These, knowing that a disease so deep-seated and wide-spread, could not be immediately healed, had been slowly preparing a real reformation during centuries. Luther prematurely hastened the crisis, and by his doctrine of Faith alone, with its kindred fallacies, arrested the movement, alienated many of its best friends, and at length threw the Protestant cause in Europe into the hands of kings and politicians, who, as of old, soon betrayed and oppressed the church, which they had pretended to rescue; and there has she been to this hour, as much paralyzed, as incapable of further reformation, except by convulsion, or the slow leavening of public opinion, as when under the shadow of the triple crown. Any precedent, therefore, drawn from those times of slavery, when the church was tossed like a shuttlecock, from the hand of Emperor to Pope, and back, or when these two ancient enemies combined to drive her under the yoke of kings, can furnish no just inference against the order we advocate. Let her be torn, as in our own country, from the professed friendly embrace, but real deadly grasp of the State; let her be organized according to the model once exemplified at Jerusalem, let her be armed in the panoply of true doctrine, which is vouchsafed in this her day of extremity, and then we doubt not she may go forth conquering and to conquer.

This go-ahead critic at length enters, or rather hovers over, the wide field of ecclesiastical history, for he touches ground as rarely as if he wore seven-leagued boots. "Mr. C. adopts the *dubious* Epistles of Ignatius." And why "*dubious*?" A late Professor of Theology at Princeton affected to think them so wherever they spoke

of "bishops, presbyters, and deacons," but was sufficiently deferential when their testimony could be used for other purposes. And it must be owned that the advocates of clerical equality cannot but find them hard of digestion. If A. W. shall give us a plausible reason for doubting their genuineness, which has not been answered long ago, we may safely turn him over with his scepticism to the vindicator mentioned below.*

Mr. C. does *not* "reject the solitary passage from Jerome," which assures us that the church was "*at first* governed by the common council of the Presbyters." He only shows, that if Jerome be allowed to interpret himself, the passage means the reverse of what Presbyterians allege. Other parts of his writings were quoted, which clearly recognize the three orders, and if he has contradicted himself, then is his testimony as to this matter of little worth, and should not be employed by either party. If A. W. can find in any writer of the early church another passage which even seems to favor his notion of clerical equality, he will have made a discovery greatly desired by those who have labored in the same cause.

The immediate successors of the apostles—or missionary bishops—were at first both appointed and ordained "by those of their own order." But where the church had obtained a permanent footing, they were *elected* indeed by the concurrent voice of the clergy and the flock, though the rule ever was that these also should be ordained and consecrated by those of the same order. The reference to the case of Fabianus, as given by Eusebius, is again unfortunate. At farthest the narrative, which is manifestly elliptical, could only prove it exceptional. The chapter is headed "Of Fabianus, who was *remarkably* appointed bishop of Rome *by a divine communication*." The narrative proceeds thus:—

"It is said that Fabianus (who succeeded Anteros) *had come to Rome with some others from the country*, and staying there *in the most remarkable manner by divine and celestial grace*, was advanced to be one of the candidates for the office. When *all the brethren* [bishops and elders included] had assembled in the church for the purpose of ordaining him that should succeed to the episcopate, though there were very many eminent and illustrious men in the expectation of many, Fabianus being present, *no one thought of any other man*. They relate further, *that a dove suddenly flying down from on high, sat upon his head*, exhibiting a scene like that of the Holy

* Eusebius, the earliest historian of the church, mentions seven epistles corresponding to those of the received text. There can be no doubt as to the doctrine taught by *them*. Other MSS. consisted of twelve or fifteen, and of these several contained matter unknown to the smaller copies. Of course this led to a charge of forgery and interpolation, by the advocates of Parity, especially of those passages which speak of three orders, *although these latter appeared in both*. It was retorted by the Episcopal champions, that the smaller epistles might be an abridgment of the larger; such things being not uncommon in that age. More recently some Syrian MSS. have been discovered, which contained only three or four of the epistles. Immediately the opponents of Episcopacy exulted over them as favoring the truth of their early conjectures, and removing a principal prop of the Episcopal cause. A writer in the London Quarterly Review for January, 1851, victoriously defends them against the charge, offers good ground for thinking that these also are but an epitome of the originals, and states, what is more to our present purpose, "that the Syrian Epistles also assert the Divinity of Christ and *the duty of submission to the three orders of the clergy*. The evidence which the Syriac text affords upon these two points is the *same in kind*, though much less abundant than in the Greek."—*Quar. Rev. for Jan.* 1851, Am. Edition, p. 41.

Spirit once descending upon our Saviour in the form of a dove. Upon this *the whole body* exclaimed, with all engerness, and with one voice, as if moved by the one Spirit of God, that he was worthy; *and without delay they took and placed him upon the episcopal throne.*"—Evs. B. VI. ch. 29.

Now, what does all this prove, but that Fabianus, who was only occasionally in Rome, and *who may not up to that time have been a priest at all*, was thought to have been supernaturally appointed to fill the vacancy, and that therefore the usual probationary service in the lower ranks, and some of the forms of consecration were omitted as superfluous.

But "he carefully notes the matter of apostolical succession." True enough to this extent. He has given his reasons for thinking an unbroken succession of bishops in the Christian Church, from the days of the apostles, neither an impossible nor an improbable thing, that it was implied in the Lord's last commission to the twelve, that all presumption is in its favor, and that the burden of proof should rest on those who deny it. But he expressly added—"In the *fact* of apostolical succession, we, as Newchurchmen, are but little interested, *seeing that a new ministry has been originated for us; but the principle of preserving a succession of ordainers from such new origin* is both true and important, and if in practice we have departed therefrom, we should return to the right path. *Factum valet; fieri not debet.*"

But the most singular perversion of all is the intimation of this reviewer, that there is aught in the letter which could be tortured into an approval of a papacy in our body. The candid reader must see at a glance, that a leading object was to show how such a tyranny arose in the Old Church, how it might surely be avoided in the New, and that there was little danger of its approach if we adopted the primitive organization, and firmly adhered to true doctrine. Which of the old philosophers was it, who was present at a game of archery, and observing that a certain bow-man always shot wide of the mark, when next it was the latter's turn to shoot, *marched right up to the target and sat down there?* On being asked his motive for this strange proceeding, his answer was, "*Whenever that man draws the bow, the object he aims at is the only place of safety for the bystanders.*" In like manner, if you, Mr. A. W., are sincere in your dread of a papacy in the New Church, you are opposing its most effectual preventive, and advocate a scheme which leads directly thereto. When Louis XVI. was induced to dismiss his body-guard by counsellors, who persuaded him that their continuance was dangerous to the liberties of the people, and their maintenance a needless draft on his finances, how long was it before his own head rolled from the scaffold, and the people themselves turned over to a military despotism? So, cashier the present ministers of the New Church, and who will defend or propagate her doctrines? Will colporteurs, or amateur exhorters, or editors of periodicals, useful auxiliaries though they be? Is it not probable that the *next generation* will witness her sons returning to Babylon, or the cities of the dread, from which their fathers have but just made their escape?

A. W. fears not to incur the *sin of Korah*, who, according to him, regarded a humanly-ordained priesthood to be of divine right, and endeavored to outrival the legates of Jehovah. But this is not the Scripture account of the matter. "They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, EVERY ONE OF THEM, AND THE LORD IS AMONG THEM: wherefore then lift ye up yourselves above the congregation of the Lord."—Num. xvi. 3. The consequence we know. So "we acknowledge the Lord to be our Pastor and Bishop, the true ordaining minister," says A. W. And was there ever a heretic or fanatic, a marplot or disorganizer, a restless aspirant, who would "rather reign in hell than serve in heaven," and who therefore affects to think his pretensions undervalued by the authorities of the day, but was ever ready with the same pretext for breaking ranks, and setting up on his own hook? "The Lord hath called me by his Spirit to preach his gospel, and therefore I consult not with flesh and blood." That may do for you; but how are we to know that? Or, if we believe it, how are strangers to be certified of its truth, when in your assumed character of priest you ask their confidence? Must they take your word for it? Or will you permit the incumbents of a divinely-appointed office, who are qualified by their previous position and experience for the discernment of spirits—nay, a part of whose function it is to judge of such matters—to decide on your fitness for the perilous duty?

I am not sure that I understand the meaning of the quaint phrase "the clergy should be *among* the people, and not above them," if it be always clear to those who use it. To my apprehension they ought to be both. The pastor should be chosen by his flock, dependent on them for his maintenance, and liable to punishment or deposition for heresy, immorality, or abuse of power, by a joint vote of the people's representatives and his own peers. The nature of his function brings him much in contact with the people, and if he would be useful, and exert a proper influence, he should be both "among" and familiar with them. But inasmuch as he is a "governor in things ecclesiastical," he is also "above" them. I know of no one among us who is so absurd as to think that when a man becomes a priest, though of the highest order, he thereupon ceases to be a man. His general duty is to expound the divine law—sometimes to declare it judiciously. But his power is neither arbitrary, nor to be capriciously exerted. Within his sphere obedience and respect are both due, but the respect is paid to the *office*, and not to the person.

The letter contains a sketch of the principles and frame of such a government, to which I may still adhere without dissenting from the observation of A. W., that "*Methodist* Episcopacy is fully as cruel, intriguing, and Jesuitical as Presbytery." And why? Because Methodism resembles neither the system I would propose, nor American Episcopacy, in aught except the name. The people have no part in the counsels of that government, and choose not their own teachers, but are ruled solely by their itinerant clergy, who ride them by the grace of God, or by Conferences, which fill up their own ranks, and

are responsible to no one but themselves. These Conferences appoint a set of agents whom they call "bishops," but these latter are their creatures, execute their will, must ordain whom they recommend, go where they order, and have no independent will or distinct prerogatives of their own. In all these respects that regime is the very opposite of the one proposed.

These are all the objections of this reviewer to the doctrines of the letter deemed worthy of notice, with my replies to them, and both are left to the judgment of our readers. If nothing more formidable is behind, or may be expected from other quarters, I see no prospect at present of my being called upon to redeem the conditional pledge for their renunciation. That paper has now for several years been before the church. In the interval I have diligently read and considered whatever of an opposite character has appeared in the pages of the Repository, or was otherwise accessible. I have as yet seen no reason to reverse—scarcely to modify any opinion heretofore expressed. The difficulties suggested were easily met, and I had already drawn up an answer to the inquiries and strictures of the Editor. But this article has been already too much protracted; and as he proposes to offer others in addition, I postpone my reply to a future occasion.

Before closing this communication, however, I may be excused for addressing a few words to A. W. personally. The writer of the letter is not disposed to make himself unnecessarily conspicuous "by intruding the private *I* too much before the public eye." But the peculiar style you have thought proper to adopt on this occasion has compelled him to depart from his customary rule of action, and to indulge a little more than is his wont in the first person singular. You are hereby informed then, though he may "state" the propositions he essays to prove, he is not in the habit of dealing in "assumptions," and though he has many sins to answer for, he now learns, for the first time, that "needless verbiage" is among them; and had the charge come from a little better authority, he might the more assiduously have set about its correction.

When at one time you say that it is "folly to attempt to refute" a particular argument, and "a waste of paper" to remark thereon, that a certain conclusion is only reached by "Biblicide," that my interpretations of Scripture are "curious" and "fanciful," or "seen through Old Church spectacles," and when a passage from the Letter is met by sticking three notes of admiration at its end, it is quite possible you may have thought you were very logical and very severe, when you were only very positive and very rude. When a novice is startled by a conclusion, which traverses his prejudices, and thereupon betakes himself to such weapons, it may simply be an evidence that he has many things to learn; that he has omitted to reflect that such missiles were quite as open to an opponent as to himself, and that if the former refrained from their use, it might be because he would rather be engaged with an open enemy, than in retorting the discourtesies of an erring brother. And can you really believe that you have answered a lengthened argument by saying that it is "sub-

stantially Episcopal?" or do you suppose that when you have gone through it with a hop-skip-and-jump, touching only here and there on certain points which were most capable of perversion, that you "have noticed its most important features?" The system of church order I have advocated, has the sanction of nearly all the learning and ability in the English branch of our church; and though I will not say that I would rather err with them, and be wise with you, yet it is not becoming in you, sir, whoever you are, thus to characterize what they have approved. The author of the Report has received a still larger share of your compliments, and this also is unseemly; but he is able to take care of himself, should he deem it expedient. You may fancy just now that one so cunning of fence may go forth like Captain Bobadil, and dispatch whole armies, himself meanwhile being unscathed. But when you shall have tarried awhile at Jericho (and this I say, because on this subject you write like a very young man)—when you shall have devoted as many years to the consideration of this great controversy, as you have perhaps given days or weeks, you will perhaps both moderate the flippancy of your style, and fill your magazine with something else than sparrow-shot.

The Letter contained not an expression at which any Newchurchman should take personal offence; but it contained an argument, resting on a double foundation, and cutting like a two-edged sword, to which I have as yet seen no plausible answer, and which, in conclusion, I would recommend to your consideration. It need not detain you long; it puts the whole question into a nut-shell:—

"Many and great absurdities have crept into the minds of men, and thence through the heads of INNOVATORS into the church, in consequence of their not understanding the order in which God created the universe and every part of it." "The laws of that order, according to which the church is established, are as many as there are truths in the Word."—T. C. R. 52, 55.

Now the letter was in the main a scriptural argument. It contained numerous proofs in behalf of a three-fold ministry drawn from the Divine Word. Have you—has any one shown that these were misinterpreted? If not, will you say that, though such an order might have been binding on the first Christian Church, it is now superseded. Harken then to this:—

"The two states [of reformation and regeneration] are represented by various things in the universe . . . because they are according to divine order. . . . which fills all and every, the minutest thing in the universe. . . . The first state is represented by the state of every student who is preparing for the ministry, before he becomes a priest, and of every priest before he becomes a pastor; and then of every pastor before he becomes a primate."—T. C. R. 106.

And again:—

"Divine Order is nothing else than a perpetual commandment of God."—A. C. 2634.

Here is a distinct recognition of the three grades in the priesthood for which we have contended, as being according to Divine order, which again is nothing but a "PERPETUAL commandment of God." Is

the authority good? Could the principle be more plainly stated? Unless you can rail this seal off the bond, the exhibition of bad temper is but a loss of breath, and rebellion in a Newchurchman, who has made no mental reservations, is but kicking against the pricks.

N. F. CABELL.

ARTICLE II.

PAUL—IN WHAT LIGHT IS HE TO BE VIEWED?

No III.

THE EPISTLES.

WE have repeatedly felt in the course of the present critique, the extreme difficulty of our position. It is hardly possible to do justice to our theme, and at the same time to avoid an unjust construction of our motives. To call in question, in the least degree, the teachings of one who has for ages stood so high in the esteem of the Christian world as the Apostle Paul, can hardly fail to subject one to the imputation of speaking evil of dignities, and of maligning a holy man of God, without the show of an apology. But this prompting we entirely disclaim. We do not admit the operation of a disparaging or uncharitable spirit in aught we have said, or shall say, on this subject. We are by no means insensible to the truth and excellence of multitudes of things in Paul's writings. Neither do we undervalue the labors, privations, and sacrifices that marked his devoted life subsequent to his accession to the Christian ranks. We freely recognize in him a zealous propagator and ardent champion of the religion of Jesus, as he understood it, and would not pluck a single leaf from the laurel that adorns his brow, as a missionary and martyr of the cross. But while cheerfully conceding all that can justly be claimed for him on this score, we do not, at the same time, deem ourselves precluded from a strict and impartial scrutiny of his writings, as compared with that standard of doctrine which the Newchurchman is compelled, by the force of evidence, to regard as with him paramount and imperative.

This then is the true state of the case. The charge is brought against Swedenborg of having given a representation of the state of Paul in the other life, which is greatly injurious to him, inasmuch as it implies that he could not have been, during his life in the world, so good a man as he is generally held to have been, even if he were a good man at all, and not a downright hypocrite. This charge, it is true, is founded upon certain passages occurring in the "Spiritual Diary," a work which Swedenborg never published in his life-time, and which the New Church is not in the habit of appealing to as *authority*, yet, as the imputation has a basis of some sort in those revelations, and as the odium of it must at any rate fall upon the general

system to which the Church has given its assent, it doubtless behooves us to meet it in a manly, frank, and ingenuous manner. In doing this the only alternative seems to be either to repudiate the authority of the documents on which the charge is built, or, admitting this, to maintain that the person or spirit spoken of as Paul, was not the veritable Paul, but some "counterfeit presentment" of him ; or, finally, to admit the authenticity of the record, and the identity of the person, and then to endeavor to defend and vindicate the statement, by showing from the tenor of Paul's writings, that his teachings on several grand and important points are at variance with the truth of the Word, and therefore leaving the inference to be drawn, that his state internally was not indeed better than is represented in the extracts from our author. Of these alternatives, we prefer to adopt the latter, and have aimed thus far to show by quotations from the Epistles, that in the cardinal doctrine of the Lord, he does not speak in accordance with what we now know to be the absolute verity, but that their general tone, on the contrary, is strikingly consonant with that of the modern records on the same subject. The one we regard as the natural and legitimate outbirth of the other. The features of the child refer us to those of the parent. We recognize, therefore, in the Epistles of Paul the original programme of a system of doctrines which has long obtained vogue in Christendom, and which stands in diametrical opposition to the whole genius of the New Church. If it be proper to judge of the quality of the fountain from that of the stream, we can scarcely be in error as to the character of these writings. The fact is undeniable, that the peculiar form of dogmatic theology which seems itself most grossly outraged by the announcements of the New Jerusalem, receives its impress from the Epistles of Paul, and so long as the sanctity and the verity of these Epistles stands unimpeached, so long must the progress of the Lord's New Church be materially retarded. We are of course aware that all this will find an exceedingly difficult reception with those who are not yet prepared to admit the paramount authority of Swedenborg as a revelator from heaven. But we write mainly for those who are thus prepared, and who look upon the four Gospels and the Apocalypse as the pure and primary archives of their faith.

In pursuance of the plan of investigation hitherto adopted, we proceed now to specify some additional points in Paul's teachings, which we do not find warranted by the tenor of the Lord's own doctrine, and first, in relation to

ESCHATOLOGY. This term denotes *the doctrine of the last things*, including the end of the world, the resurrection, the second advent, the judgment, &c., on all which points the language of Paul, taken as it reads, would seem to favor the prevalent ideas of the Christian world, though it is well known that the ancient unanimity on this head has been of late years greatly disturbed since the controversy arose between the pre-millennial and post-millennial school. We know that either party is in the right in this dispute, and on the same grounds on which we know this, we know too how to estimate correctly the import of Paul's words. Take, for instance, the well known para-

graph, 1 Cor. xv. 51, 52, "Behold, I show you a mystery ; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." How is this to be explained consistently with what we know to be the nature of man, and the laws of the Divine order ? Upon what authority is it uttered ? To say nothing of the confusion which marks what is said of the two classes, to wit : the *translated living*, and the *raised dead* ; when is this event to take place ? When is it that this trumpet is to sound, and the dead are to be raised "in a moment, in the twinkling of an eye ?" The only resurrection of which the Truth knows any thing is the resurrection, or resuscitation, of the spirit into the spirit-world after death. But this is not a sudden process ; it is seldom fully accomplished, we learn, short of the space of two or three days. The language, therefore, cannot hold good of the *individual* subjects of the change. Nor is it any more applicable to the collective mass of the righteous. There is no such thing as a simultaneous resurrection awaiting them either in whole or in part. This is one of the fictions of fancy that is dispelled by the sun-light of the New Jerusalem. To what, then, amounts the apostolic declaration in this passage ? To a mere baseless Rabbinical conceit, and nothing more.

Another passage of equally abnormal character solicits our attention. 1 Thes. iv. 13-17, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God ; and the dead in Christ shall rise first : then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore, comfort one another with these words." This, it will be observed, is affirmed on the authority of the Lord himself : "This we say unto you by the word of the Lord." Where is this "word ?" We have for years scrutinized the Scriptures with much exactness, and we have never yet found any thing of the import of this statement, taken as a whole, or to which we could assure ourselves that allusion was distinctly made. That the Sacred history makes mention of the translation of Enoch and Elijah is well known, but where is it intimated that this was to be the lot of *all* the living righteous at the period of the Lord's coming, or any other ? Again, it is indeed said by the prophet Zech. 14, 15 : "The Lord my God shall come, and all the saints with thee ;" and Jude quotes from Enoch the saying, "Behold, the Lord cometh with ten thousand of his Saints." But does this authorize the declaration that "we which are alive shall be caught up to meet the Lord in the air ?" The fact is, the assertion of the apostle can be considered only as a *gratis dictum* of his own conceit, equally unsupported by the true philosophy of things, and by the genuine purport of the inspired oracles.

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In regard to the first part of this extract, we do not charge Paul with the erroneous tenet that has been deduced from it by most of his followers, to wit: that at some indefinitely future period our Lord is to deliver up his mediatorial kingdom, as it is termed, to the Father, after which there is to be some grand change effected in the relations subsisting between the Son and the Father. We are satisfied that a correct translation only is requisite to redeem his language from any such perverted purport. The idea of the transfer of a kingdom which is elsewhere so repeatedly declared to be eternal, receives no countenance from a just construction of the apostle's words. But the closing comment, touching upon the state of things subsequent to the predicted reduction of every thing under the sway of Messiah, we refer solely to Paul's self-intelligence, as we find no warrant for it in any portion of the inspired Word. The Lord's character as Son is now, since the period of his glorification, merged into that of the Supreme Jehovah, in his Divine Human nature, and no change in this respect, is to be anticipated to eternity. In the 110th Psalm, to which the apostle all along refers, there is nothing to serve as a basis for his gloss, and we may pass it as the product of his own fallible pen. There is, at any rate, but one sense in which the passage admits of conciliation with the verity of things, and that is, to understand the Son's being subject to the Father, as equivalent to this very merging of the Humanity in the Divinity, to which we have already referred. But we see little else in his writings that indicates the slightest acquaintance with this grand truth, and the construction is evidently a forced one which would recognise such a sense as couched under his language. Swedenborg expressly informs us that his epistles do not possess an internal sense, and we have already endeavored to show that the true doctrine of the Lord's Glorification was one of which Paul seems to have had no more knowledge than the mass of the Christians who look up to him as their great oracle.

A. W.

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ARTICLE III.

THE HEAVENS.

THE LORD is Heaven. He is the alone Life. "There is none of beside Him:" hence to comprehend the *universe*, we must sit beside Him. We must look away from all that is outward, and realize that there is but *one* human soul in existence, and in that human soul the solution of all our inquiries. Plato's once meaningless, vague mystical aphorism, that "Truth is the body of God, and Light is shadow" is a literal verity, now made clear to the comprehension of any one who desires to comprehend it. Let us gather ourselves under this Divine shadow, and on one of the rays of this Infinite Light ascend to the very source and centre of Being, to the beginning of all things, and from this *centre* we can then look forth into the Divine body of Truth. The Infinite human soul is Love, not an abstract principle, but a *substance*. The form of this soul is Wisdom. This Wisdom is *order*, and an all-pervading *consciousness* of order. For the substance itself is *feeling*, and this sensitive or sentient Life has cognizance of its every minutest form of order. This is not a fibre of its Being that does not palpitate with a *conscious* life.

This Feeling, in the form of a Thought, embodies itself in an *act*. The action is the continent of the feeling and thought, and the Divine man becomes a *fixed* form in the flowing forth of his own Feeling and Thought. He embodies himself in his own actions. Hence he is the type of all that flows from Him. All things are in His shape and form; for "like produces its like." The living and breathing form of the Divine man, by its flowing forth, surrounds itself in the glorious halo of an Infinite *desire* of its inmost Love. This effulgence of goodness and purity becomes a radiant sphere, encircling the Divine as a medium of action, or as an efflux of substance upon which it can act, and every living ray that proceeds from Him must carry with it the effigy of His Being and form. And all these rays in their complex must be His form, and thus an *outer* Divine form is created—a form that has not life in itself, but is an organ or recipient of Life from its creating soul. This first form must be far removed from the Divine source of its efflux, for the heat and radiance of the infinite Life must pass forth to be condensed into form. Now this condensed form must have in its effigy or likeness of the Lord the three principles that are in them—an inmost Love, an inner Wisdom, and an outer Action or Efflux of Being. Or, being a man, it must have head, body, and feet; hence in this first or celestial heaven is a celestial-natural, its outermost or lowest; a celestial-spiritual, its inner or middle; and a celestial-celestial, its inmost and highest, and thus the first created man of God stands before Him in His own image and likeness, made up of an infinite series of these images and likenesses; and now the Divine soul breathes and acts in this its first outer body or casement. And how vast must have been the joy a

satisfaction and delight of the Infinite Man in this His first perfect work, when He endowed every image born of His own thought and feeling with an eternal life; when He beheld this first-born of His eternal soul in the purity of its perfect innocence! What an Infinite love the Lord must have felt for the Beings whom He created. But the "heaven of heavens cannot contain Him," and the influx of the seat of His Love, and the breathing of His Divine order, must expand the celestial man that clothes Him with an overflowing life, and hence a *new* man, a yet outer being, is formed. The Divine sphere of life irradiates, till it is condensed into yet another human form, a form corresponding to His Wisdom, and having within it the three degrees or principles of His Being. The spiritual man of God, as to its feet, is spiritual-natural; as to its body, is spiritual-spiritual; as to its head, is spiritual-celestial. And from this spiritual man is born another—an Infinite-Natural, corresponding with the Divine action—and as the continent of all the indwelling Being, containing also three degrees—natural, spiritual-natural, and celestial-natural, and an influx from this Infinite body is condensed into an Infinite material man. In this material man we have the three degrees of mineral, vegetable, and animal life, each degree presenting an Infinite series of degrees. Man being the highest degree of life, is the receptacle of all the inner universe of Being, and while his *actions* bring him in contact with all that is outermost, his sensual man perceives the forms of the outer world, his corporeal man perceives their relations, and his natural mind links him with the invisible inner world. This natural mind has its three degrees—natural, spiritual-natural, and celestial-natural, and into these three degrees he receives influx from the three heavens, and may thus, while in the outer world, come into perception of the states of these heavens, and as these three degrees of the natural mind are unfolded, man realizes that Heaven is not *place*, but *state*. He begins to struggle against the bondage of space and time; he sees that space is but a correspondence of Infinity, and time of Eternity. He can conceive that the Infinity of God is in His boundless, ceaseless *feeling*; His Eternity in His thought. God is eternal *Now*. All changes are to His Divine soul but what the changes in our physical bodies are to our souls. They are but mouldings of the Infinite body to its Infinite soul, and in that soul there can be no change; its identity and personality are fixed forever. The heavens themselves undergo ceaseless changes and purifications; for while the discrete degrees, or degrees of altitude, remain the same, the continuous degrees, or degrees of latitude, are infinite, and there is forever an opening of the interiors of the created soul, and at every opening there is an increased influx of the Divine Life. And this interior reception and perception of the Divine is the wisdom and blessedness of man; it is in him a creative ray which surrounds him with a sphere, and thus the heaven of man is within and around him, and nothing is the man's but that which the Lord creates through him. From his inner world, his outer is formed. Let there be darkness within, and all is dark without. Let there be light within, and there is glory and joy and peace and blessedness without.

And this Divine Light of Life flooded around us in such a boundless glory of radiance, is it not wonderful that we absorb so little of it into our souls? If we saw the lovely flowers wilfully rejecting the sunshine, that clothes them in beauty and perfection, would we not say, "O, foolish and unwise, why do ye reject your life?"

ARTICLE IV.

THE ETERNITY OF EVIL, AND THE HELLS.

No. II.

By way of offset to the foregoing train of remark, it is sometimes urged that no argument can be drawn for the salvation of all from such a consideration of the Will of God, because, if the Will of God should invariably be accomplished, all men would be pure and virtuous now. Does not God command and will all *now* to be sinless? And yet men will not. "Ye will not come unto me that ye might have life"—(John v. 40). But I reply, the Will of God, though infinite in itself, yet when it is applied to man, *cannot* act, that is cannot *will*, with full power, immediately. (a) It must regard man's state. God can no more will a man imbruted and stupified in vice and sensuality to be pure in a moment, than he can will an infant into a grown man, or will earth into heaven. He therefore wills *as* exacts no more than the man is able to perform. To do more would be arbitrary, unreasonable, and impossible. His commands, therefore, upon all continually are not expected to be fully performed in a moment, for it is seen they cannot be. What, then, is the extent of the Divine Will in the matter of human obedience to-day? It is to that measure of obedience which God sees can be rendered. And if the command seems to be more, if it is *absolutely* more, as of thorough purification and abstinence from all iniquity, we may rest assured that it is with reference to our whole life, the present moment at which should witness the beginning of improvement. It cannot be that God wills all, instantly, to thorough purification and obedience. (b)

It may be said, then, that He wills the *commencement* of the good work *immediately*, and yet it is not performed. God wills *so* much now; but man does not. What, then, is the argument from God's Will? The answer is very simple: because man wills not to-day, that is no reason that he will not to-morrow. "And no evidence that he will," say you. Certainly not, and therefore the argument as to *time*, and as to man's will alone, is nothing. But because man wills not to-day, nor to-morrow, let us not conclude that he never will. Remember, God's will, though it fail to-day through the perversity of man, is still infinite, and has eternity at command. Man's will is but finite, and is subject to the infinite means and providence of God

throughout eternity. Who shall say, then, that God's will shall not be done? By those innumerable "secret ways," by which man is led by the Lord, always appearing to will and act "as of himself," while yet it is only of the Lord, what perversity, what ruling love is there that cannot be overcome in the mighty lapse of eternity, in perfect consistency with the freedom of the creature? (c)

But we are told sometimes that facts are against us. The perversity of man is so great that we see here in the world, that he grows worse and worse. Men go from evil to evil, sometimes under the best of influences, and habit fastens its chains upon them at every step in their descent, till finally they present us with the hopeless prospect of determined, increasing wickedness.

But, if there were no other consideration, it is sufficient to say that the Lord has eternity at command; and that the downward career of the worst transgressor all through this life is *nothing*, is not a consideration, compared with the endless means and influences which may be brought to bear upon him beyond death. (d)

We see, too, how as great and sudden advances are made in this world from wickedness to virtue, as in the contrary direction. Considering the starting point of those who run to the very lowest depths of depravity, it is not more manifest that their descent is greater in degree, or more lasting, than the ascent from wickedness to virtue. If it appears to be greater, it is because their starting point was lower, by organic, educational, and social influences. And the argument from these cases, therefore, is nothing, only in respect to time. It may be said, then, that *facts* are *not* against us, but only appearances in time, while the operation of eternal principles still remain as glorious and powerful as ever. (e)

Sometimes, however, it is said by Newchurchmen, that the power of association, among those whose ruling loves are evil, presents a hopeless barrier to salvation after death. Like goes with like; the good with the good, and the evil with the evil. And, therefore, what if good influences surrounded an evil man in the world, where society is so mixed, is in the spiritual world so largely removed, and evil there has such an affiliated association, that the affinities are strengthened and perpetuated forever. But when it is considered that wickedness is so graduated, that between (so to speak) the best bad man and the worst good man, the difference is so slight as to be imperceptible; when, therefore, it is considered how a direct chain of influence may descend by easy degrees from the highest to the lowest societies, through all the heavens and all the hells, so that the higher may always be penetrating and lifting up the lower, precisely as it is in the world, and perhaps even with *more* advantage, from the greater order that may prevail, all objection on this head falls at once to the ground. The "interstice," or "great gulph," between heaven and hell, presents no difficulty to this conclusion, for the divine sphere of the Lord, Swedenborg says, penetrates even into the hells; and the world of spirits, which is this gulph, may be a medium for this very connection. (f) It is admitted, however, that if a man's ruling love be evil, that a long time may elapse before his deliverance from that thralldom. *How* long it is not for any of us to decide. \

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It may be said, then, that He wills the *commencement* of the good work *immediately*, and yet it is not performed. God wills *so* much now; but man does not. What, then, is the argument from God's Will? The answer is very simple: because man wills not to-day, that is no reason that he will not to-morrow. "And no evidence that he will," say you. Certainly not, and therefore the argument as to *time*, and as to man's will alone, is nothing. But because man wills not to-day, nor to-morrow, let us not conclude that he never will. Remember, God's will, though it fail to-day through the perversity of man, is still infinite, and has eternity at command. Man's will is *but finite*, and is subject to the infinite means and providence of God

throughout eternity. Who shall say, then, that God's will shall not be done? By those innumerable "secret ways," by which man is led by the Lord, always appearing to will and act "as of himself," while yet it is only of the Lord, what perversity, what ruling love is there that cannot be overcome in the mighty lapse of eternity, in perfect consistency with the freedom of the creature? (c)

But we are told sometimes that facts are against us. The perversity of man is so great that we see here in the world, that he grows worse and worse. Men go from evil to evil, sometimes under the best of influences, and habit fastens its chains upon them at every step in their descent, till finally they present us with the hopeless prospect of determined, increasing wickedness.

But, if there were no other consideration, it is sufficient to say that the Lord has eternity at command; and that the downward career of the worst transgressor all through this life is *nothing*, is not a consideration, compared with the endless means and influences which may be brought to bear upon him beyond death. (d)

We see, too, how as great and sudden advances are made in this world from wickedness to virtue, as in the contrary direction. Considering the starting point of those who run to the very lowest depths of depravity, it is not more manifest that their descent is greater in degree, or more lasting, than the ascent from wickedness to virtue. If it appears to be greater, it is because their starting point was lower, by organic, educational, and social influences. And the argument from these cases, therefore, is nothing, only in respect to time. It may be said, then, that *facts* are *not* against us, but only appearances in time, while the operation of eternal principles still remain as glorious and powerful as ever. (e)

Sometimes, however, it is said by Newchurchmen, that the power of *association*, among those whose ruling loves are evil, presents a hopeless barrier to salvation after death. Like goes with like; the good with the good, and the evil with the evil. And, therefore, what of good influences surrounded an evil man in the world, where society is so mixed, is in the spiritual world so largely removed, and evil there has such an affiliated association, that the affinities are strengthened and perpetuated forever. But when it is considered that wickedness is so graduated, that between (so to speak) the best bad man and the worst good man, the difference is so slight as to be imperceptible; when, therefore, it is considered how a direct chain of influence may descend by easy degrees from the highest to the lowest societies, through all the heavens and all the hells, so that the higher may always be penetrating and lifting up the lower, precisely as it is in the world, and perhaps even with *more* advantage, from the greater order that may prevail, all objection on this head falls at once to the ground. The "interstice," or "great gulph," between heaven and hell, presents no difficulty to this conclusion, for the Divine sphere of the Lord, Swedenborg says, penetrates even into the hells; and the world of spirits, which is this gulph, may be a medium for this very connection. (f) It is admitted, however, that if a man's ruling love be evil, that a long time may elapse before his deliverance from that thralldom. How long it is not for any of us to decide. I

fear for ages, which is quite enough for all salutary, restraining influences, and incitement to the good of life. It is therefore true, as Swedenborg says, that an *immediate* or *sudden* change of the ruling love, would be the destruction of life.

It is also admitted that there may be different *degrees*, or planes in the mind, to which every one is confined in his eternal progress, and which may always characterize the man. Therefore, it may be true that,

"The operation of the Divine Providence lasts to eternity, since every angel is perfected in wisdom to eternity, but each one according to the degree of the affection of good, and in which he was when he went out of the world: it is this degree which is perfected to eternity; what is beyond this degree, is without the angel, and not within him; and that which is without him, cannot be perfected within him."—*D. P.* 334.

But it does not follow from this, that I can see, that because men after death have nothing more to do with "natural knowledges and affections," and that plane of the mind cannot be opened, therefore that no spiritual, reformatory instruction can be imparted, and man must remain unteachable, irreclaimable forever. Will *any* New-churchman bestow particular attention to this point? (*g*) Man goes into the spirit-world with all the faculties and sentiments he ever had. Why then, can he not be instructed, improved, and saved in everything, within his degree as a man? Why may he not become a *pure angel*, of his degree?

Finally, as to the three heavens and three hells, set forth by Swedenborg, it is admitted that there is a very great and clear analogical ground for this number of opposite spheres. The trinity which exists in all objects in nature, particularly the three degrees, or planes, which exist in the mind of man, seems a sufficient ground for the division and distinction which Swedenborg here makes. If we take, then, the philosophy of end, cause, and effect, from which are the three degrees of man, external, internal, and inmost, or, natural, spiritual, and celestial, we may very readily conceive of three heavens corresponding to these three degrees in man. The natural, ultimate, or first heaven, answers to the natural, or external man; the middle, or second heaven, to the internal, or spiritual man; and the third, or highest heaven, to the inmost, or celestial man.

If these qualities had remained perfect and pure in man, there would have been nothing opposite to them, as hells; but by the fall of man, and his perversion of these heavenly qualities, it is no more than reasonable to suppose three opposite spheres created, and we have no objection to calling them hells. (*h*) Surely, when we see in this world what are not improperly called hells, we have no disposition to quarrel with a word, if the true idea can be preserved, when applied to the world beyond death. We have learnt far better than that sin is so external a matter as to exist or have its cause in the bodily organization, education, and circumstances, though we think that both Swedenborg and New Church writers in general, overlook by far too much the material conditions into which mankind are plunged, by no agency of their own, and which rears a world of in-

iquity, which death alone can cure. Take, for instance, a child born of parents in a cellar of one of our cities; conceived in sin and shapen in iniquity; educated in crime from its infancy, and compelled to live in circumstances of poverty, ignorance, embarrassment, scanty fare, hard labor, a struggle for a bare bodily subsistence, through all the days of its mortal life. Surely, whether it die in youth, or in manhood, and most wicked, *such* wickedness, that is, all the wickedness which grows out of such organism, education, and circumstances, cannot be supposed to procure for it a place in hell for eternity. Its chief misfortune, not its fault, was to be born in hell, and educated in hell, and die in hell. Then I know that God will provide a heaven for it at some time. (i)

It is most true that even such organisms—and when we speak of organisms we mean to include the spiritual too, for that, with the child, is the cause of the material organism—such organisms, although no part of the child's own procuration, submit it to disadvantages, if not suffering, beyond death. For it is a law of nature, that causes so deeply laid in the spiritual constitution of man, cannot be outgrown in a moment, not even by a death of the body, and translation into a better world. And we have no reason to complain at this dispensation of things. Men suffer in this world for organisms which they had no hand in making; why should they not in the next? We are taught by our most approved philosophy, that the great design of all these consequences of hereditary defects, is to teach us obedience to the laws of nature. Doubtless, such will be their admonitory lesson. But when men come to understand, not only that the welfare of their offspring in this world, but in the next also, depends on their obedience to these same laws of hereditary descent, then there will be all the more reason upon them to induce them to a faithfulness to the organic laws. But in order that no injustice may be attributed to the Creator, it must be allowed, that however great the disadvantages and sufferings in the world to come, for causes which the spirit had no agency in procuring here, that state on the whole, in respect to these causes, must be an improvement, an elevation over this scene of discord and imperfection. (j)

Now, the whole world, more or less, are under the dominion of these hereditary, educational, and circumstantial causes of wickedness. The material conditions under which mankind labor, are incalculable and tremendous. These are not sufficiently taken into account by New Church writers. (k) Death itself, we may say, will rid us of all these evils, by placing us in a world where we shall be delivered from these clogs of the body, hard material conditions, and where, by higher instruction of the angels, we shall outgrow the imperfections which attend upon them. (l) Swedenborg does well, therefore, in teaching that no one is punished, or fails of salvation in the other life, for hereditary evil. And when he says that man in himself is "*nothing but evil*," and that past ancestry is so effectual, that "the derivation of evil has at length become so great, that the all of man's proper life is nothing else than evil," that is, a love of self and the world; it is evident that, upon his own principles, an immense deduction is to

be made from what, at first, would seem to be the amount of future misery.

But after all, to consider man in respect to his own most voluntary life, and to those evils which he has manifested the most interior preference for, and which he has therefore appropriated to his own love, I am willing to admit, without going at all into the real essence and metaphysical nature of free-will, that here is a sad and overwhelming consideration. And after all the necessary allowance for hereditary organization, and outward and material conditions, what might we expect in the other life, from a humanity so interiorly principled and grounded in evil? I say, considering the three degrees or planes of character in every man's nature, it is reasonable to suppose the existence, by reception and faithful use of the influx of good and truth from the Lord, of three corresponding heavens on the one hand; and by reception and perversion of this good and truth, three corresponding opposite spheres, hells, on the other.

There are analogies to this in material nature. Light and darkness, cold and heat, positive and negative; and so, in moral nature, good and evil, truth and falsity. There is nothing but what has its opposite. The three hells and three heavens, then, corresponding to man's three degrees, order on the one hand, and disorder on the other, are sustained by analogies from all nature. (*m*)

We might, in order to a correct representative of this, suppose what would be the case with one of our cities, should all the inhabitants be instantly released from all external bonds, laws, conventional regulations, society and family restraints, and be allowed the free operation of their most interior principles. Let them be cut loose from all such externals, and have their own life, go where they please, and do what they please, and I make no doubt they would gravitate into an external form and order precisely similar to their own spiritual life, which would be three earthly heavens on the one hand, and three earthly hells on the other.

In like manner, let them out of their bodies, and the only difference would be, these six spheres would exist for them in the spiritual world instead of the natural world.

But now, the question is as to the *duration* of these hells, and of their always containing the habitations of the same individuals.

After the previous considerations, which we hold to be entirely averse to the eternity of sin and evil in any individual, we will now take Swedenborg on the ground of his own analogy, and, if we mistake not, it is to be perceived here also, that nature is in contradiction to his teaching of eternal hell punishment. (*n*) The heavens, he tells us, are in the form of a man, and the hells also are in the form of a man. But the heavens are in the form of a man in order; the hells are in the form of a man in disorder, or a deformed man.

But is not disorder, order on the universal scale? (*n**) and is not all nature progressing? What are all storms and earthquakes, and blight, and blast, in the natural world, but "harmony not understood?" And when we consider the tempestuous periods of the early geological history, and contrast it with the order and beauty reigning everywhere now, do we not see that disorder is progressing into order?

But the fall of man was not progression, say you. Very true; in itself considered, it was not. But did not God foresee it, and provide for it, and come Himself, at the right time, to repair all its damages, and was not the whole infinite plan in the Divine Mind from eternity? So that, although the fall of man was not progression, any more than an earthquake which rends the globe, and swallows cities, is progression in civilization, yet, as it was foreseen and provided for, I hold that, on the whole, the universe of moral creatures are in a progressive state, necessarily by the Divine Will, even as the earth and civilization are progressive, above all its earthquakes and destructive commotions. Evil is temporary, and finited in man; Good is eternal, and infinite by the will of God, to subdue all discord, and promote all harmony. (o) There are *temporary retrogressions*, and in the future life there may be; but eternal progression is a truth for all, for God himself is eternally opposed to evil. He will not, therefore, perpetuate it, unless man himself has power in this respect greater than the Almighty will. (p)

But the truth of this conclusion may be more clearly seen by Swedenborg's analogy of the hells. They correspond, he says, to excrementitious, perspiratory, and cast-out matter of the human system. They are, therefore, no part of the Grand Man. Their inhabitants are cast out refuse matter from the individual man. Consequently, the inhabitants of the hells can never become inhabitants of the heavens.

But I submit that the analogy here is against such a conclusion. We know that in nature the cast-out matter of a human system is in time wrought into other men. The process may be longer or shorter, and more or less circuitous, but this affects not the truth of the analogy. As the human corpse itself may afford nourishing properties to a blooming tulip above the grave, so in this great laboratory of nature, (may we not say all) the rejected matter of human systems is eventually wrought, by the eternal Will and Wisdom of the Creator, into other systems of pure and vigorous human existence.

So, I take it, will all the inhabitants of the hells, at first *out* of the Grand Man, be eventually wrought *into* it. They will come, of their own will, and by due preparation, by the ordering of the Divine, first into the most external parts of the Grand Man—into the extremes of the ultimate heavens—into the skin, hair, teeth, nails, and finally into the more interior parts. They shall be saved with an everlasting salvation, by Him who himself descended in his own nature to the extremes and ultimates of lowest man, for the very purpose that He might "save to the uttermost," all who come unto God by Him. (q)

Another consideration to be here named, is this. Admitting all the conclusions to which the previous reasoning may carry us, it does not follow that the hells themselves are not eternal. There may always be three hells, and three heavens, sustaining opposite relations, from causes aforesaid, and peopled with inhabitants, but not the *same* inhabitants. The *hells* may remain eternal because the *earths* may always be supplying inhabitants for them. But the same inhabitants will not always remain in them. There may be a continual passing

in, and a continual passing out, in accordance with the progression recognized in all nature, and the analogy referred to above. (r) Furthermore, although the hells themselves, or the three opposite spheres, or worlds, may have an eternal existence, yet they may be continually improving, on account of the progressing nature and improvement of the inhabitants of the earths. And even if they should become eventually places of almost heavenly happiness, yet their distance, or dissimilarity from what the heavens would then be, would be as great as it is now. They would always be opposites, and founded on the three eternal degrees in the nature of man. This conclusion, however, is based upon the supposition that some one or more of the earths will eternally be the abodes of sin. There is no necessity, that I see, for supposing even the hells eternal. There may be, however, by the continual creation of new earths.

How far this truth of the eternity, or the inconceivable duration, of the hells may have operated to obscure the perceptions of Swedenborg in regard to the eternity of hell punishment, I know not. That he was in error, and has taught contradictory views, I must believe. (s) And I think it quite probable that his clear sight of the truth that every man, after death, is irresistibly impelled by his ruling love, to a similar life which he led in the world; that the attractions are so powerful as to associate all of a similar love together, and that this love rules them so masterly, and so long, was the great reason for his assertion that the ruling love *never could* be changed. He saw so much, but he saw no further. (t) I know he says that "the angels" declared this to him; but if Swedenborg was imperfect, and had himself a strong persuasion that the matter was so, it might have been as hard to change *his* opinions as it was to change the loves of some of those whose cases he witnessed. I know he says that the things which he learned from discourses with spirits, &c., are from the "Lord alone," and that no spirit has "dared to tell him anything, still less to instruct him, concerning any things in the Word, or any doctrinal from the Word, but the Lord alone has taught him."—*S. D.* 1647; *D. P.* 135. But we can easily excuse Swedenborg from a somewhat erroneous estimate on this head, and most willingly, yea, with ten-fold charity, for the ocean of truth, on which his bark sails so majestically, and the unsounded depths to which the world is yet to be conducted by the greatest, wisest, most divinely gifted of her sons.

But from all we know of the nature of the Divine Being, and of human nature, and from the principles of Swedenborg's own theology, there does appear, in the far off distance of eternity, a brighter and more glorious prospect than this greatest of all Seers seems permitted to have distinctly seen. If we have hit upon the probable causes, it is well; if not, the truth cannot be any more obscured by his failure to announce it.

We may here remark, in addition to what we have said of the hells, on the nature of evil itself. If the whole of these dread results in the Divine government is the effect of a ruling evil love, let us inquire briefly, what is evil? Swedenborg says that evil is hell, and hell is

evil. They have a synonymous meaning. He also says that the origin of evil is the abuse or perversion of the faculties proper to man. He further says that the love of the Lord and the neighbor constitute good, and the love of self and the world constitute evil.

Now, without going any further into the metaphysical nature of evil, for it is best always to avoid that when we can do as well without it, let us ask if the Lord of Love, the Divine Humanity, will find it eternally impossible to present himself in such a lovely light to his creatures, as that they will all love Him? (u) If this proposition cannot be maintained, then all evil must terminate, and be overcome of good. Hatred must be conquered by love, and the Lord's will only be done. If the above proposition *can* be maintained, then the Lord himself is represented feeble and impotent, and evil is eternized because He cannot, by all His secret ways, and means, and operations in eternity, bring His own love to bear effectually upon creatures who have derived a kindred nature from Him, and have become evil only by perversion. Can this be admitted for a moment? Is it not most manifest, that the very *source* of evil, being secondary and finite, and not eternal and infinite, must eventually give way to the Eternal, Infinite Good? That which is only perverted, may be restored; and it is as impossible to eternize evil as it is to put an end to good. Good and evil are only relatives. But the good is infinite and eternal, and the evil finite and limited; made so, not by any mechanical process, but by the free relations between God and man. (v)

Swedenborg says, "Every evil has its limit, though it is different in each individual; this limit it is not allowed them to pass."—A. C. 1857. He is speaking in reference to the other life. (w) But good has *not* its limit; it is indefinitely enlarging. Now I submit that from the very nature and origin of evil, in contrast with good, the former must triumph, and the latter be vanquished.

Let me remark again, Good is positive, and Evil negative. The former, then, in perfect consistency with the freedom of the will, must prevail over the latter. It is like attraction and repulsion. There is no absolute repulsion. Repulsion is caused by greater attraction in an opposite direction. Now, if God, in his eternal Love and Wisdom, is not more positive, more attracting, if He is not the Great Magnet of the Universe, and will not eventually draw all men to Himself, then pray tell us what that greater power is, which had no eternal source, but an origin, which is finite, and negative, and yet more attracting! There is not, there cannot be, any *positive* evil in the universe like positive good. Hence it cannot be eternized.

I pray you not to object to this representation, by calling it a mere setting forth of opposing forces. They are *will* forces, and that is enough. (x)

What is Swedenborg's doctrine of equilibrium but a doctrine of forces? And I admit that doctrine. But it does not follow from that, that evil must be eternized. While evil lasts, and evil spirits continue, we must be in equilibrium between the evil and the good. But equilibrium can be preserved while the universe is purifying, even if

it should be all purified to-morrow. Whatever *is*, can be balanced by its extremes. Perfect equality in degree can *never* exist.*

So much for the nature of evil. How does the impossibility of changing a ruling evil love, shrink away before the light of these truths! (y)

In conclusion, I would remark that the great end in Divine Providence we have here endeavored to set forth, is not a matter of unprofitable speculation alone. It most intimately concerns the life. And as this is a prominent point with Newchurchmen, it is well to pass briefly upon it. This view, indeed, affords a volume in itself. For is not the character of God, in his Goodness, Wisdom, and Power, most essentially involved in it? We might say much upon the simple point of the Divine Goodness, which we have forborne here, to avoid an unnecessary clashing of opinion. But, grant the intention; is the Wisdom and the Power so clear? And if, according to Swedenborg, "the idea of God enters into every thing belonging to the church, religion, and worship; and theological matters have their residence above all others, in the human mind, and among these the idea of God is the principal or supreme; wherefore, if this be false, all beneath it, in consequence of the principle from whence this flows, must likewise be false, or falsified," &c., &c.; then, certainly, the *results* of the Divine Government, being clearly connected with the *designs* and *will* of the Divine Being, involve a most vital principle of the spirit of practical life. Is there not danger of those evils of exclusiveness, bitterness, unbrotherly feeling, want of charity, of complacency, of hope, of long-suffering, of a feeling of equality and common destiny, on the ground of the Lord's mercy, which has ever been the curse of the church, and may disfigure even the glory of the Lord's New Church, for want of a more far-reaching vision into the eternal results which the Divine Humanity will accomplish for us? I know against what confidence I write; but who is perfect? who knoweth his secret faults? And who may not be mistaken? (z)

But to confine ourselves to the point in hand, on which this dread conclusion of the results of the Divine Government is made to rest, is it not discouraging, oppressive, crushing, what many cannot *feel* to be true, because it is not true—this idea of the unchangeability of a ruling evil love after death, and consequent, irresistible, irretrievable, and eternal damnation? I know it is the familiar and ready reply of Newchurchmen, to this question, that all can be saved if they will—that if any go to hell for eternity, it will be because they will it, and choose it, and that they are mercifully governed and provided for there, and are in fact there, because there they are as happy as they can be. Surely, it is said, it would not be mercy or righteousness to deprive a man of his own choice. (aa)

But I set forth that this is not a true and full statement of Swedenborg's position. His bold and manifest position is, that a man's rul-

* There is a possibility, for aught we know, of an equilibrium throughout eternity, between good and evil, by the continual creation of new earths, the inhabitants of which, for a time, may be always in evil; but no possibility from the *same individuals* always remaining in evil.

have no days, weeks, months, years, and ages, but states of life instead, by which a distinction is made, which cannot be called a distinction into times, but into states. Hence the angels do not know what time is, and when it is named they perceive state instead of it." . . . "From these considerations, it appears that *time makes one with thought grounded in affection*; for hence the quality of a man's state is derived." . . . "He that does not know, and cannot from some perception think of God without time, cannot at all perceive eternity any otherwise than as eternity of time, . . . from which idea he can only be extricated by the spiritual or angelic idea of eternal, which is without time"—(*D. L. & W.* 73-76). Let the writer then abstract all idea of time and space from the condition of a soul in what is termed eternity, and let him concentrate his thoughts simply upon the *permanent state* of such a soul, and then let him ask himself what relief he gains on this score from this source. What is there in the idea of a *perpetual state* that goes to render more probable the prospect of a change occurring in that state? It will not of course be understood from this that an eternal state is one of absolute leaden monotony conscious of no varied phase of thought or emotion. By no means. A ruling state in this world admits of endless modifications in these respects, without any essential change in the dominant affection, and so also does it in the world to come; but that we would insist upon is, that the idea of eternity in itself considered affords no adequate basis for the structure of reforming progress which our correspondent builds upon it. It is clear to us that his mind is not yet divested of those natural forms of thought which lead by an obvious process to the grossest fallacies.

(d) "Which *may* be brought to bear upon him." But the argument is not satisfied with a *may be*. Nothing less than a positive *will be* will suit the general tone of assertion that runs through the article. But the reader will perceive that there is no real advance in the reasoning in what is here said. It is merely a reiteration of the effects of *eternity* in overcoming the otherwise "hopeless prospect of determined, increasing wickedness." On this head it is not necessary for us to enlarge.

(e) This is not over-clear in expression, but we presume the writer intends to say that, live a wicked man time enough, and he will be as sure to ascend as others are to descend under the influence of unfavorable circumstances. We see in the present life numerous instances of this upward progress, and why, with eternity to unfold in, should not all take their turn in self-recovery, and become angels at last? The fallacy in all such suppositions is in leaving out of view the fact that certain conditions exist in the present life tending to favor and promote such moral renovations, whereas in the other life we have no evidence that these conditions occur, but much evidence to the contrary. There is, for example, the influence of *remains*, an all-important element in the regenerating process, as every Newchurchman knows, but which become so adulterated and falsified with the infernals that they necessarily cease to be operative for good; and yet "*remains alone are receptive of spiritual and celestial life.*"

"Remains are the all of innocence, charity, mercy, and the truth of faith, which man from his infancy has received from the Lord, or has acquired from his teachers. All and each of these are carefully stored up; for if man were not in possession of them, it would be impossible for any thing of innocence, charity, and mercy, to be in his thoughts and actions, consequently there could be nothing of goodness and truth in them, and hence he would be worse than the wild beasts. *This would also happen if having such remains, he did, by filthy lusts, and direful persuasions, should stop up the way against them, and prevent their operation.*"—*A. C.* 661.

"In proportion as man in adult age, extinguishes these states (i. e. remains), he becomes dead; and when about to be regenerated, these constitute the rudiments of that process, he being led into them by the Lord, who operates by remains."—*A. C.* 1050.

These remains, we are informed, though not absolutely extinguished with the evil in

Swedenborg can be vindicated from such an enormous appearance of falsity, in the name of God let it be done. Let us know if he is really oracular and authoritative to the degree he is taken to be, or whether, in much admiration for the greatest of all God's servants, his errors and foibles have not been overlooked. Had he not the remains of the old theology operative within him?

Truth is, either man's will, in its utmost freedom, is still subjected to the moral authority, government, and effectual saving grace of God, or there is no other alternative than the enormous conclusion of an unwilling or unable and disappointed God. (*ff*)

Again, how must it be with the heathen, and those who have never heard of Christ? Swedenborg is very liberal and rational with the Gentiles, whom he considers, generally, much better than Christians (so called); but surely there must be some among all the heathen whose ruling love is evil even unto death. Can it be that there is not one among all their millions, but whose ruling love is good? Alas! it will not be pretended. Are we, then, to conclude that, without knowing anything at all of the tremendous consequences of such a state, all such are to be doomed to hell eternally? even to a moderate hell? never saved in heaven? Is *this* New Church theology? If it is not, then *some* of mankind may go to their graves with a confirmed, ruling, evil love, and yet find entrance into heaven. If some may, why not all. Does not the principle hold with human nature? (*gg*)

I respectfully suggest an improvement in this department of New Church theology. Have it more truthful, hopeful, encouraging. Depend upon it, it is a most vital, liberalizing, healthful, cheerful, brotherly, merciful, practical view of things. Eternal imprisonment in hell will do very well for the dark ages, but not, I fancy, for the glorious beauty of the Lord's New Church.

If I may express an opinion here, on the real character and condition of the hells, I would say that, for a time, I know not how long, I think it may be worse for some, after death, than in the life of the body. Being deprived of all external worldly goods, and reduced to living on their interiors, with such externals as the other life may command, I am of opinion that some, who have been the most wilfully and deeply immersed in evil, may find a worse lot, for a time, beyond the grave. That is, will feel it worse, and think it worse, though, on the whole, it will be better for them. For the Lord is even in them, and in his love, and in his pity, he will care for them. Generally speaking, I am of opinion that it is better, even in the hells, than it was in those states and conditions which their inhabitants realized on earth. The love of the Lord is there, and in their sins and imprisonments they have all the freedom which can be allowed them. I think it would be difficult to find a worse hell out of the earth than in it. (*hh*) This is bad enough. When Swedenborg gives to the hells such an abominable, miserable, and disgusting character, it is, so far as he was truthful, in the light in which they appear to the angels of heaven. And what else or better could a pure angel say, if he should look down upon New-York or Boston? A descrip-

tion of the lowest hell in either of these cities, by a holy angel of the third heaven, would not fall short, as appears to me, of Swedenborg's worst description of the infernal regions. To all pure-minded men and women, the threatened perpetuity of such a hell is frightful enough for all moral influences; to the impure and degraded, who inhabit the hells of these cities now, the restraints and discipline which Swedenborg recognizes in the hells of the other life, is all they can appreciate, and all they care for. All beyond this, especially *eternal* misery, is either disbelieved or unfelt, from the very fact of its falsity.

Beware! oh man, to immerse thyself in evil. Be inspired with the dignity and grandeur of thy noble nature. Love God, love man, seek out and follow goodness, charity and truth. *Resolve now!* Be happy in life, in death, and in eternity.

I must now bring this letter to a close. I have not indited it in a controversial spirit, although the subject opens a rich field for the discussion of a most momentous topic on principles which are not usually made the basis of its consideration. I have not written to belabor or to fault Swedenborg, but to elicit truth. The vast soul of the Swedish Seer has told truth enough not to be undervalued by whatever of error may be detected in his pages. Nay, it is the estimation in which I hold him—the vast benefit which I have derived from his writings, which induces me to call attention to what appears to be a blot upon his brightness. If I am right, or right mainly, the sooner the truth is known the better. I cannot yet bring my mind to that devoted acquiescence in all he says, which appears to distinguish the minds of most of his followers. And while I accord to him the credit of having revealed more truth than any other man, pertaining to the Lord, and His church, and the unseen world, and almost all topics relating to our spiritual life and interest; and find a fresh and increasing delight in the study of his pages, I should be most grateful, and perhaps saved from error, and from propagating error, if you, my dear sir, would make an effort towards removing the apparent inconsistencies which are here presented, or if you cannot, confess them. (ii) I address this letter to you, from my acquaintance with you, and my esteem for your talents, and devotion to Swedenborg.

I have not gone into any scriptural argument, because of the additional length to which this letter would be carried, and because a great subject is presented in itself, by a confinement to the principles and revelations of Swedenborg. Was he at all times consistent with himself? That is a great question. And if he was not, we are relieved from a great embarrassment in laboring to reconcile all he says with himself and with truth, and may still use his revelations with unspeakable benefit, and with greater freedom.

It is sometimes claimed that Swedenborg has taught a universal theology; that is, that he came not to establish a sect, but to permeate all sects with truth and good, and that the New Church is not any special organization, but is composed of all who acknowledge Christ as God, and who repent of their sins, and do works meet for

repentance. And as the whole of Old Church theology is so out of joint and erroneous, yet all sects have some fractions of the truth, if any thing less circumscribed and systematically compacted will answer to the Lord's call for a New Church in these last days of anarchy and unbelief—if, indeed, that is all that can be, on a very large scale, for a long time to come, perhaps it was providential that Swedenborg should have been obscure, and even irreconcilable, that thereby all sects in Christendom, in deriving much light, may not be repulsed by unqualified counter statements on some minor points in their theology. For myself, I think this to be a truth. And with regard to the point of theology labored in this letter, is it not, perhaps, *most* providential, while the great mass of the Christian world is so strenuously attached to the dogma of eternal and unmitigated torments, that Swedenborg, while he made it much more natural and rational, and threw a gleam of delight and satisfaction over hell itself, should yet have left the way open for a complete emancipation from the doctrine of eternal condemnation, in any form whatever? This he has done by laying down the principles which directly and most plainly lead to it, and by asserting (whether unwittingly or not it makes no difference) some instances of absolute deliverance from the torments of hell into the life of heaven, of which his vision was the clear and ocular proof.

Let me say, however, in justification of what I call this providential circumstance in the writings of Swedenborg, that although in times past it may have been well that the great conclusion I have come to has not been clearly and fully evolved from them, yet now I cannot but regard the time as at hand. The Providence of God in this respect is perhaps wider than you think it is. By the recent developments of psychological science, inquiry now is on the wing. Multitudes are directing their attention to Swedenborg. There are thousands, and there will be tens of thousands, among the Universalists, Restorationists, Unitarians, and other liberal Christians, who will gladly embrace Swedenborg, almost entirely, but for this doctrine of eternal evil in hell. That is utterly repelling. That is too much for emancipated reason and Christian love. That they never *will* receive. (*jj*) It will distance the New Church from them so long as it is maintained with the positive certainty and teaching of doctrine. If, then, the better and more godlike doctrine can be made out from these writings (and surely I think the evidence is abundant), here again we may perceive the Divine Providence suited to a large and rapidly increasing class of rational and progressing Christians. This may look like depreciating Swedenborg—to represent him as somewhat inconsistent, and as thus fulfilling, in a darkened age, a wider and more universal providence; let me say, then, I think we *shall* have to give up that apparent infallibility or unexceptionable truthfulness which has been attached to his writings as a whole. But I cannot enlarge upon this point. Certainly, if it does appear that such a body of astonishing and overwhelming matter as he has given to the world, has been best adapted, as it is, to the state of an evil and most confused church, eclipsing by an immeasurable

(*) By no means. Apparent disorder may be real order; but real disorder can never change its essential nature.

(e) It is a very easy matter to substitute our own ideas of what constitutes true order, for genuine Divine order itself. Man's foolish wisdom would be prone to rest in the idea here advanced, and suppose that the making evil temporary, subduing all discord, and promoting all harmony was the perfection of order. But let us listen to a higher authority.

"It is to be observed that there are two things which constitute the order of the universal heaven, and hence order in the universe, viz: good and truth; good is the essential of order, and all things pertaining thereto are of mercy; truth is the secondary of order, and all things pertaining thereto are truths. Divine good judges all to heaven; but Divine truth condemns all to hell; wherefore, unless the mercy of the Lord, which is of good, were eternal, all men whatsoever would be damned. That the wicked, nevertheless, are condemned to hell, is not a consequence of Divine good being separated from Divine truth, but is because man separates himself from the Divine good, for the Lord never casts down any to hell, but man casts himself down."—*A. C.* 2258.

"When man separates himself from good, he then casts himself into the laws of order, which are of truth separate from good, and which are such that they condemn him, for all truth condemns man, and casts him down to hell."—*A. C.* 2447.

From this it is evident that as the Divine Good is the essential or primary of Divine Order, while the Divine Truth is its secondary, and as these two principles have necessarily an arranging virtue, so they operate by *arranging* all the things, both of heaven and hell, the former being ruled into heavenly order by the power of good, and the latter into infernal order by the power of truth. So far, therefore, from its being a result of order, to merge the one of these states in the other, it is rather the function and prerogative of genuine order to discriminate with the nicest exactitude the one from the other, and keep them everlastingly distinct.

(f) Why will sensible men talk in this style, as if the result in question were the fruit of a combat between Divine Omnipotence and human weakness? Does not the writer perceive that he is taking for granted the very point which is denied, and which he is bound to prove? We deny utterly that the question here is a question of mere power. The Divine power never acts apart from the Divine wisdom, and it is an essential of that wisdom never to infringe upon the inherent and indefeasible freedom of its subjects. How absurd to set up "the Almighty Will," as the great antagonist to man's perversions, and to represent that as pledged to bring about a consummation in which evil shall have no part. It is the glory of the Divine Being that he works out his counsels through the free agency of man, and though he does indeed overrule all the disorder in the universe, and is continually perfecting order, yet it is not by extinguishing the element or principle of disorder, but by separating and segregating it from its opposite. All the spirits who are in disorder are to be more and more discriminated from those who are in order.

(g) We see so many points in which the writer's analogy fails, that to us it carries with it exceedingly little weight. In the first place, the excreted and refuse portions of the individual man are by the supposition "brought into other men." Consistency, therefore, would require that there should be another Grand Man distinct from that from which the evil are cast out, into the composition of which they might enter. But there is but one Grand Man, and into this the analogy forbids that they should be re-incorporated. Secondly, the rejected portions of the human system are passive in all the processes they undergo. The analogous evil entities cast off from the Grand Man, are free, conscious, and active in their self-expulsion. A mutual repugnance ejects them from the heavenly humanity; what affinity can be conceived of as re-incorporating them, by voluntary choice, in the body which they have voluntarily forsaken? If it be said that like the

that of universal and eternal restoration. That his followers should not generally receive it now, is not a matter of any surprise. But that the profound and untrammelled student of his writings *should* receive it, is, I think, a matter of no more astonishment. It would undoubtedly be a damage to the world to have it universally or generally received now, with all other conditions and influences remaining unchanged. But, let it be observed, it could *only* be injurious on account of these other conditions and influences. Therefore it *cannot* be received. Men's minds are not prepared it. But as a reader and admirer of Swedenborg, I cannot but think the reception of it in the few minds who do appreciate it, an advance over the prevalent views of the New Church; and that, while those who would be injured by it cannot yet generally receive it, those who are prepared for it cannot in any measure be injured by it.

With sentiments of profound respect and admiration,

Yours, for the Truth,

W. M. FERNALD.

Cambridge, Mass.

REMARKS.

(a) The writer, we must presume, attaches some definite ideas to the phrase "infinite will," as predicated of the Lord; but we must confess ourselves greatly at a loss to grasp it. So far as the term "will" is synonymous with "love," we can understand the propriety of the epithet; as the Divine love is infinite; but when its import is evidently that of *volition* or *determination*, we are nonplussed to conceive of an *infinite volition*; and for the same reason we are stumbled by the expression "finite will" as applied to man. The difficulty is in affixing the idea of *quantity*, whether great or small, to an act of the will as a determinant power. We presume the writer intends to intimate that the Divine Being is possessed of infinite resources by which to carry out and accomplish the dictates of his will, and this is undoubtedly true, provided we bear it ever in mind that the execution of his purposes is governed by the laws of immutable order, and that nothing purely arbitrary can come within the range of his enactments. But it is evidently a very loose use of language to apply to the Divine will what is properly predicable only of the Divine wisdom or power.

(b) So far as the Divine *voluntas* is concerned, that permanent state of the infinite mind as to goodness or love from which the acts or volitions of the will proceed, there can be no doubt that he constantly and invariably wills the perfect purification and cordial obedience of every human being he has created. He wills it at this and every instant of their existence. But he does not *efficaciously will* at this moment what does not at this moment take place. In the case under consideration the Divine will is not to be supposed to act independently of the will of man. But man's will acts according to the dictates of his understanding, and the understanding comes but gradually to the perception of the truths which govern its volitions.

(c) The writer here and elsewhere places great stress on the power of *eternity* to work wonders in the dominant state of man's will. But upon what grounds? The genuine New Church idea of eternity does not involve time as an element. The mental heaping up of immense periods of time brings us no nearer to a correct conception of eternity. To a spiritual insight it is lost in the idea of state. "In the other life," says Swedenborg, "time is not distinguished into seasons as in the world, for their sun, which is the divine love of the Lord, is constantly in the east, and never removed; therefore they

triumph, and the latter be vanquished.” All that we read in the passage is, that when evil in the other life reaches its acmé, the perpetrator plunges into condign punishment, which is repeated as often as the occasion for it recurs. But there is no evidence that these punishments have the effect of curing the love of evil, or changing the ruling character of the subjects of them.

(z) We do not object to it on this score, but on the ground of its gratuitous assumptions. Even granting Good to be positive and Evil negative, we see not how it follows that the former must of necessity annul the latter. But the writer begs to know what that greater power is which is more attractive than the Divine Love. We answer—Self-love, that is, with the evil. This love operates here to overbear every higher and purer love; it has the same effect, as far as we are able to trace the progress of the soul, in the other life, and who shall say that it may not and will not to eternity? Whoever denies this must assuredly derive his reasons for it from some other source than the intrinsically more attractive nature of the Divine Love or Loveliness viewed in itself, for with thousands and millions this does not avail to conquer the power of self-love.

(y) That is, allowing the writer's own opinion of his reasoning to constitute the just verdict.

(x) True enough. May not even the propounder of the views which we have been all along considering come into this category?

(aa) We know of no better reply than this, to which we have as yet met no rejoinder that refutes it, nor does any occur in what follows.

(bb) And why should he not say it? What argument has our correspondent advanced to prove the contrary? He has dealt in conjectures, and expressed the confident hopes and assurances of his own mind; but we have met with nothing that avails in our view to shake the grand principle of the perpetuity of the ruling love, because he has given us no clew to the process by which a change shall begin to be wrought in such a love without first invading the essential and indestructible free will of the creature.

(cc) What are we to understand by this significant italicizing? Surely it is New Church theology; and is it any worse for that? It is also Swedenborg's theology, for the New Church knows no other. Yet the writer is happy to know that there are many in that Church who unite with him in contemptuously discarding what he expressly admits to be the teaching of Swedenborg, and rejoices that the number is destined largely and speedily to increase. Why does he not reject at once and *in toto* a system of which he denies the fundamental position; for, do away the N. C. doctrine of the ruling love, and the whole fabric is in effect subverted.

(dd) We will not contend with the writer's assurance on this head. It is harmless in itself, though it may indicate a state of mental closing up and confirmation, which is deeply to be regretted. We are sorry to see a man commit himself with so much positiveness to a theory which, after all, can amount at the utmost to nothing more than the barest possibility.

(ee) If a reward were offered for the wildest and most extravagant vein of rhapsody that could be offered on the subject of man's moral freedom, we see no reason to doubt that our correspondent would bear it away in triumph over every competitor. The whole argument rests upon the monstrous assumption that a man or a spirit has no real freedom, unless he can will in direct contrariety to his ruling love, no matter how strong and irresistible that may be. “All power to will is forever annihilated by the eternity of the ruling love!” Can anything be more absurd? Are not the worst men on earth, and the most consummate demons in hell free in the choices and actions which their love dictates? If not, they surely are not responsible for them. It is true, indeed,

hell, are yet by opposing evils and falsities brought so much into abeyance, as to be utterly inoperative towards man's regeneration, in which case his condition is hopeless.

"If evil steals those goods and truths, and applies them to confirm evils and falses, especially if it does this from deceit, then it consumes those remains; for in such case it mixes together evils with goods, and falses with truths, so that they cannot be separated, and then the man is totally lost."—A. C. 5135.

We have here then an element which is by no means to be left out of the account, when we are speculating upon the probabilities of the final recovery of all men from a state of evil. To our friend, the writer of the present article, we know of no portion of Swedenborg's teachings more worthy to be commended than the following :

"The man of the church at this day believes that whatever be the quality of any one's life, still by mercy he can be received into heaven, and there enjoy eternal blessedness; for he supposes that it depends only upon his admission; in this, however, he is much deceived; for no one can be admitted and received into heaven, unless he has received spiritual life: and no one can receive spiritual life, unless he is regenerated; and no one can be regenerated, unless by the good of life conjoined to the truth of doctrine; hence he has spiritual life."—A. C. 5342.

Let the writer show that these conditions are present with the inmates of the hells, and he may then be entitled to speak with the confidence which we now deem unfounded, and to affirm that *facts* are not against the theory of final restoration, which they certainly are if the laws and principles of the Divine economy are against it.

(f) The writer, we think, states objections more clearly than he answers them satisfactorily. A peculiar mode of bridging over the "great gulf" here discloses itself. The best bad man, and the worst good man stand in such near proximity with each other, that the chain of reforming influence may easily pass from one to the other, and through him eventually to all the lower gradations, till the whole of the affiliated mass of evil is penetrated and renovated by the Divine influx. The apex of one pyramid being brought close to that of another, there shall be a kind of electrical transmission of the pervading element of the one into that of the other, till it reaches the extremest base. But the transmission still will not take place from the simple fact of contiguity. There must be a conducting medium and a receptive substance or such an elemental affinity as will admit the passing over of the influence of the one to the other. In the case supposed, it must not be forgotten that the heavenly influx is always perverted in its descent to the hells, because it there encounters opposing states and forms. The receptive forms with the evil are inverted, and truth is consequently turned into falsity. This inversion is seldom entire in the present life, but in the other life it is the case with all who become the inmates of hell.

"That it is rarely the case with man whilst he lives in the world, is because he is then continually kept in a state capable of being reformed, if so be from a free principle he desists from evils; but after death his life follows him, and he remains in the state which he had procured to himself by the whole course of his life in the world; then he who is in evil is no longer capable of being reformed; and lest he should have communication with any society of heaven, all truth and good is taken away from him, in consequence whereof he remains in evil and the false, which increase according to the faculty which he has acquired to himself in the world of receiving them."—A. C. 6977.

An equally pertinent paragraph occurs in the following, in which also the true rationale of remains is still more fully brought to light.

"The reason why good and truth are stored up within, and are there reserved by the Lord, even in the case of the evil is, that still there may be something of the human principle remaining; for man without those things is not a man; for the things stored up and reserved are good and truth; by these man has communication with heaven, and so much as he has of communication with heaven, so far he is a man; the evil, indeed,

far, from confessing the apparent or real inconsistencies which our correspondent would ~~main~~ charge upon Swedenborg. Whether we have succeeded in defending him and the system from imputations to which the writer would subject them, it is left for the reader to judge.

(j) They doubtless will not receive it unless they see reason to believe it true. If they close up and bar their minds doggedly against it, pre-determined to reject it at all hazards, it matters little, so far as we can see, whether they receive it or not. Men must judge for themselves whether the writings contain the doctrine. Those that propound the system of the N. C. to the world lay no claim to an authoritative exposition of its tenets. They merely give their own individual views of their scope and import, utterly renouncing every thing like an attempt to palm off their interpretation as the only orthodox ones. We arrogate to ourselves nothing more in the present critique of the article before us, than to assign our reasons for considering the proposed theory as repugnant to Swedenborg's teachings. These teachings must win assent by their own evidence of truth, and if the thousands of liberal Christians above alluded to are revolted by such an apprehended feature of the system, the New Church must forego their accession with all the philosophy it can muster. As for our friend's grateful recognition of a special providence in bringing matters to such a pass that Swedenborg's authority on the score of absolute truth and reliability shall be seriously called in question, and a way thereby opened for the more liberal acceptance of his doctrines with liberal minds, we have but little to say to it, as we strongly suspect "the wish is father to the thought." We see no evidence of the fact asserted. We acknowledge no such charge of error or inconsistency as made out, and therefore we have no idea that any such half-way reception as our correspondent exemplifies is likely to take place to any great extent.

(kk) With equal assurance we would say, "Tell no man that ever a time will come when he *will* will it." With the evidence we have on the subject, it is the height of presumption to propound the tenet of a final universal restoration, of which our correspondent is so confident. He has not the data in Scripture, Reason, or Swedenborg, for the tone of assurance which breathes through his communication. He may, if he pleases, cherish the private hope that a way of deliverance may be somehow opened for the inmates of the hells, but nothing can be more unwise or rash than to proclaim it as a truth which may be positively affirmed as an article of faith. Even on the supposition that his view should eventually prove correct, it were still better to leave it enveloped in the phraseology in which we find it clothed by Swedenborg. The due practical influence of the truth, we are persuaded, will be better promoted by the belief of the unalterable permanence of the states into which the spirits of the evil and the good are introduced after death. This is no more obvious and unforced import of the sacred Word, and of its illuminated ex-ounder, and we deem it every way safer and more salutary to conform to this example, and if the unfathomed future shall have any different disclosures to make, the majority of mankind will be better prepared to meet them.—ED.

EXTRACT.

"The freedom of man is that by which, in which, and with which the Lord is present to a man. And he continually urges the reception of Himself, but never removes and takes away freedom; since all that which is done by man in spiritual things, not in freedom, does not remain; wherefore it may be said, that this freedom of man is that in which the Lord dwells with him in his soul."—T. C. R. 498.

"Although man is born a hell from adulterous parents, yet, nevertheless, he is not born to hell, but to heaven; for it is provided by the Lord that no one is condemned to hell on account of hereditary evils, but on account of the evils which he has actually made his own by life; as may appear from the case of infants after death, who are all adopted by the Lord, educated under his auspices in heaven, and saved; from which it is evident that every man, although from connate evils he is a hell, yet he is not born to hell, but to heaven."—A. C. 959.

What more can be needed to clear the skirts of the Divine equity of every soiling imputation than the fact, that although men brought into being under the pressure of adverse circumstances from hereditary evils may be among the lost, yet it was from no fixed or iron necessity, but from the free action of their own wills prompting them to choose that which they might have rejected?

(j) This will depend upon the fact of the subject's choosing or refusing—appropriating or repudiating—the evils which constitute its sad inheritance.

(k) It will be found that N. C. writers are not at all lacking in the appreciation of these circumstances, whenever an occasion arises that calls them in question, and requires a distinctly pronounced verdict. Why should they not take them sufficiently into account? What reason can be assigned for their overlooking them? They may not draw the same inferences from them as our essayist, but it would be strange if they should be blind to the fact of their existence, or of the true light in which they were to be viewed.

(l) Where does the writer find the warrant for his confident assertion on this head? The body, it is true, is left behind at death, but the principle on which bodily sensations and temptations depend is interior to the body and goes with the spirit into the world of spirits, and will be operative there as well as here. The degree to which we shall be exempt from its action will depend upon the degree to which we have resisted its influence in the flesh.

(m) Why then should not this order of things be permanent? Is there, in the nature of the case, any stronger reason for believing that it will cease, than that it will continue forever? But on this head the writer has something to say, as we have also, in what follows.

(n) Here at least the writer admits that the eternity of the hells is expressly taught by Swedenborg. "Put a pin there." We may find hereafter that he has forgotten the fact of the concession. The reader will notice, moreover, here and elsewhere through the article, the use of certain invidious terms which represent Old Church instead of New Church ideas on the subject. "Hell punishments," "eternal damnation," &c., though it is possible that they or equivalent phrases may occasionally occur in Swedenborg, yet they do not constitute the staple of his diction, nor are they in accordance with the tenor of his teachings in respect to the infernal state. Considered as an element of delight, and congenial with the ruling loves of their inhabitants, the hells are not in strict propriety a place of punishment, nor are they usually spoken of as such by Swedenborg, although it is certain that both punishments and torments are experienced there. But the ordinary tenor of infernal existence is not one of punishment. Punishments are administered there upon occasion of the outbreak of particular evils, just as men confined to our state prisons are subjected to punishments when guilty of extra misdemeanors. It is in this sense of occasional and extraordinary penalties, that the term punishment is applied to the hells, and it will probably be found that the phrase "punishments of hell" is much more frequently employed than "punishment of hell." At the same time, our readers will not understand that hell is intrinsically a purely delectable state, even to those who prefer it to every other.

(*) By no means. Apparent disorder may be real order; but real disorder can never change its essential nature.

(o) It is a very easy matter to substitute our own ideas of what constitutes true order, for genuine Divine order itself. Man's foolish wisdom would be prone to rest in the idea here advanced, and suppose that the making evil temporary, subduing all discord, and promoting all harmony was the perfection of order. But let us listen to a higher authority.

"It is to be observed that there are two things which constitute the order of the universal heaven, and hence order in the universe, viz: good and truth; good is the essential of order, and all things pertaining thereto are of mercy; truth is the secondary of order, and all things pertaining thereto are truths. Divine good judges all to heaven; but Divine truth condemns all to hell; wherefore, unless the mercy of the Lord, which is of good, were eternal, all men whatsoever would be damned. That the wicked, nevertheless, are condemned to hell, is not a consequence of Divine good being separated from Divine truth, but is because man separates himself from the Divine good, for the Lord never casts down any to hell, but man casts himself down."—A. C. 3258.

"When man separates himself from good, he then casts himself into the laws of order, which are of truth separate from good, and which are such that they condemn him, for all truth condemns man, and casts him down to hell."—A. C. 2447.

From this it is evident that as the Divine Good is the essential or primary of Divine Order, while the Divine Truth is its secondary, and as these two principles have necessarily an arranging virtue, so they operate by *arranging* all the things, both of heaven and hell, the former being ruled into heavenly order by the power of good, and the latter into infernal order by the power of truth. So far, therefore, from its being a result of order, to merge the one of these states in the other, it is rather the function and prerogative of genuine order to discriminate with the nicest exactitude the one from the other, and keep them everlastingly distinct.

(p) Why will sensible men talk in this style, as if the result in question were the fruit of a combat between Divine Omnipotence and human weakness? Does not the writer perceive that he is taking for granted the very point which is denied, and which he is bound to prove? We deny utterly that the question here is a question of mere power. The Divine power never acts apart from the Divine wisdom, and it is an essential of that wisdom never to infringe upon the inherent and indefeasible freedom of its subjects. How absurd to set up "the Almighty Will," as the great antagonist to man's perversions, and to represent that as pledged to bring about a consummation in which evil shall have no part. It is the glory of the Divine Being that he works out his counsels through the free agency of man, and though he does indeed overrule all the disorder in the universe, and is continually perfecting order, yet it is not by extinguishing the element or principle of disorder, but by separating and segregating it from its opposite. All the spirits who are in disorder are to be more and more discriminated from those who are in order.

(q) We see so many points in which the writer's analogy fails, that to us it carries with it exceedingly little weight. In the first place, the excreted and refuse portions of the individual man are by the supposition "brought into other men." Consistency, therefore, would require that there should be another Grand Man distinct from that from which the evil are cast out, into the composition of which they might enter. But there is but one Grand Man, and into this the analogy forbids that they should be re-incorporated. Secondly, the rejected portions of the human system are passive in all the processes they undergo. The analogous evil entities cast off from the Grand Man, are free, conscious, and active in their self-expulsion. A mutual repugnance ejects them from the heavenly humanity; what affinity can be conceived of as re-incorporating them, by voluntary choice, in the body which they have voluntarily forsaken? If it be said that like the

physical substances supposed, they are to be prepared for re-union, we would ask how, or where is the preliminary training to be accomplished? Is there any state or province assignable where this can be done, but either heaven or hell? As the abode in the World of Spirits is not usually more than thirty years, must it not of necessity be in one or the other of these regions? But if in heaven, the soul is already in the Grand Man; if in hell, what tendency is there in such a school as that to fit its inmates for heaven?

(r) This is but another form of the same argument, with which we have all along been conversant. The grand difficulty remains unsolved, how the regenerating process is to begin, in the case of any individual, without an infraction upon his freedom. Yet the reasoning supposes a continued deliverance of individual, subjects from the hells, and a continual replacement by the accession of others. A hell is a state-prison which is itself permanent, but its inmates transient. We do not deem it important to argue the point as now presented, as the fundamental principle of the whole debate is more distinctly presented under other heads. It is, however, worthy of notice, that the writer concedes on this ground the possibility of the "eternity of evil, and the hells."

(s) These intimations of obscured perceptions, of errors and contradictions in Swedenborg are at least somewhat amusing, from the grave and complaisant air with which it is uttered. It is curious, as a specimen of the facility with which a chosen theory will be allowed to override all counter suggestions and all opposing authorities, however high and intrinsically impregnable. As a curiosity we let it pass.

(t) His lack of vision is, therefore, to be supplied by the keener and profounder insight of those who feel competent to sit in judgment on his disclosures, and discriminate the false from the true. We trust that all the friends of the illustrious teacher of the N. C. will be grateful for the leniency with which his errors are regarded, and for the apologies which are so complaisantly framed for them.

(u) Under correction we venture to pronounce this a very weak and idle question. It is a question which, in the writer's mind, refers itself simply to omnipotence for an answer. This is evident from what follows. We have replied to it over and over again in our preceding remarks. The Lord of Love *always* presents himself in a lovely light to his creatures—it is their inward state only which prevents any of them from recognizing or realizing it. In order to this their state must be changed; but the Lord *cannot* effect this change, consistently with their nature, apart from the concurrence of their own free wills. That this concurrence will ever take place, with the whole race, in time or eternity is what no man knows, and what no man is authorized to affirm.

(v) If the writer is here relying upon logic, he is unfortunate in treating us only to a series of *non sequiturs*, for we are utterly unable to see how they follow from anything he has previously said or not said. If, on the other hand, he would be understood as speaking oracularly, we would fain be informed of the authority on which he plants himself. Is it his own special illumination, or that of some one else?

(w) We will give the foregoing extract a little more at length, and then submit to the reader whether it strikes him as conveying the idea which our correspondent would elicit from it.

"It is so with the wicked in the other life, that they are not punished till their evils have arrived at the utmost. For such is the equilibrium in the other life, that evil punishes itself, or that the wicked run into the punishment of their evil; but only when their evil is arrived at its utmost. Every evil has its limit, though it is different in each individual: this limit it is not allowed them to pass; and when a wicked person does pass it, he plunges himself into punishment."—A. C. 1937.

What is there in this to sustain the conclusion that "from the very nature and origin of evil, in contrast with good (which has not, he says, such a limit), the former must

to our perception so manifestly, the "spirit which giveth life" to its letter? With its aid we read the Bible with interest, nature with a pleasant zest, and the affairs of mankind with a broad comprehensiveness.

This science is justly to be considered as the corner-stone of the New-Church doctrines. Without it they cannot be proven. Destroy it, and you destroy the New Church; but at the same time you turn beauty, Nature, order *κοσμος*, into chaos, and the Bible into a meaningless book, confused in style, of many contradictions, and yielding any amount of material for conflicting thoughts, ecclesiastical schisms, and angry disputes.

In regard to the various objects of nature, involving the principle of correspondence, we must bear in mind that each has a distinctive quality, a *quale*, from which its correspondence is derived; thus, a stone signifies natural truth, from its hardness, fixedness, and power of resistance: so heat corresponds to love, light to truth, as we might say, intrinsically—from their very nature. But an object is not always viewed thus, as is evident from the signification of Moses and other persons mentioned in the Bible, or from that of each of the precious stones. For illustration, a law, viewed by a criminal, will be thought unjust, though to the society in which he lives it seems perfectly just. The point of the matter is that the object is reduced somewhat to the state of the subject, or is viewed in different relations. So it is frequently with correspondence. Moses represents the Lord, not intrinsically, but from the relation in which he stood to the children of Israel in their representative character. The signification of the twelve precious stones, is taken from their color merely, that is, they are viewed in relation to the light.

This kind of correspondence might be termed referential or reflective correspondence, though the different manifestations of it are called *analogies*. It gives us the idea of infinity in unity, of melody in harmony, of elements in a body, and of penetrability and divisibility within a particle of matter, however small. The other kind of correspondence is intrinsic, and is always the same. Can the heart cease to correspond to love, the head to wisdom, the shoulder to power, or the feet to the sensual principle? We cannot imagine such impossibilities. This is the unity, of which analogies, or reflective correspondences, and the infinity, the harmony, of which they are the melody, the light, of which they are the colors, in short, the sum and substance of which they are the details and expansion. The latter setting forth the character of God as reflected from an unregenerated heart and life, says, "God is angry with the wicked every day;" the other, exhibiting the same object in his Eternal, unchangeable character, says, "God is love."

J. W. L.
Frankford, Pa.

EXTRACT.

"There is no genuine Charity which is living, unless it is conjoined to faith, and unless they both together look to the Lord."—*T. C. R.* 450.

that this is properly termed an *infernal* freedom, but it is still freedom, as it is the opposite of compulsion, and involves accountability, although in itself and in contrast with celestial freedom, it is miserable bondage, and is so called by Swedenborg on the warrant of the Word, which declares that "he that committeth sin is the *servant* of sin." Celestial freedom or the actings of a will in unison with the Divine will is alone entitled to the name. If we had any hope that the authority of Swedenborg would weigh with the writer on a point which he has so strongly prejudged, we would urge him to consult the Index to the Arcana and the True Christian Religion, and refer to the various passages in which the subject of freedom is treated of, and he would there learn that there is no willing in the other life contrary to the current of the ruling love, because the force of that love so falsifies the truth of the understanding, that the requisite motives cannot be brought to bear as they may in this world. But it is too evident, that however he may compliment his much admired Seer on the "ocean of truth," in which he enables us to swim, he regards him as a lying prophet on the themes before us, to wit, of man's freedom and of the ruling love.

(ff) Another change rung on the old position, that if all men are not eventually saved, the only alternative is "the enormous conclusion of an unwilling, or unable and disappointed God." We would beg to know whether our correspondent has ever read, or, having read, has recognized any truth in such passages as the following :

"If man could have been created without free agency in spiritual things, what then would be easier for Almighty God than to bring all in the whole world to believe in the Lord?"—*T. C. R.* 500.

"The man who by fables concerning the spiritual things of the church has become natural cannot think otherwise concerning the Divine Omnipotence, than that it is above order, thus concerning Divine Omnipotence without order; wherefore he would fall into these wild queries: Why should not the Lord by redemption have saved the whole human race, without exception? Why is there a hell? Could not, and cannot God from his Omnipotence destroy it, or bring all out thence, and make them angels of heaven? Would not these things be worthy of an Omnipotent God? besides other similar things. But, my friend, all those things are vain and frivolous. The Divine Omnipotence is not without order. God himself is order. There is an order into which man was made, which is, that his happiness or his misery should depend on his free agency in spiritual things."—*Ib.* 502.

"If it were possible for man to be reformed by compulsion, there would not be a man in the universe who would not be saved, for nothing would be more easy to the Lord than to compel man to fear Him, to worship Him, yea, as it were, to love Him, the means being innumerable."—*A. C.* 2881.

How does this sound by the side of the present, and many other paragraphs in this communication?

(gg) There is nothing in the case of the heathen that shall exclude them from the operation of the general law which determines the destiny of the rest of the human race. The argument in the present connexion is so awkwardly put that we scarce know what the writer is aiming at. Undoubtedly, there are some of the heathen "whose ruling love is evil unto death." And what then? Do we any where learn that such are saved? And if they are not saved, do we learn that the Divine Love or Wisdom is in fault? Is the writer aware of what Swedenborg really teaches on this head? If he is, let him show distinctly how it militates with the principles we have all along maintained as those of the New Church.

(hh) This is hardly consistent with the pictures given by Swedenborg of the infernal abodes, but we are willing to leave our friend to enjoy his own opinion on that head.

(ii) As to the latter of these alternatives, it will have been seen that we are far, very

far, from confessing the apparent or real inconsistencies which our correspondent would *fairly* charge upon Swedenborg. Whether we have succeeded in defending him and the system from imputations to which the writer would subject them, it is left for the reader to judge.

(*ij*) They doubtless will not receive it unless they see reason to believe it true. If they close up and bar their minds doggedly against it, pre-determined to reject it at all hazards, it matters little, so far as we can see, whether they receive it or not. Men must judge for themselves whether the writings contain the doctrine. Those that propound the system of the N. C. to the world lay no claim to an authoritative exposition of its tenets. They merely give their own individual views of their scope and import, utterly renouncing every thing like an attempt to palm off their interpretation as the only orthodox ones. We arrogate to ourselves nothing more in the present critique of the article before us, than to assign our reasons for considering the proposed theory as repugnant to Swedenborg's teachings. These teachings must win assent by their own evidence of truth, and if the thousands of liberal Christians above alluded to are revolted by such an apprehended feature of the system, the New Church must forego their accession with all the philosophy it can muster. As for our friend's grateful recognition of a special providence in bringing matters to such a pass that Swedenborg's authority on the score of absolute truth and reliability shall be seriously called in question, and a way thereby opened for the more general acceptance of his doctrines with liberal minds, we have but little to say to it, as we strongly suspect "the wish is father to the thought." We see no evidence of the fact asserted. We acknowledge no such charge of error or inconsistency as made out, and therefore we have no idea that any such half-way reception as our correspondent exemplifies is likely to take place to any great extent.

(*kk*) With equal assurance we would say, "Tell no man that ever a time will come when he *will* will it." With the evidence we have on the subject, it is the height of presumption to propound the tenet of a final universal restoration, of which our correspondent is so confident. He has not the data in Scripture, Reason, or Swedenborg, for the tone of assurance which breathes through his communication. He may, if he pleases, cherish the private hope that a way of deliverance may be somehow opened for the inmates of the hells, but nothing can be more unwise or rash than to proclaim it as a truth which may be positively affirmed as an article of faith. Even on the supposition that his view should eventually prove correct, it were still better to leave it enveloped in the phraseology in which we find it clothed by Swedenborg. The due practical influence of the truth, we are persuaded, will be better promoted by the belief of the unalterable permanence of the states into which the spirits of the evil and the good are introduced after death. This is the more obvious and unforced import of the sacred Word, and of its illuminated expounder, and we deem it every way safer and more salutary to conform to this example, and if the unfathomed future shall have any different disclosures to make, the majority of mankind will be better prepared to meet them.—Ed.

EXTRACT.

"The freedom of man is that by which, in which, and with which the Lord is present in man. And he continually urges the reception of Himself, but never removes and takes away freedom; since all that which is done by man in spiritual things, not in freedom, does not remain; wherefore it may be said, that this freedom of man is that in which the Lord dwells with him in his soul."—T. C. R. 498.

ARTICLE V.

SWEDENBORGIANISM.

"There is not in the system, if system it may be called, a single element of gospel. It is out and out an affair of self-righteousness. The truth is, that Swedenborg was a man of scarcely sound mind, and many of his sayings and doings were such as, amongst English people, would have deprived him of all confidence as a religious instructor. A man who professed to enjoy open intercourse with the world of departed spirits, and to have discovered the internal sense of the Sacred Scriptures, hitherto unknown, would only have been laughed at, even among intelligent Sabbath scholars. He holds a number of cardinal points of gospel truth as to phraseology, while he utterly rejects them in his own sense of their acceptation. He holds that there is a Trinity, and yet denies its personality. He holds the atonement, and yet rejects the notion of a sacrifice for sin. He speaks of faith, but protests against justification by it. He teaches that in the person of Jesus Christ dwells the Trinity of Father, Son, and Holy Ghost; the Father constituting the soul of the above Humanity, while the humanity itself is the Son, and the divine virtue proceeding from it is the Holy Spirit, forming altogether one God; just as the soul, the body, and operation of the mind form one man. On the subject of redemption, wrought by this incarnate God, he teaches that it consists, not in the vicarious sacrifice of Christ, but in the real subjection of the powers of darkness, and their removal from man by continual combats and victories over them, during his abode in the world, and in the subsequent descent to men of divine power and life which were brought near to him, and in the thus glorified humanity of this victorious God.

"Swedenborg teaches that 'the sense of the letter of the holy Word is the basis, the continent, and the firmament of its spiritual and celestial senses'—a doctrine for which, we presume, the world is not much the wiser. He furthermore holds that it is 'written according to the doctrine and the correspondences between things spiritual and things natural, and thus designed as the vehicle of communication of the eternal spiritual truths of his kingdom to the minds of men;' another sentence which adds but little to the light of the former. According to this strange enthusiast, the historical parts of the Scriptures contain vast stores of important spiritual wisdom, under the outward letter. He further taught with respect to morals, that the duty of man is to shun all known evils as sins against God, and at the same time to love, to cherish, and to practice whatever is wise, virtuous, and holy, as being most agreeable to the will of God, and to the spirit of his precepts. On this subject he insists that evil must of necessity remain with man, and prove his eternal destruction, unless it be removed by sincere repentance, leading him to note what is disorderly in his own mind and life, and when he has discovered it,

to fight resolutely against its influence, in dependence on the aid and grace of Jesus Christ. It will thus appear, that it is a system, the reverse of any thing gross, carnal, and Antinomian; and that from the very nature of it, it is attended with a sort of silky softness in the character of its disciples, which renders them very inoffensive friends, neighbors, and citizens.

"In many respects, strange as the system is, there is much of it that is true and in harmony with the gospel; but as a whole, it is a dreamy delusion, which defies all reasonable defence, and rests upon the assumed experience of a man of genius, at all times bereft of the regulating power of a sound mind. It is comfortable to think that we have only some two or three thousand of Swedenborg's followers in England, notwithstanding the ready-made dupes which exist in such numbers amongst us, beings who are ever prepared for vassalage to those that bring before them something new and wonderful, and who revolt not from absurdity, but are disposed to prize a system in proportion as it outrages reason. But it is a fact also worthy of notice that some fifty or sixty clergy of the Established Church are said to be believers in the dogmas of Swedenborg; and also that a considerable number of individuals in the upper walks of life, who, although they have not declared themselves his disciples, yet are understood strongly to sympathize with them. But the thing is too ridiculous ever to make much way even in this stupid, gullible world; it is a compound of Sabellianism, Socinianism, and Mysticism."—*Rev. George Campbell, D. D., London.*

This choice extract is now going the rounds of our co-called religious papers. It is perhaps as candid a notice of our tenets as we can reasonably expect from a Calvinistic minister. Its peculiar inconsistencies readily attract the attention. Dr. Campbell begins by declaring that the New Church doctrine is a system of self-righteousness, and in the next paragraph acknowledges that it teaches to shun all known evils as sins against God, to do what is wise, virtuous, and holy, *in dependence* upon the aid and grace of Jesus Christ; "It is a system the reverse of any thing gross, carnal, and Antinomian," i. e. it is refined, spiritual, orderly, and practical; still, in the face of this, he avers that "it is a dreamy delusion which defies all reasonable defence." He admits that its influence renders its followers "very inoffensive friends, neighbors, and citizens," and yet rejoices that there are only two or three thousand of them in England. How different from Count Hopken, who preferred such people to plant a colony.

But the practical character is of little account with the erudite D. D. He can sneer at the visionary features of the system, as though it was fit only for the superstitious rabble, while it is notorious that both in England and America its disciples are oftenest found among the enlightened and intelligent; sometimes holding positions of honor and general use in society. It is because that Swedenborg disproves the tri-personal trinity, vicarious atonement, imputed righteousness, and justification by faith alone, that Dr. Campbell entertains a spite against the New Church. It may come with the zeal

of Divinity upon its forehead, and he will not regard it, because it has not seven heads, ten horns, and a tail, potent to cast down stars and truths. We rejoice in our connection with a system which attracts such an assault. The stigma of gullibility is not alarming, even though affixed *ex cathedra*. It may as well be placed upon the Bible itself, which also contains accounts of dialogues with denizens of the spiritual world.

We rejoice to learn the favor with which fifty or sixty clergymen in the English establishment, and a considerable number of individuals in the upper walks of life, regard the Heavenly Doctrines. We hope much from the salutary influence which they will exert. And we continue our desires, that they may be not only friendly, but fellow-partakers with us of the same benefit.

A. W.

ARTICLE VI.

CORRESPONDENCE AND ANALOGIES.

To the reflecting mind nature is suggestive. A rock shall speak to it of some end, answered by its creation and presence ; of some cause by which it is produced, and of some power by which its character, its quality, and form, is preserved and maintained. These suggestions are in league with those which we have of a grand, pervading unity, in the end for which all things were created, in their causes, and their ultimate manifestations. And it is this admission of unity that makes us yield to the necessity of correspondence between one part of creation and another. The life of nature is from God, and so are outward, crass forms of matter. Here is the foundation of the unity which every man admits. And so far as we can trace the design of the Creator in the formation and sustenance of this and that object, so far may we trace their correspondence. Though this stone or that tree appear to exist independently of any higher or lower link in the chain of being, yet there is some use for which they were created, having relation to the earth, on the one hand, and to the human mind on the other. Else, why all these material forms ?

Why yon moon ? Why those starry suns of other worlds ?
Why all this universe of suns and earths ?

And does not a bright thought illumine our mind at this glimpse of unity ; as if we had a key by which we could at any time unlock the hidden stores of nature ? The science of correspondence, then, is that which makes nature transparent, that which enables us to see the design and use of objects through their qualities. Surely, Swedenborg has not inaptly designated it the "science of sciences." What other shall open our eyes to the light beaming from nature, or lead us along through the otherwise mazy labyrinth of mind-life ? Or what shall explain with equal lucidness the Bible, and set forth

to our perception so manifestly, the "spirit which giveth life" to its letter? With its aid we read the Bible with interest, nature with a pleasant zest, and the affairs of mankind with a broad comprehensiveness.

This science is justly to be considered as the corner-stone of the New-Church doctrines. Without it they cannot be proven. Destroy it, and you destroy the New Church; but at the same time you turn beauty, Nature, order *κοσμος*, into chaos, and the Bible into a meaningless book, confused in style, of many contradictions, and yielding any amount of material for conflicting thoughts, ecclesiastical schisms, and angry disputes.

In regard to the various objects of nature, involving the principle of correspondence, we must bear in mind that each has a distinctive quality, a *quale*, from which its correspondence is derived; thus, a stone signifies natural truth, from its hardness, fixedness, and power of resistance: so heat corresponds to love, light to truth, as we might say, intrinsically—from their very nature. But an object is not always viewed thus, as is evident from the signification of Moses and other persons mentioned in the Bible, or from that of each of the precious stones. For illustration, a law, viewed by a criminal, will be thought unjust, though to the society in which he lives it seems perfectly just. The point of the matter is that the object is reduced somewhat to the state of the subject, or is viewed in different relations. So it is frequently with correspondence. Moses represents the Lord, not intrinsically, but from the relation in which he stood to the children of Israel in their representative character. The signification of the twelve precious stones, is taken from their color merely, that is, they are viewed in relation to the light.

This kind of correspondence might be termed referential or reflective correspondence, though the different manifestations of it are called *analogies*. It gives us the idea of infinity in unity, of melody in harmony, of elements in a body, and of penetrability and divisibility within a particle of matter, however small. The other kind of correspondence is intrinsic, and is always the same. Can the heart cease to correspond to love, the head to wisdom, the shoulder to power, or the feet to the sensual principle? We cannot imagine such impossibilities. This is the unity, of which analogies, or reflective correspondences, and the infinity, the harmony, of which they are the melody, the light, of which they are the colors, in short, the sum and substance of which they are the details and expansion. The latter setting forth the character of God as reflected from an unregenerated heart and life, says, "God is angry with the wicked every day;" the other, exhibiting the same object in his Eternal, unchangeable character, says, "God is love."

J. W. L.
Frankford, Pa.

EXTRACT.

"There is no genuine Charity which is living, unless it is conjoined to faith, and unless they both together look to the Lord."—*T. C. R.* 450.

CORRESPONDENCE.

YPSILANTI, Mich., Aug. 1, 1851.

REV. G. BUSH,

Dear Sir:—With this I send you a statement of operations concerning the distribution of New Church Books and Tracts, which, if you think proper, you may publish in the Repository.

From the time of my first reception of the Heavenly Doctrines, I have believed that the most useful and effective mode of disseminating these sacred truths, is by circulating the books containing them, and inviting people to read them. And I still believe that the principal work of the New Church at the present time is to publish and distribute the writings at a low price. This was Swedenborg's mode of making known the truths of the New Dispensation. In publishing the first two volumes of the Arcana, he advanced four hundred pounds, and directed that they should be sold at a low price. And when he published the Brief Exposition, he distributed it gratuitously among all the clergy of Holland, and various others. He also sent a "bale" of Conjugal Love to Sweden, to be distributed without charge, among the clergy and others. Nor did he refrain from doing this for the reason that some might profane the truth, and stir up the people into a clamorous ferment. "Clamor," said he, "does no harm, being like the ferment in new wine, which precedes its purification; for unless what is wrong be winnowed and rejected, the right cannot be discerned or received."

I commenced operations in Cincinnati, by distributing upward of a hundred copies of Clowes' Address to the Clergy among the Ministers of the Presbyterian Church, Old School, who were there assembled. I afterward visited eighty ministers of all denominations residing in Cincinnati, and presented each with a copy of Bush's Reasons, and the Ohio Tract Book. I also visited a hundred of the teachers in the Public Schools, and distributed tracts among them. During the last six months I have visited ten or twelve colleges, Medical, Theological, &c. A few days since, I saw two or three students, or young physicians, in the northern part of Ohio, whom I visited in Cincinnati. One of them has read enough to express himself decidedly in favor of the New Doctrines, and I think he will become a practical Newchurchman. He bought some of the books, and selected a pamphlet which he said he should give to a minister living near him.

I have met with various hindrances in commencing this work, so that I have not accomplished more than one half as much as might be done in more favorable circumstances. The prospect, however, at present for future operations is more encouraging than at any previous time.

I commenced about the first of June, 1850, since which time I have labored ten months, and have sold 1882 books and pamphlets, for which I have received \$500, nearly. I have also distributed gratuitously 9500 of the Ohio Tracts; about 300 Boston Tracts; 100 copies of the Ohio Tract Book; 100 Bush's Reasons, and about 100 miscellaneous pamphlets.

The Books sold are as follows: 14 copies of the True Christian Religion; 145 Heaven and Hell; 52 Divine Providence; 15 Divine Love and Wisdom; 27 Doctrines of the New Jerusalem [including 7 small works]; 29 Four Leading Doctrines; 31 Earths in the Universe; 15 Last Judgment; 3 Conjugal Love; 10 Doctrine of the Lord; 11 Sacred Scripture; 25 Brief Exposition; 80 Heavenly Doctrine; 25 Heavenly Doctrine and Brief Exposition, bound together; 46 Doctrine of Life; 24 Heavenly Doctrine and Doctrine of Life, bound together; 1 Spiritual Diary; 1 Summary Exposition; 3 Athanasian Creed; 4 Doctrine of Faith; 7 Charity; 11 Canons; 29 Indux; 10 Philosophy of the Infinite; 8 Way to a Knowledge of the Soul [Posthumous Tracts]; 87 Life of Swedenborg [chiefly Hobart's]; 8 Documents; 67 Barrett's Biographical Sketch; 39 Religious Philosophy, by Des Guays; 8 Parsons' Essays; 15 Sermons on the Lord's Prayer; 3 S. Worcester's Sermons; 6 Antediluvian History; 13 Regenerate Life; 14 Growth of the Mind; 5 Clissold's Letter; 30 Judgment Day; 218 Ohio Tract Book; 203 Bush's Reasons; 31 Letters to a Trini-

it is not to be relied on, then here is a blow struck upon the reliability of spiritual revelations. And they deserve such a blow. Nothing is a more dangerous error than to suppose things true, because spiritually revealed or seen. The liability to error in this state is as great, perhaps, in proportion to its importance, as the ordinary converse with mortals on earth. For my part, I think it fortunate for the cause of truth, that the Diary has at last got public. It will accomplish a mission for Swedenborg little dreamed of by his followers. It has already raised terrible questions, much more terrible perhaps in secret, and the upshot of the matter will probably be to put Swedenborg's authority on its proper ground, and to teach us that we have no infallible or absolutely reliable authority, independent of every one's judgment. Nothing can be more hurtful to the free workers of the soul, than to pin down, and nail down, to any papers of this kind, and to pore over these pages as containing the pure truth of heaven, and nothing but the truth, cramping up the reason, and surrendering nearly all to the text and the document. I do not suppose it is possible, by any laws of the Divine Order, for a mortal man to write thirty volumes of such abstruse matter, or any matter, without committing errors and blunders. It would be a miracle greater than any yet. Now, I know how you will treat this. You will say we cannot depend upon God's inspired servant, who can we depend upon? or something of that kind. Ah! that is the point. What are the *laws* of inspiration? Was Swedenborg inspired to the extent claimed for him? The evidence is in the matter itself. For my part I do not believe it. I admit, I think, enough for Swedenborg. I do not praise him to condemn him. I acknowledge him *the man*, who has told truth enough to distinguish him as the world's truest light, Jesus Christ only excepted. But if we cannot come to these writings with a free mind—if it is not tolerable to deal with them openly and unreservedly, and to submit them to the judgment we submit other writings, and take exceptions, then adieu to *such* New Church. God has something newer and better in store for us. You ask me whose inspiration I rely upon?—whether it is my own special illumination, or somebody's else? I will answer in Swedenborg's own language. "Reasonings from the spiritual man are rational, because they are from an interior principle, and from the light of heaven." I suppose it is no presumption for a man to claim to be somewhat enlightened from heaven, independently of Swedenborg. I rely, sir, humbly upon my own reason, God-given, in connection with all the helps I can find, especially the enlightenment of prior minds. And I do not allow any man or seer to dictate to me, by mere supernatural claims, for any faith contrary to my reason. It is the crying sin of the church—this reliance upon mere authority. It is pitiful to see learned men, and noble men, bending down to every scrap and line and word of any man, catching at every letter, and anxious over every bit of Swedenborg as for the loss or gain of infallible truth. I say this with coolness and contemplation, as an honest and devoted admirer of Swedenborg. I suppose I know how

When travelling I always have my books at hand, and seldom get on a train of cars or a boat without selling something. In coming to Detroit I saw a man with his family going to a new settlement. He bought four or five volumes, and when he told me that they have no preaching there, I suggested that he should distribute them among his neighbors for Sabbath reading. "Yes," said he, "I will do so." Yesterday, a man who is going to another new settlement, called at my room, and bought five volumes.

I have just had put in my hands a few copies of the beautiful, low priced books issued by the American Swedenborg Printing and Publishing Society. The very appearance and prices of these elegant books should cause every Newchurchman to rejoice in the hope of a wide circulation and happy results. A man who has read a little was in soon after they were opened, and was so well pleased with the appearance and prices, that he took a copy of each; whereas, at the ordinary prices he would not have thought he could afford to purchase any. I believe that the reduction of prices will increase the circulation of the books ten-fold. In fact I know this to be the case in my own experience. By reducing the price I have sold fifty copies of H. & II. in about fifteen days; whereas at former prices, it took six months to sell an equal number. I wish that the Publishing Society may proceed in publishing the smaller works, for they are most needed. I have not received a single order for the Arcana Coelestia, and I think there is good reason to believe that the publication and distribution of the True Christian Religion and the smaller works, will serve a far higher use than the publication of the Arcana.

Many incidents like the preceding might be mentioned, showing the use of this kind of labor, but it is not necessary to extend them. I take pleasure in having made a beginning, and I hope in future to be more successful. My success during the last four or five months has been owing to the liberality of a warm-hearted Newchurchman in Cincinnati, who, from the love of use, advanced \$150 to assist me in carrying on this work. By which means I have been able to get books, and proceed with little difficulty. One half of the books mentioned above have been sold during the last four months.

May the Lord grant his blessing on the seed sown, and cause it to bring forth much fruit.

Yours, truly,

H. M. SAXTON.

EDITORIAL ITEMS.

Dr. Tafel, of Germany, Le Boys des Guays, of France, and the Baron Dirckinck Holmfeldt, of Denmark, were expected to be present at the recent N. C. Conference, and its accompanying meetings, in London. We shall look with much interest for the report of the proceedings at this grand gathering.

"Heat and Light for the Nineteenth Century," is the title of a pamphlet just published by Mr. Clapp of Boston, and which we believe is to be issued periodically, if due encouragement warrants. It is to be conducted by "An Association of Gentlemen," and is to embrace the "trine of theology, philosophy, and science; designed to show the perfect marriage of all good and all truth, and to aid in the establishment of the New Heaven and the New Earth." The principal articles in the present No. are a Review of Davis' Revelations and of the Spiritual Rappings, by W. M. Fernald; Genius: its Origin and Objects, by Sampson Reed (reprinted); and Marriage on Earth, by Rev. Henry Weller. It is intended, it appears, to make the work a vehicle of both original and selected matter. Terms: 12 1-2 cts per single No.; \$1 for ten; and \$9 for one hundred. We shall speak more particularly of it hereafter. To be had of all the N. C. booksellers.

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ORIGINAL PAPERS.

ARTICLE I.

THE NATURE OF FREE WILL, AND THE ORIGIN AND END OF EVIL.

The ensuing article, it will be seen, is Mr. Fernald's rejoinder to our series of criticisms on his previous communications respecting "The Eternity of Evil, and the Hells." We had hoped that nothing farther would have been deemed necessary on Mr. F.'s part, as we had given him a very large portion of our space even to the exclusion of much that we should ourselves have been glad to say on the subject. But Mr. F. solicits earnestly the insertion of the present article, with a strong intimation that it will be the last, and with this request we have concluded to comply. We feel with him the intrinsic importance of the subject, and as there is much in his mode of treating it which is plausible and taking to the natural mind, we are not unwilling that he should see how firm stands the truth of the N. C., notwithstanding his vigorous attack upon it. It may not be amiss for him to see, too, that, notwithstanding all his protestations of respect for Swedenborg, he still arrays himself in direct antagonism with him on the momentous point under discussion. The following extract from Mr. F.'s letter accompanying the article, will show the light in which he regards the matter, and also the *animus* with which he wages his war against an express tenet of the N. C.

"I must pray to be admitted. I want this subject to come before the church. I want to see it treated in the most fundamental and candid manner. Feeling as I do, finding myself on N. C. foundations as to Christ, and much more, although I do not wish a lengthened controversy, yet, if a few friendly letters *could* be exchanged, why, no doubt, truth would profit by it, whichever way the thing might turn. Though I say it myself, I don't believe you could fill the same space with any more *interesting* matter, for it touches the core of all hearts and things. And men's minds, and women's too, are quick to sympathize with it. If I am correct in *this* letter, in the nature of Free Will, and the Nature and Origin of Evil, it is all over with endless hell. These are the main and vital points. And you will pay particular attention to what I say about the origin of evil from the first evil form. There is the pinch. . . . As to the results concerning Swedenborg's authority and the New Church, it is my opinion that the sooner that *full* and *entire* reliance upon him

ceases to be required, the sooner the New Church, and it will be a *true* church, will spread abroad among thousands who never will take in the whole. It is improbable and impossible. You may laugh at me, but that amounts to nothing; God is wiser than we are, and although I am no prophet, nor the son of a prophet, yet I will predict that very soon there will be a large church rising up outside of your narrow enclosure, of those who will make Swedenborg their chief guide, but will not tie up to him—a church that will eclipse the present New Church entirely. His principles in the main are true; his writings overrun with truth and beauty; but there will appear to be a mixture of error.”

We have determined to accord to our correspondent for once, as much space as we can possibly afford; but we would have him understand, that it is not in deprecation of any such establishment as he is pleased to pre-intimate. All such vaticinations are as the idle wind to those who know “what they believe, and whereof they affirm,” when upholding the genuine teachings of the New Church against cavilling exceptions.

There are evidently two questions involved in the debate; first, whether Swedenborg actually teaches the eternity of evil and the hells; and second, whether the doctrine is intrinsically false, notwithstanding he teaches it. Mr. F. maintains the latter; we contend that Swedenborg teaches the tenet, and that this fact is a sufficient guaranty for its truth, although our reason, under the influence of kindly and benevolent natural feelings, may be averse to rest in a conclusion that puts it so severely to the test.

The present No. will probably conclude the discussion between the present parties.

To the Editor of the New Church Repository,

MY DEAR SIR,

If you will allow me a reply, I will endeavor to be brief and comprehensive. I shall not notice all your points, as some of them are unimportant, and I am willing to let them pass away in the great generalities of the subject.

In the first place you say, “the lifting out of a lower hell into a higher is the writer’s own inference, and contrary, too, to the grand scope of Swedenborg, from whose teachings we gather, that the ordinary process of the infernals is not a rising, but a sinking—a sinking from a higher to a lower hell.” I am surprised at your onset. What! an *eternal* sinking into deeper and deeper hell, sin, and misery? Surely it must be deeper misery if deeper sin, and deeper sin if deeper hell. What, then, must a good portion of immortals arrive at? You say there is no length to eternity, but state. Granted; and yet it is impossible not to have some idea of time, or the appearance of time, and the appearance answers to the reality. It is a “real appearance,” as Swedenborg would say. But put it *state*. And are you not shocked at the idea? Can you contemplate it with complacency? A state of sin and misery for a large part of the human race, eternally increasing in depth and intensity! I will not attempt to describe it; it is too horrible to think of. What man or woman can entertain such a thought for a moment?

But is this Swedenborg’s teaching? I know not but it is; I find he teaches contradictory things; but if he has anywhere taught this, sure I am he has taught the contrary, and here it is. “*Every evil has its limits*, though it is different in each individual: this limit it is not allowed them to pass; and when a wicked person does pass it, he plunges himself into punishment. This is the case in *every par-*

ticular.”—A. C. 1857. I quoted this to you in my first letter, but you overlook entirely the force of it as it applies here. When I quoted it before, it was in reference to the greater and more positive power of good, which must eventually conquer all evil. And you only say, “there is no evidence that these punishments have the effect of curing the love of evil.” Granted so much, for the sake of the argument only. But this passage surely is evidence enough that “every evil has its limit.” The punishments are expressly for the purpose of preventing its indefinite enlargement and outbreak. Now, if every evil has its limit, and this limit, “it is not allowed any individual to pass,” pray tell us the philosophy of eternal sinking into a lower and profounder hell? Come, look this matter in the face.

But you yourself, in another place, say, “It is certainly in accordance with *our* highest ideas of Divine Wisdom to suppose that if man were created at all, he should be created free; and if in the *foreseen* exercise of that power he should not will to be saved, that the operation of Divine Providence should still follow him to all eternity, withdrawing him as far as possible from greater to lesser evils, and *from grievous to milder hells*; and this, we are taught, is what the Divine Wisdom and the Divine Goodness are *constantly doing*.”

Well—if this is not the “*ordinary* process among the infernals,” it seems that you think very highly of it in all possible cases, but Swedenborg, it seems, thought quite highly of it in “*every particular case*.”

It strikes me that the idea of the New Church in general on this point is, that the wicked *cannot* sink eternally to a lower and lower hell, but that they have their limits in everlasting fixity—that the Lord himself is continually exerting His power, and successfully, to prevent so horrible and enormous a case. But *you* seem a little behind the age even of New Church theology. But I may be mistaken.

Now, as to the first passage from the Diary. You give us a new translation; but it does not at all help the point in hand. I quote simply what applies to the general subject.

“It would be *unreasonable* to suppose that the Lord would permit *any one* to be punished in hell, much less *to eternity*, for (the sins of) a short life, especially as such an one, perhaps, considered his principles to be true, and was thus fixed in his persuasion. It is not to be thought, therefore, that the Lord would suffer any one to be punished, much less without intermission for ever, *except with a view to reformation*, as whatever is from the Lord is good, *is nothing but end (nihil nisi finis)*, thus for a *good end*; (whereas) *eternal punishment could have no such end*.”—S. D. 3489.

Well said, but as you say to me, “*alas! poorly adhered to!*” My dear sir, is not this passage universal in its import? Does it not apply to every one? Surely it does, if words can have that meaning. Swedenborg says this, too, of “the very worst of the devils.” And what do you say to it? Why, simply, that “the drift of it is that these abandoned devils might become better, and *perhaps* eventually saved, though only after a tremendously severe vastation.”

But if "the very *worst of the devils*" may become saved after death, in the name of reason whose ruling love *cannot* be made to yield to the powerful dispensations of Divine Mercy? And if these devils are not sent to *hell*, or do not go there, but only into the "lower earth" to be vastated, what need of any body's going there? Alas! I fear it is all over with Swedenborg's consistency.

Now about vastations. You think I had better acquaint myself more fully as to what Swedenborg says of vastations. My dear sir, I had read and pondered the whole of it before you directed my attention to it, else I should not have presumed to have called the matter in question. Now, as to the second passage in the Diary, where Swedenborg says he saw them "raised from hell and torments into heaven, where they now live," &c.—what do you say to it all? Here you overlook or evade the whole point. You give us two pages of matter to prove that Swedenborg could not have meant hell, but the lower earth, because his *general* teaching is contrary to universal restoration, and because the "pits" and the "lower earth" are so *near* hell, and "round about them," that, therefore, he must have meant hell itself! This is a system-lover's expedient, sure enough. Did I not say, in my first letter, that I was aware of the general explanation, which is nothing less than what you have here repeated? Did I not point it all out to you—and say that this was not sufficient—and that "not a word was said about the lower earth in the whole account"—and that where the lower earth *was* mentioned, in the passages pointed out, there hell was mentioned too, in distinction—and that, according to Swedenborg's general way of particular speaking, if he had meant the lower earth here, he would have said so? And what do you think my argument was grounded on? Ignorance of what Swedenborg had said about vastation! No, sir, but on the manifest contradiction which Swedenborg is here guilty of. He entitles his article, "*State of the damned in Hell*;" he tells us he was let down to the unhappy in *hell*, to announce to the world that there *was* a hell, especially to the unbelieving. He saw them raised, *not* from the lower earth, but from *hell*, into heaven, where they now live. Now, then, Swedenborg must have been asleep, or beside himself, going on such a mission, not to tell us that he only went to the lower earth, very *near* hell, if that is where only he did go. I repeat, all your effort here is a *total evasion of the whole point*, which point is, that some were delivered from hell into heaven, which is a contradiction to his general teaching.

Then, again, you "confess to an impression of *unfairness*, which affects you *unpleasantly*," that I should thus make use of the Diary at all! Well—if you will attend to your conscience in this matter, I assure you mine will be as clear and as merry as good comfort. *Unfairness!* Did I not say that I *knew* that the Diary was not considered authority. But I chose to make *use* of that fact. It shows most clearly, if it is *not* authority, that a doubt may be cast over other portions of Swedenborg's writings. The Diary, I say, is from his illuminated state—from spiritual converse with the immortals—is, at least, the professed record of many spiritual revelations. Now

if it is not to be relied on, then here is a blow struck upon the reliability of spiritual revelations. And they deserve such a blow. Nothing is a more dangerous error than to suppose things true, because spiritually revealed or seen. The liability to error in this state is as great, perhaps, in proportion to its importance, as the ordinary converse with mortals on earth. For my part, I think it fortunate for the cause of truth, that the Diary has at last got public. It will accomplish a mission for Swedenborg little dreamed of by his followers. It has already raised terrible questions, much more terrible perhaps in secret, and the upshot of the matter will probably be to put Swedenborg's authority on its proper ground, and to teach us that *we have no* infallible or absolutely reliable authority, independent of every one's judgment. Nothing can be more hurtful to the free powers of the soul, than to pin down, and nail down, to any papers of this kind, and to pore over these pages as containing the pure truth of heaven, and nothing but the truth, cramping up the reason, and surrendering nearly all to the text and the document. I do not suppose it is possible, by any laws of the Divine Order, for a mortal man to write thirty volumes of such abstruse matter, or any matter, without committing errors and blunders. It would be a miracle greater than any yet. Now, I know how you will treat this. You will say if we cannot depend upon God's inspired servant, who can we depend upon? or something of that kind. Ah! that is the point. What are the *laws* of inspiration? *Was* Swedenborg inspired to the extent claimed for him? The evidence is in the matter itself. For my part I do not believe it. I admit, I think, enough for Swedenborg. I do not praise him to condemn him. I acknowledge him *the man*, who has told truth enough to distinguish him as the world's greatest light, Jesus Christ only excepted. But if we cannot come to these writings with a free mind—if it is not tolerable to deal with them openly and unreservedly, and to submit them to the judgment as we submit other writings, and take exceptions, then adieu to *such* a New Church. God has something newer and better in store for us.

You ask me whose inspiration I rely upon?—whether it is my own special illumination, or somebody's else? I will answer in Swedenborg's own language. "Reasonings from the spiritual man are rational, because they are from an interior principle, and from the light of heaven." I suppose it is no presumption for a man to claim to be somewhat enlightened from heaven, independently of Swedenborg. I rely, sir, humbly upon my own reason, God-given, in connection with all the helps I can find, especially the enlightenment of superior minds. And I do not allow any man or seer to dictate to me, by mere supernatural claims, for any faith contrary to my reason. It is the crying sin of the church—this reliance upon mere authority. It is pitiful to see learned men, and noble men, bending down to every scrap and line and word of any man, catching at every letter, and anxious over every bit of Swedenborg as for the loss or gain of infallible truth. I say this with coolness and contemplation, as an ardent and devoted admirer of Swedenborg. I suppose I know how

it will be ridiculed and abused. But I am able to bear it, and have been led into these remarks from the Diary. It is fortunate, I say, that this Diary has at last got before the world. It will solve mighty problems.

But why do *you* object so much to the use of it? Why do you insist so much upon the distinction between what Swedenborg "did and did not see fit to publish?" Here is a note of your own, from the 4th page of Diary, volume 3,—“From this it may perhaps be inferred that Swedenborg ultimately designed the *publication* of this Diary.” Let it go, however; let me keep to the main subject, which will soon grow very clear upon us. Allow me to say, however, that when I alluded to an attempt to *impugn* the authority of the Diary it was, by haste, a wrong word, and was explained by what immediately followed,—“to show that the Diary is not to be placed on *so high* a level, in point of authority, as Swedenborg’s other writings.” I alluded to the attempt of Prof. Parsons. But it is now getting quite common to doubt the Diary, and that fact will lead to a freedom from that dogged and blind attachment to Swedenborg’s writings, which has been manifest. Why do you say I cast “a very unworthy and disparaging fling both at the New Church itself and its sincere and intelligent espousers?” Are you so sensitive? Do you forget that this is such a world as that the most *diverse* sects are blessed with a comfortable degree of assurance? Consider, I beseech you, that the New Church is very small—that there is as much talent and respectability out of it as in it. Does not Prof. Bush think that those out of the New Church are very much blinded? Let, then, this very harmless courtesy go round.

But to return. Now you find it very difficult, on account of the gravity of the subject, to keep from being amused at my facility in drawing inferences and forming conclusions, from what Swedenborg says of the purpose and will, and effort of God to save all mankind. You say it amounts to this:—“Is not God’s willingness stronger than man’s unwillingness? ‘Who hath resisted his will?’” Allow me to say that this, with some explanations, is *exactly* the amount of it. I assume it as invulnerable truth, sound theology, and perfect philosophy, that what God wills must in the end be accomplished. But I have no objection to your criticisms on “infinite volition,” and the absurdity of affixing any *quantity*, great or small, to an act of the will. Let us have a “clearing up of truth” here. You say, “so far as ‘infinite will’ is synonymous with ‘infinite love,’ you can understand the propriety of the epithet.” Very well, let us say infinite love, then. But, in addition to this, there is a will which is at *one* with the Divine Love and with the Divine Wisdom, and with the Divine Power. You say again,—“We presume the writer intends to intimate that the Divine Being is possessed of *infinite resources* by which to *carry out and accomplish* the dictates of his *will*.” I not only mean to intimate it, but to assert it as a truth which nobody but a novice will question. And now what prevents? Free will in man, you say. So all say, of all sects, who hold to the absurd theology of the impossibility of God’s accomplishing his will. This, in fact, is the only difficulty—the only preventive to the good pleasure of the Almighty.

Now, then, as you insist so much upon this point, it becomes us to go thoroughly into the *nature* of free-will. I supposed that I could do without it, but I find that people are generally *very* blind in respect to this most simple matter. Truth is, free-will in man, in the absolute sense in which it is held, is not a real, but an apparent truth. It is a "real appearance." But, mind you, so long as it is a real appearance, so long it answers all the purposes of virtue, vice and moral responsibility. What do I mean by a real appearance? Simply that every man is conscious that he is free to think, will, do, or *not* to think, will, and do. Or, in Swedenborg's most unexceptionable language, man wills and acts "*as of himself*, but the *as of himself* is from the Lord." What is this but saying that man has no real free-will? No man who ever wrote, Dr. Jonathan Edwards not excepted, ever laid down this truth more explicitly and emphatically than Swedenborg. But the New Church has either failed to see it, generally speaking, or, half seeing, has been afraid to avow it. And I entreat you not to charge me with presumption (if you do, it matters not) in making such an assertion as this; for the truth is, there is not one in a hundred thousand capable of entering into these deepest subjects. There are two sides to this subject, the philosophical side and the practical side. The New Church has in general the practical side. That is the most important side. But when great principles of Divine government are at stake, the character of the Divinity, and the fame of Swedenborg, it becomes all important to know the philosophy of so fundamental a subject. I doubt very much whether Swedenborg did not see here more than he fully expressed. He had wisdom and human prudence. Perhaps for his day, and for ours, he said enough; but, notwithstanding all his errors, I am of opinion that the depth of his wisdom and inspiration is yet to become more and more manifest. But, as before said, although the truth in our day may be more and more turned out of his writings, yet those who would be injured by it will generally fail to see and receive it.

What, now, is Swedenborg's teaching on this subject? Every New Churchman knows how often he insists upon the fact that man neither thinks, wills, or acts of himself; and what is this but the very commonly understood truth, or rather, commonly *acknowledged* truth, that all causes and effects are connected in a complicated but successive chain, and proceed from the throne of God? But let us have a few specimens of Swedenborg's way of stating this truth.

"To these things I will add an angelic sentiment concerning will and intelligence with man: the sentiment is this, that *there is not given a grain of his own will and his own prudence with any man*; saying, if there was given a grain with any one whatever, heaven would not hold together, nor hell; and the whole human race would perish. * * * They say there is still a reason; that to think and will from self, is the Divine itself; and to think and will from God, is the human itself; and the Divine itself cannot be appropriated to any man, for thus man would become God. Keep this, and if you wish, you will be confirmed by the angels, when you come into the spiritual world after death."—D. P. 293.

What is this but saying there is only one absolute, real will, and that is God's?

Let us now see how he pronounces the free-will that man has, only an *apparent* truth.

"Every one from rationality *not veiled over*, can see or comprehend that man, without the *appearance* that it is his, cannot be in any affection of knowing, nor in any affection of understanding. * * * If any one from his affections should pour anything into the mind of another, who had no affection of knowing and understanding *as of himself*, would he receive it? Yea, could he receive? Would he not be like that which is called a brute and a block? hence it may be manifestly evident, that all things flow in, which man perceives, and thence thinks and knows, and according to perception wills and does, still it is of the Divine Providence of the Lord that it should *appear* as man's; for, as was said, otherwise man would receive nothing, thus no intelligence and wisdom could be bestowed. It is known that all good and truth is *not* man's, but is the Lord's, and yet that it *appears* to man as his; and because all good and truth so *appears*, so also do all things of the church and of heaven, and hence all things of love and wisdom, also of charity and faith so *appear*; and yet nothing of them is man's; no one can receive them from the Lord, unless it *appears* to him that he perceives them as of himself. From these things may be evident the truth of this thing, that whatever man does from freedom, whether it is of reason or not of reason, provided it is according to *his* reason, *appears* to him as his."—D. P. 76.

"Let it therefore be known, that those goods are no otherwise appropriated to man than that they are constantly of the Lord with man; and that as far as man acknowledges this, so far the Lord gives that good may *appear* to man as his; that is, that it may *appear* to man that he loves his neighbor, or has charity *as of himself*, believes or has faith *as of himself*, does good, and understands truth, thus is wise, *as of himself*; from which one *illustrated* can see of what quality and *how strong the appearance is*, in which the Lord wills that man should be; and the Lord wills this for the sake of his salvation, for no one can be saved without that *appearance*."—D. P. 79.

"I know, however, that fallacy will prevail with many, and that they will believe that they will of themselves, and think of themselves, and thus have life of themselves, when yet *nothing is less true*."—A. C. 2888.

"That neither does any one in hell think from himself, but from others around him, nor those others from themselves, but also from others, and that thoughts and affections go in order from society to society, without any one knowing otherwise than that they are from himself, has been very often shown. Some who believed that they thought and willed from themselves, were sent into a society, the communication with the neighboring ones being intercepted, to which also their thoughts were accustomed to extend, and they were detained in it: and then they were told to think otherwise than the spirits of that society thought, and to compel themselves to think contrary to it; but they confessed that this was impossible to them. This was done with many, and with Leibnitz too; who also was convinced that no one thinks from himself, but from others, and that neither do others from themselves, and that all do from influx from heaven, and heaven does from influx from the Lord. Some, meditating on this subject, said that this was astonishing, and that scarcely any one could be led to believe it, because it is altogether contrary to *appearance*."—D. P. 289.

"It was shown me by experience, during the space of an hour, *how all the thoughts are ruled by the Lord*. There was an influx like a most gentle and almost imperceptible stream, the vein of which does not appear, *but still leads and draws*; this, which flowed in from the Lord, thus led all the series of my thoughts in consequences, and although gently, still powerfully, insomuch that I *could not in any wise wander into other thoughts*, which was also allowed me to attempt, but it was to no purpose."—A. C. 6474.

Even in the apparently chance matter of *fortune*, Swedenborg says *it is not by the will of man at all*.

"During several years I have attentively observed whether fortune was anything, and I have discovered that it was, and that prudence in such case availed nothing. * * * On a time when I was playing at a common game of chance with dice in company, the spirits who were with me discoursed concerning fortune in games, and said, that what was fortunate was represented to them by a bright cloud, and what was unfortunate by a dusky cloud; and when a dusky cloud appeared with me, it was impossible for me to win; and also from that mark they predicted to me the turns of fortune in the game: hence it was given to know, that what is attributed to fortune, even in games, is from the spiritual world; much more what befalls man as to vicissitudes in the course of his life; and that what is called fortune is from the influx of Providence in the ultimates of order, where it so exists; thus that Providence is in the most singular things of all, according to the Lord's words, that not even a hair falls from the head *without the will of God*.—A. C. 6494.

Now suppose the Baron to have been playing at the game of back-gammon. You will say, perhaps, that *he* moved so or so; so that, notwithstanding this fate from the spiritual world, both perhaps in the moving and in the throwing, the Baron had a *will* of his own. Yes, but no real free-will—not a particle of it. According to his own doctrine, the spirits played the game! Not, perhaps, particular spirits engaging in it as you and I would, but that fatal influx which turned the whole of it. And yet the spirits might have played the game as we would; no doubt they do at times make some moves, in more games than one! and yet, while we poor creatures think we are winning or losing (and we do, *as of ourselves*), the upper or under world has the chief of all the glory or all the shame. Yet not they, but others, and not those others, but others beyond them; and where shall this fatal series stop? No where but in that awful vortex of all causes—the *First* or *Efficient* Cause of all that exists.

But this makes God the author of evil. No, He is the author of that which we *call* evil, that is, the *first* cause of it. He is the author of evil by secondary causes. But the truth is, there is no *real* evil; this again is only an *apparent* truth.

Good is the eternal Reality, and this problem concerning the origin of evil can never be settled satisfactorily without the admission of this most evident and satisfactory truth, that there is no positive, real evil. Swedenborg no more grapples with this problem than a child. He does not touch it. He says all evil is from man, because there is but one Life, and that is the Divine Love and Wisdom flowing into forms, which have the *appearance* of life. I cannot stop to quote much more—space is so precious. You know this is his doctrine. D. P. 292, 294. The Divine Good flowing into imperfect forms makes bad work. As the heat and light of the sun flow into prickles, poisonous weeds, &c., &c., so this heat and light become turned into evil. Thus all noxious plants and animals exist. It is the same sun, the same heat and light, which flows into useful herbs and nutritious vegetables as flows into poisonous and noxious things. But it is the *forms* that do the mischief. They pervert this heat and light. So it is the Divine Good and Truth that flows into all men, but the evil receive it into imperfect spiritual forms, and so *they* pervert it into evil and falsity. Evil and falsity are good and truth perverted by flowing into evil forms. Well, what is gained now? Who created or pro-

duced the first evil form? That is the question. Suffer me to say, however, that it is *not* the form *alone*, but it is the *activity* in *connection* with the form which is the real evil. There would be no forms *without* activities. There is an inherent *motion* or *action* which expands all forms, which in themselves are dead. Now, who or what produced the first evil activity? Do not misunderstand me here. I know there could be no activity or action without form and substance, because there could be nothing to act. But form and activity exist together, co-eternal. We cannot speak of one as separate from the other. And yet, although one is not before the other in time, one is before the other in order. Activity, or life if you please, is before or interior to substance. Substance and form without activity would be dead.

Volition is *activity of substance*. Now, what produced the first evil volition? I undertake to show that it was as impossible for man to have produced it, of himself, as for him to have produced his first breath. Swedenborg will do very well to quote when he speaks rationally. This rationality is the only authority. It comes at last to be decided by every man for himself. Swedenborg speaks rationally when he says that all in hell have no thought or will of their own, and cannot stir an inch of themselves, no more than a corpse. This is but saying that nothing at all, animate or inanimate, has life or power in itself. Now then, if moral evil can exist *now* without a real free-will of our own, it could at *first*. The first evil volition, then, was not by any means of man himself. But mind, this is speaking philosophically. Practically speaking, it was of himself. Dr. Hartley was exactly right when he said that, philosophically there is no free-will, practically there is. It was evil in man (this is the best name we can give it) because man was conscious of the wrong, and willingly appropriated it. Man, then, is the immediate cause of evil; God was the first cause of that which inevitably and necessitously *resulted* in evil. And what was that which inevitably and necessitously resulted in evil? It was substance and form in the spiritual organism, which proceeded from God, and which, by being so far *discreted* from Him, lost by necessity a portion of its perfection. God could not, by any laws of order, create any being perfect; man must have had originally, some *tendency* to evil; this was his proprium; and if he had no *tendency* to evil he never would have sinned. Now, what was this tendency to evil? It was the incipient choice! It grew into a real choice. But could there be any tendency without action. Tendency *is* action. Now then, it is clear that evil in the first place was nothing but inharmonious activity of substance. And why inharmonious activity? Because of inharmonious form! Certainly there could be no motion at all without substance, because there would be nothing to move. Motion is nothing but particles of substance changing places. Of course, then, there could be no inharmonious or evil motion, or volition, without inharmonious or evil form. For the motion could not but proceed orderly in orderly forms, and disorderly in disordered forms. The course of motion and the course of substance are inevitably simultaneous, at one, and equal. And, although action

is first in respect to order, that is, most interior, yet it is certain that the form must be first *out* of order whenever disorder commences, because motion itself is *nothing* without a form.

This brings us back to Swedenborg's doctrine of forms, but by no means to the origin of evil. That point he has left untouched, although he professed to tell us the secret.

Now, as the first evil volition depended on the first evil form, I ask, whence originated that first evil form? Question of questions!

First, it *could* not have originated with man, for to produce an evil form is to do evil, which, by the foregoing admissions, could not be without an evil form. To suppose man to have done evil, or thought evil, or willed evil, without an evil form, is to give up the doctrine that all evil originates in evil forms. It is to say that there was an evil form before the *first* evil form, which is an absurdity. Stop here, and consider profoundly. Now, where did that *first* evil form come from?

Is not the answer most simple? Man derived *all* his substance from the Creator; but, I say, he was so far *discreted* from the Divine Being, that his substance lost, by a necessity which God himself could not prevent, because it was contrary to order—contrary to laws which enter into the very nature of Divine Omnipotence; man's substance, I say, lost by discretion a portion of its perfection, and so was *originally* a disordered form, and so was the origin of evil. Yet God was the author of all, by being the *First* or *Efficient* Cause of that which inevitably *resulted* in evil. It is not true, then, practically speaking, that God was the author of evil, but it is true philosophically, and no wit of man can escape the conclusion. There is, then, *philosophical* necessity. It is universal. It reigns absolute on earth, in the heavens, and through the hells. Free-will is the *apparent* truth. Necessity is the absolute and real truth.

Man, then, was an imperfect production from the hands of his Creator. He was *comparatively* evil. He was a very good, and innocent, and mild, and gentle creature, but evil was in him, not in his inmosts, but in his soul, as a germ of disobedience, which finally "brought death into the world, and all our woe." By the same inevitable necessity, which we cannot trace in all its particulars, but which we can see the principle of, he fell into worse and worse. Just as a tree, or an animal, or any object in nature is born, is vigorous and healthy, proceeds to decay and death, from which there is a new germ, very visible in some instances, of life and resurrection. So by the same inevitable necessity, which is not *blind* necessity, but the full extent of Infinite Love and Wisdom, will the ruins of the fall be all repaired, and this evil be proved to be good alone, without qualification and without exception, according to the poet's true inspiration:

"From *seeming* evil, still educing good,
And better still, and better thence again,
In infinite progression."

I merely offer as an opinion, not wishing to make it a matter of controversy, that the law of Progression *involves* a continued rising and

falling. I think it not unreasonable, that after another golden age, there will be another fall, then another rise, and another fall, each fall, however being an immense gain upon the preceding one, not making another incarnation necessary, and so on in infinite progression. Something like the alternations which we see in all nature.

To return, suffer me to explain a little further. God is not *doing* all this evil which we see in the world. He has no concern in it. Man alone is the *doer*. But, most assuredly, God would be justly blamed in the matter, as the first cause of that which inevitably led to it, if with Him it was, *not* evil, but the best thing that could be, and would all result in absolute good. Nevertheless, man may be blamed, because, so far as *he* is conscious and rational, he cannot divest himself of the thought of wrong doing on his part, so exceedingly strong is this appearance of free-will. "YE THOUGHT evil against me (says Joseph), but *God meant it unto good*." The evil is in the thought and intention, inmosty in the will. Nevertheless, so long as this appearance of free-will is so—so long as man wilfully appropriates, so long is it a *real* appearance, and man is justly condemned. He condemns himself, and God condemns man in no other way. If this is not the true interior teaching, I pray to be enlightened from on High.

How sublime and beautiful is the contemplation! Our Divine Creator *saw* that man must be submitted to that fatal necessity—*saw* that he must eat of the tree of knowledge of good and evil—*saw* that there was no possible prevention of it; but *saw* also, in His infinite and universal mind, that it would all be overruled for good—that He would come Himself, in due time, by a Divine and beautiful process, in perfect consistency with law and order, and cure it all, and abolish it forever from his universal dominions.

"Beholding, in the sacred light
Of His essential reason, all the shapes
Of swift contingency, all successive ties
Of action, propagated though the sum
Of possible existence—He at once,
Down the long series of eventful time,
So fixed the dates of being—so disposed,
To every living soul of every kind,
The field of motion and the hour of rest,
That all conspired to His supreme design—
To UNIVERSAL GOOD."

He who could set up in preference to this, Swedenborg's doctrine of eternal filth and damnation to a lower and lower hell to all eternity, directly against the Divine will, purpose, and efforts, I must say I envy him not his philosophical or theological acumen. Still, as *all* evil and falsity was permitted for a wise and good end, I have no doubt that *this* most infernal of all doctrines has its salutary influence over a desperately wicked world, who will require for some time to be yet frightened with it.

I wish now to return to the further consideration of the subject of free-will. Let us hear Swedenborg again—

"I observed some angelic spirits busily employed in constructing, in honor of the

Lord, a chandelier, with its lamps most elegantly decorated. I watched them for an hour or two, whilst they labored to make each and every part beautiful and representative, supposing that what they did was done from themselves; although it was given me to perceive clearly, that of themselves they could invent nothing. At length, after some hours, they mentioned having made a most beautiful representative chandelier in honor of the Lord, at which they rejoiced from the inmost of their hearts. I told them, however, that they had never either devised or constructed any thing of themselves, but that the Lord alone had done it for them: at first they would scarcely believe what I said, but being angelic spirits, they received illustration, and confessed that it was really so. It is also true with respect to all other representatives, and each and every attribute of affection and thought, that even the least of them is from the Lord alone."—*A. C.* 552.

What shall be done with all this testimony concerning the will of man? "Not a *grain* of his own will—only a very strong appearance of it—no such thing as a single thought of himself—not even *fortune* and *chance* are to be allowed in this all-comprehending system of Divine Providence."

Where is Dr. Jonathan Edwards? Can he and Swedenborg be in the same heaven?

But after all this, Swedenborg has a great deal to say about human freedom, which the Lord guards above all things else. What does he mean?—what *can* he mean, but this very "strong appearance?" Unless this appearance were kept up, man would not be capable of either virtue or vice. But now, he feels it as his own; and as long as he feels it so, says Swedenborg, it is *as* his own, but he must avoid this damning forgetfulness, that it is all from the Lord, and *is* the Lord's. Not indeed vice; that is from the devil—that is, the deformed Man of the whole hell. So it seems, that neither vice nor virtue are man's own, of his own will, that is, really and absolutely, but all evil is from hell, and all good from heaven, and man makes it *apparently* his own by willingly appropriating it.

Well—saying nothing of what may be his exaggerated accounts of heaven and hell, this is undoubtedly true. This must be what he means, then, by free-agency. It is a real appearance—a practical truth. We never shall be rid of it to all eternity. It will always appear to us that we think and will of ourselves, and it always *should* appear so. Take the commonest illustration. I take up my hat to go out. I do it freely—I do it, not somebody else—and if we stopped to reason always about the philosophical necessity of the thing, we should never do any thing. We should be fools—stocks and stones. But at the same time, philosophical necessity *is* the truth, and God from eternity was the *only* real cause of my taking up my hat to go out.

My guardian angel drops a thought into my mind for a special purpose. I am not moved—he or she drops another thought, and adds force to it. Soon I am put to thinking, *as of myself*, and away I go, *as of myself*. What a simple matter this is!

Let me descend a little. I have a grouty, contrary dog in my room. I cannot get him to leave peaceably, and have no disposition to kick him. But I go and get a piece of beef, and throw it out of doors, and away he goes with a will of his own! He goes *as of himself*, but it was from his master alone.

Now, Swedenborg expressly says that all animals, and all inanimate nature, have free-agency. "Unless there were some free-agency in all created things, both animate and inanimate, there could not have been any creation. For, without free-agency in natural things, as to beasts, there would not be any power of choosing food," &c. "There is something analogous to free-agency in every metal, stone, &c., for this freely imbibes the ether, exhales its native properties, rejects what is obsolete, and renews itself with fresh substances," &c.—*T. C. R.* 499.

Truth is, free-agency, that is, *apparent* free-agency, is the *individualizing law*, by which all things have an individuality of their own. Unless men and animals had a *consciousness* of freedom, they would not be distinguishable from the surrounding mass of matter. Hence it is that this *appearance* is everywhere. The mineral *appears* to be free; how much like choice, and indeed marriage, are chemical affinities! The animal *appears* to be free; and the dog, as soon as he sees an object of his desire, starts off with as much proportionate freedom for his nature, as man has for his. In man this appearance is still greater, because he is higher in existence, and because, too, he has not the faculty to comprehend himself so well as what is below himself. The higher can comprehend the lower, but not itself, or what is above itself, so well. No doubt the dog thinks (allow the term) or feels, so far as he *does* think or feel, that he is *free*—that he goes of himself; and he is, comparatively, as conscious of this as man is. But man being above him, can see that he is *not* free. So the birds are conscious of freedom; "the appearance is very strong;" but man being above them, knows better. So man has a deep and abiding consciousness of freedom. But no doubt his angel sees he is not free—that he is only an instrument—and used by the Lord alone. So that angel undoubtedly feels a still greater freedom. But the angels above him know better, and the Lord knows that He is the only Life, the only Power, the only Will.

Foreknowledge proves necessity. Hear Dr. Edwards: "If the event be not necessary, then it is possible it may never be; and if it be possible, it may never be; God *knows* it may possibly never be; and that is to know that the proposition which affirms its future existence, may possibly not be true; and that is to know that the truth of it is uncertain: which surely is inconsistent with His knowing it as a certain truth!" I will offset the Dr. against Swedenborg, any day, in this matter, if Swedenborg is to be interpreted as teaching real free-will. To be sure, foreknowledge does not *make* the event necessary, but it does *prove* it to be most inevitably necessary.

Let it not be said that this doctrine does away with all distinction between right and wrong, virtue and vice. The essence of virtue is not in the cause, but in the *nature* of it. Because I, from eternity, am led by necessity to bestow some bread upon a poor beggar, is there no *virtue* in that act? Common sense knows better. The virtue is not in the cause, but the *nature* of the act, or of the will which produces the act.

Call not this the doctrine of fatal necessity. It is not fate. Fate

is blind. It is *sure* as fate, but it is the necessity of the intelligence, wisdom, and love of the Infinite Being. It has plan and purpose in it.

But has Swedenborg done *nothing* in illustration and proof of freedom? Most certainly he has done much. He has shown what and how that freedom is which is. His doctrine of equilibrium no more proves real free-will than my pen proves it. It only shows how this *apparent* freedom is. To be in equilibrium between heaven and hell, exactly balanced, no more makes freedom than a needle is made free exactly balanced between two load-stones. In that case it could not stir an iota. But if there was the least unequal tendency, or distance, towards one stone or the other, then the needle would go, *as of itself*, but with inevitable necessity to that nearest or most powerful stone. So place me between heaven and hell, or between an evil spirit and a good spirit, *perfectly* balanced, and I am just W. M. F. still. No difference whatever in my freedom. And some other power must turn me, or I could not move at all. But as there *are* evil and good spirits, heaven and hell, Swedenborg has done admirably in showing how all the freedom that we have is kept as free as it can be. This is *all* he has done. So he has illustrated this difficult subject, and shown how strong the real appearance of freedom is, and how necessary it is, and how the Lord guards it, and how man apparently appropriates; and if the New Church could see this, and acknowledge it, and allow God to have his own way, it is my opinion that the Lord would, from the heaven of heavens, bless it more and more. It should have a little less regard for Swedenborg, and so much the more for Truth.

It makes no difference, not a whit, as to any man's *practising* virtue or vice, whether he believes in necessity or free-will, so long as he *cannot* but be *conscious* of freedom, right and wrong, and can in no way divest himself of this deep and eternally abiding consciousness. This, as before said, is the practical side, and, surely, it is all-sufficient.

And now, I give my reason for believing that the Lord's will only will be done, and that the whole human race must eventually come unto Him and be saved. The reason is, that His is the only *Real Will*. All the rest is only apparent truth. Man has *no* will which the Lord cannot control, by motives, influences, means inscrutable, infinite, and eternal, just in the same way that I am controlled by my guardian angel, or that I can control my child, or my dog. It is by throwing *motives* around man, and changing his circumstances and conditions, and touching him inwardly, as Swedenborg says the Lord even "*touches* his free-will, but does not violate it." Oh! how abundant are these means of Divine Mercy. Wherefore, wherefore can ye doubt, oh! ye of little faith. Yes, all men in the wide universe of God's dominions, must by these means at last be purified from all iniquity—be led, some by long and bitter experience, to see it at last as an accursed thing, and go, *as of themselves*, to Him whose arms are ever ready to receive them, and who has done all effectually for them. What feelings are stirred in my bosom at this! I ask myself, how can

it be false? Take away from me this faith, and you take away my God and all.

W. M. FERNALD,
Cambridge, Mass.

REMARKS.

Our correspondent's surprise at our "onset" is very much of a got up affair, based upon a forced construction of our language. We simply asserted that "the ordinary process (with the infernals) is not a rising, but a sinking—a sinking from a higher to a lower hell." That this is an *eternal* sinking is his inference, and not our assertion. We intended simply to affirm the idea involved in the following declaration of Swedenborg: *A. C.* 8279, "The false derived from evil is of such a nature, that it slides down towards lower things, as a heavy body in the world; but truth derived from good is of such a nature that it ascends to higher things, like a light body in the world; hence it is that so long as the evils are not devastated as to truths, they are in a region above the hells, but as soon as they are devastated, that is, deprived of truths, it is as if their wings were cut, and in this case *they sink down like weights; and so much the deeper, as the falses derived from evil are worse.*" This would seem to be a sufficient warrant for the assertion of a *sinking tendency* in evil spirits, and this is all that our words necessarily imply. Mr. F. has expended a great amount of horriification gratis.

But he would fain subpœna Swedenborg himself to testify against the offending sentiment. For this end he quotes again a passage respecting the limit of evil. We will cite the words in their connexion. "What is meant, in the internal sense, by this, that 'The iniquity of the Amorite is not yet consummated,' is an arcanum. It is so with the wicked in the other life, that they are not punished till their evils have arrived at their utmost; and this both in general and in particular. For such is the equilibrium in the other life, that evil punishes itself, or that the wicked run into the punishment of their evil; but only when their evil has arrived at its utmost. Every evil has its limit, though it is different in each individual; this limit it is not allowed them to pass (i. e. with impunity), and when a wicked person does pass it, he plunges himself into punishment." Now, what is the obvious drift of this passage? Simply that if the wicked in the other life give way to their evil impulses, and transgress, to a certain point, they are sure to incur condign punishment, although this punishment is deferred till the evil has actually reached its culminating point. In like manner the inmates of a State's prison, in this world, may incur punishments by misdemeanors committed during their imprisonment, especially when, after long forbearance, their offences have reached a certain degree of enormity. These punishments do undoubtedly tend to prevent, as our correspondent says, the "indefinite enlargement and outbreak" of evil, but we see nothing in them to favor the idea of their working an entire transformation of character, or of their actually deterring them from passing the limit in question. They may still do it, notwithstanding the certainty of the infliction of the penalty. Mr. F. would evidently have his readers believe that every evil has a limit which is not allowed in any instance to be passed; but this he does not learn from Swedenborg, who expressly declares that it *may* be passed, although the transgressor must necessarily reap the consequences. But on this general head we are concerned mainly to deny the justice of the inference here drawn from our language. A spirit may descend from one depth of evil to another without thus descending forever. Whether in this we are behind, or before, or beside the age, is a matter of no consequence. The question is one concerning the true import of a particular expression.

In what follows respecting the first extract from the Diary, we can but repeat in sub-

stance our former reply, to wit, that as Swedenborg uniformly declares that those who in consequence of the total privation of goodness and truth are fixed in the hells remain there forever, we are bound to interpret this and all similar passages in consistency with that position, and to understand him as speaking of those who were or might be released from vastation, even though, in view of the evil of their proprium, they are called devils. At the same time, we may remark, that Mr. F. has put the case much stronger than it stands in Swedenborg. He does *not* "say this of the very worst of the devils." He simply says: "In further conversing, they asked me why I spoke with devils. I replied that it was permitted me, and that too with the very worst of the devils, from whose afflatus alone man, as to all that is his own, is liable to be destroyed." He does not, as Mr. F. would intimate, identify these worst of devils with those with whom he is speaking, and of whom he would evidently imply that they were not beyond the reach of reformation. For he expressly says they "would not remain devils to eternity," that "they might become better," and therefore it were unreasonable to suppose, in regard to such spirits, that they should be punished either in the veritable hells, or forever, when the end could be attained by the discipline of vastations. That this is a statement holding universally true, is a gratuitous assumption. We elsewhere learn (*Sp. Diary*, 238) that those who are undergoing vastation often fear that their torments will be eternal. Swedenborg designs here to show that this result would be unreasonable, because unnecessary. This, as we have remarked, is the palpable drift of the paragraph, and, as such, is in perfect consistency with the general vein of his teaching on the subject. If this needs confirmation, we refer the reader to the able article of A. E. F. in the present number, after reading which Mr. F.'s lugubrious exclamation will sound very queerly; "Alas! I fear it is all over with Swedenborg's consistency."

As to the earnest protestation that follows in respect to his mastery of the subject of vastation, and what he has said about it, together with his persistent holding that Swedenborg meant *hell proper* instead of the *lower earth* (though he expressly tells us the *lower earth* is sometimes meant by *hell*, *A. C.* 247) when speaking of the deliverance of certain souls from vastation, and their being raised to heaven; all this we leave without reply, as he simply re-affirms what we have sufficiently shown to be erroneous, in our former remarks. Any one but a novice reader of Swedenborg would see at once that our correspondent's construction is a total perversion of his meaning. He nowhere says that the real inmates of the real hells are ever delivered from them. As to the charge that "all our (your) effort here is a *total evasion of the whole point*, which point is, that some were delivered from hell into heaven, which is in contradiction to his general teaching," it is not easy for us to see how the point is evaded, when the very *core* of our argument is to show that Swedenborg does not teach, in a given passage, what Mr. F. affirms that he does. We suspect that a conclusion different from his own, however well sustained, is in his eyes an evasion.

The reply to the intimation of *unfairness* comes into pretty much the same category with what precedes. The writer cannot but be aware that our objection was not to the citation of the *Diary at all*, but the having recourse to it in a case where precisely the same facts are stated in the *Arcana*, and just as the author would have them received. "What law of exegetical justice," we say, "is more imperative than that the distinct qualifications and modifications of a later document, expressly prepared for the press, should be followed rather than the rougher and vaguer notes from which the matured account was taken." It is simply on this head, the disregard of this law, that we took exceptions to Mr. F.'s quotation of the *Diary*. As he makes no attempt to reply to this charge, but wanders off into a tirade against Swedenborg's absolute reliability, we know better how to husband our time than by following him. We would, however, call his attention to the note of Dr. Tafel and Mr. Smithson, on the passage of the *Diary* which he persists in construing of a delu-

erance from *hell*, instead of the *lower earth*. The words in the Diary to which the notes refer, are the following: "Moreover I desire to state this fact, for I know it to be true, because I have perceived it, that many of them have been raised from hell and torments into heaven, where they now live, and that it appeared to a certain one, who had been in the greatest torment, as though God Messiah embraced and kissed him. Afterwards several were delivered from hell, and raised up into heaven."

"From this it by no means follows, that some only remain in hell for a time; because the author, not only at the time he wrote this, believed otherwise, but also afterwards, and at a prior period in the *Adversaria*, or Notes on the books of the Old Testament, he clearly taught that the damnation of the wicked is eternal.—(See *A. C.* 8765, 10,749.)"—*Tafel*.

"In order to avoid misapprehension, it seems necessary to state, in addition to the above note, that the author has stated nearly the same thing in *A. C.* 699, where it is evident that the unhappy spirits who received consolation, and who were eventually delivered, were not absolutely in hell, but in the inferior earth, which is in immediate connexion with the bells, and which is the place where the most direful sufferings are experienced during the process of vastation. They are said, in the above article, to be in hell, because whilst they suffer dreadful torments in being vastated, or divested of evils and falses, the hells are more or less opened upon them. The reader is especially referred to *A. C.* 699, in order that no erroneous conclusions may be drawn from the above passage in the Diary.—(See also above, 220 and note.)"—*Smithson*.

In addition to the above, Swedenborg himself says in his Index to the Diary (*Art. Infernum*), "I was let down, a column [of angels] from the Lord surrounding me, into an infernal place (*locum inferni*), where those are who are being vastated; see respecting their state, 228." The reference here is to the very section of the Diary from which Mr. F. draws his grand proof of the doctrine of restoration from "endless hell." We hope he will at least allow Swedenborg to be a competent expounder of his own meaning, however self-contradictory and unreliable as a medium of divine truth.

Passing by several other things of minor moment, we come at length to the bone and sinew of his argument, in what he says of Free-Will and the Nature and Origin of Evil. His reasoning here is what might be expected from the general theory which he advocates. Perceiving that this cannot well consist with the inalienable freedom which is affirmed of men in the writings of the New Church, his aim is of course to reduce man to a machine and the universe to a system of fatalism. He therefore boldly enters the lists, and commences a logical warfare against the truth of Free-Will and the reality of Evil, resolving both into mere *appearances*. On this head he obviously feels competent to enlighten the dark minds of Newchurchmen and others, of whom "the truth is, not one in a hundred thousand is capable of entering into these deepest subjects." Let us listen then with due reverence to one that is capable, and as most people "are very blind in respect to this most simple matter," let us open our eyes to the blaze of this new illumination.

"In Swedenborg's most unexceptionable language man wills and acts 'as of himself, but the *as of himself* is from the Lord.' What is this but saying that man has no real free will." The reader would naturally take the above to be an express quotation from Swedenborg; but this sentence in so many words we believe does not exist in Swedenborg, although it is unquestionable that the sum and substance of it does repeatedly occur in his writings. But the inference which our critic draws from it, that this is equivalent to saying that man has no real free will, we do not accept in the sense in which he intends it. What does the writer mean by saying that the freedom of the will is an apparent and not a real truth? Does he predicate this *appearance* of the *freedom*, or of the *will itself*? It must inevitably be of the latter, for there can no more be a will without freedom than a river without motion. The *apparentcy* in the case then pertains wholly to the *will*, and not to its *freedom*. And here there is undoubtedly a fundamental truth in the position, as we have already admitted, while, at the same time, there is an equally fundamental falsity in the use which he

ens the conviction, that it is of no possible use to keep up the intercourse, even
roversial debate. We pronounce no judgment upon the state of such an op-

We would not be wanting to him in any duty of charity, but our views are
t, our spheres are alien, we have no genuine sympathy in our contemplations of
He vilifies what we venerate. How can there be unison between us? What
an spring from discussion? Suppose he professes to receive some one or more
distinguishing doctrines of the New Church. What does this avail towards fellow-
hen he looks with contempt upon the estimate which we form of the authority
ighs nothing with him against the dictates of his own intelligence?

correspondent, therefore, has no occasion to be surprised at the intimation that
n it useless to keep our pages longer open to a debate which, in all probabili-
ll leave both parties confirmed in their previous opinions. For ourselves we
to receive with a firm faith, however feeble our love, the doctrines and revela-
Emanuel Swedenborg in their entirety as "truth continuous from the Lord,"
constituting the distinguishing verities of the New Dispensation. The purposes
answered by his mission forbid with us the thought that he was left to commit
e, or teach false doctrines. Our correspondent takes directly opposite ground on
nt and nothing remains but that we leave each the other to walk onr several
the goal we have before us.

ARTICLE II.

THE ETERNITY OF THE HELLS.

articles of W. M. F., in the August and September numbers of
pository, bear manifest tokens of proceeding from a *transitional*
of mind. With those who pass from some of the various creeds
consummated Church to that of the New Jerusalem the old
as for a while with the new, creating distorted forms, and much
g of the eyes is needed, even after they are opened, to remove
ms which hinder clear vision. The mistakes and errors of one
position are to be regarded with indulgence. If he grasps his
th by some one of its tenets long cherished, long argued for, long
seemed) triumphantly vindicated, he is yet to be looked upon
ngly, hopefully. The same candor which admitted light on
points will consent to receive instruction on this also; the same
resolution which severed other bonds will apply the edge of the
to this one—dearest of all. I, for one, am willing to believe and
hat your correspondent will yet find his way to proper New
h ground, although the over-confident and positive tone of his
unications might justify the apprehension that he may prove in
d one of those who amalgamate its pure doctrines with their
self-intelligence. If there are fair arguments, by which it can be
that Swedenborg bears a consistent testimony on the subject
eternity of the hells, I am sure your correspondent will be glad

states and periods of his existence. "Every man has a faculty of willing which is called liberty, and a faculty of understanding which is called rationality, it is, however, well to be observed, that those faculties are, as it were, inherent in a man, *for the essential human principle resides in them.*"—D. P. 98. In one of the Memorable Relations in the T. C. R. 504, where an interlocutor is giving forth substantially the sentiments of Mr. F. in the following language: "Who does not know that God alone is alive, and thence active, and that man is of himself dead, and thence merely passive? How can such an one, who in himself is dead and merely passive, take to himself any thing alive and active?"—the reply is made, "Man is an organ of life, and God alone is life; and God infuses his life into the organ and every part of it, as the sun infuses his heat into a tree, and every part of it; and God gives to man to feel that life in himself as his own, and God wills that man should feel so, in order that he may live of himself, according to the laws of order. But still God continually holds, with his finger, the perpendicular over the balance, and moderates, but never violates free agency by forcing. Man has free agency from this that he feels life in himself as his own, and that God leaves man to feel thus, that conjunction may be effected, which is not possible unless it be reciprocal; and it becomes reciprocal while man from freedom acts altogether as from himself. If God had not left that to man, man would not be man, nor would he have eternal life; for reciprocal conjunction] with God causes man to be man, and not a beast, and also causes him to live after death to eternity; free agency in spiritual things effects this." So clear and explicit is Swedenborg in setting forth the human phase of this great truth, which our correspondent would fain cast so far in the background as in effect to remove it altogether out of sight.

The attentive reader of the foregoing essay cannot fail to have observed that the writer has reserved an alternative of which he avails himself, according to the pressure of the emergency on the one side or the other. The subject, he tells us, has two sides, a *philosophical* and a *practical*. "The first evil volition was not by any means of man himself. But mind, this is speaking philosophically. Practically speaking, it was of himself. It was evil in man, because man was conscious of the wrong, and willingly appropriated it. Man then is the immediate cause of evil; God was the first cause of that which inevitably and necessitously resulted in evil." "It is not true, then, practically speaking, that God was the author of evil, but it is true philosophically, and no wit of man can escape the conclusion. There is then *philosophical* necessity. It is universal. It reigns absolute on earth, in the heavens, and through the hells. Free will is the *apparent* truth. Necessity is the absolute and real truth." Philosophically, therefore, man is a perfect machine, and an iron necessity rules the universe. Practically, he is a free, responsible agent, and by appropriating makes good or evil his own. In one paragraph we find him discoursing, in admirable vein, the genuine truth of the New Church, relative to man's freedom, and the character of moral evil, and just as we are ready to exclaim, "Are you there?" lo, the wand is raised and with a *presto* the ball is conjured under the other cup. In the following sentences we see a reflex of the true N. C. doctrine. "God is not *doing* all this evil which we see in the world. He has no concern in it (?) Man is the *doer*." "Man may be blamed, because, so far as he is conscious and rational, he cannot divest himself of wrong doing on his part, so exceedingly strong is this appearance of free will. 'Ye thought evil against me (says Joseph), and God meant it for good.' The evil is in the thought and the intention, inmost in the will. Nevertheless, so long as this appearance of free will is *so*—so long as man wilfully appropriates—so long is it a *real* appearance, and man is justly condemned. He condemns himself, and God condemns him in no other way. If this is not the true interior teaching, I pray to be enlightened from on high." Certainly it is, and the more's the pity that this view of the matter had not been uniformly adhered to. But this concession is totally at war with the whole drift of the communica-

tion, which by *real appearance* implies *fallacy*, whereas in strictness, the phrase denotes no fallacy at all. See *A. C.* 3485. If the appearance of free will is so “exceedingly strong,” that man is justly condemned for abusing it to evil here, what inference more legitimate than that the case will be the same hereafter also? This freedom of will, such as it is, offers an obstacle to the Divine Will, in its transforming operations, in the present life, and it is beyond the ability of any man to *affirm* positively and upon adequate grounds, that the same obstacles shall not exist forever.

We clearly foresee, however, that Mr. F. will exultingly advert to his concessions on the score of the practical view of the subject, and in this way seek to evade the force of our charge of fatalism brought against his theory. We grant the fact of these verbal concessions, but maintain, at the same time, that they are impotent and nugatory, so long as the scope of the argument is to remove the impediment which man's freedom of will throws in the way of the Lord's making all men finally happy in heaven, notwithstanding their ruling love acquired on earth gives a large portion of them a much stronger determination in a contrary direction. What other end can he have in view in urging this train of reasoning? He has assumed to advocate a theory which fathers all the evil in the universe on the infinitely perfect Jehovah, and he could not fail to see that his first step in this was to break down the doctrine of Free Will, and the second to deny the *real* existence of Evil, making this also an *appearance*.

On this latter point we are treated to a diatribe of very much the complexion of what had just been said on the subject of Free Will. Supposing, very correctly, that his foregoing train of speculation would prompt the question, whether it did not make God the author of evil, the writer betrays a commendable anxiety to shield his views from such a charge, while at the same time he sets up a defence which is, if possible, more injurious to the Divine Being than the original imputation. “He is the author of evil by secondary causes; the truth is, there is no *real* evil; this again is only an *apparent* truth.” In proof of this, the writer plunges into a profound abyss of metaphysical subtlety, in which the origin of imperfect forms and the first evil volition are grasped and brought to light apparently with as much dexterity as the lost treasures of the deep are recovered by the submarine adventurer, encased and panoplied in his diving-bell. We do not feel the necessity of following him in his descent into these logical profundities. His argument sums itself up, to our estimation, in one brief proposition, to wit, that there is no real evil in the universe, because there are no real evil doers. This, on his ground, is the conclusion of the whole matter. We have shown that his denial of any thing but an *apparent* freedom of will in man, draws after it the inevitable denial of any other than an *apparent will*, and thence an *apparent life*. Man is but the semblance of a man, and all his action a mere phantasmagoria. Though the counsels of the infinite Wisdom and Benevolence demand the formation of a being who shall be able, in his measure, to reciprocate *voluntarily* the love of his Maker, and who for this very reason must be capable of acting freely from a proprium, and doing good or evil, yet this inexpugnable truth is here toppled from its throne, and because human agency is not every thing it is nothing. “Where shall the fatal series (of volitions) stop? No where but in that awful vortex of all causes—the *First* or *Efficient* cause of all that exists.” To which A. J. Davis would doubtless say Amen, as the sentiment has a wonderful family likeness to the teachings of that sapient seer, from whose oracles on this subject we suspect our correspondent has never yet quite weaned his reverence.

We decline entering into the labyrinthine maze of Mr. F.'s metaphysics, because the gist of his argument is involved in his positions respecting free will, and the refutation of the one is a sufficient disposal of the other. If man is a free agent, he is capable of committing evil, and the evil is just as real as the agency to which it is owing. That this agency and this freedom pertain to a creature who is a mere recipient organ of life is indisputably true, but this truth does not contravene the equally obvious fact, that it is

given to man to *feel the consciousness* of living, loving, and acting from himself. This in fact is distinctly granted by Mr. F.:—"It makes no difference—not a whit—as to any man's *practicing* virtue or vice, whether he believes in necessity or free will, so long as he *cannot* but be *conscious* of freedom, right and wrong, and can in no way divest himself of this deep and eternally abiding consciousness. This is the practical side, and surely it is all-sufficient." It certainly is all-sufficient to nullify the force of the entire argument on which the writer relies. He concedes the main point in dispute, for he concedes a *responsible freedom*. With this freedom the Lord does not interfere in the present life; and even granting it to be simply that *apparent* freedom for which Mr. F. contends, still it is held sacred by its divine author in this world, and why should it not be also in the other? If it be contrary to the divine procedure to infringe upon this *apparent* prerogative of man in the present order of things, and to bring him into a state against which his ruling love reluncts, what is there in the lapse of revolving ages to make it any more consistent with his perfections? The fact is, our correspondent has assumed and presumed upon this head beyond all legitimate warrant. He does not know, and has no right to affirm, even were his postulates all conceded, that the result would be the final universal salvation of the race. Yet he is positive in the assertion of this result, "because His is the only *Real Will*. All the rest is only apparent truth. Man has no will which the Lord cannot control by motives, influences, means inscrutable, infinite, and eternal, just in the same way that I am controlled by my guardian angel, or that I can control my child or my dog. It is by throwing *motives* around man, and changing his circumstances and conditions, and touching him inwardly, as Swedenborg says the Lord even 'touches his freedom, but does not violate it.' . . . Yes, all men in the wide universe of God's dominions must, by these means, at last be purified from all iniquity—be led, some by long and bitter experience, to see it at last as an accursed thing (how *accursed*, when it is only an *appearance*?)—and so, *as of themselves*, to Him whose arms are ever ready to receive them, and who has done all things effectually for them." This then is his reason for a faith, of which he says, "Take away from me this faith, and you take away my God and all." But to what does it amount? Is there any proof in it? Is it any thing more than assertion? God will hereafter multiply *motives*. But is there any lack of motives at the present moment? Do they not press upon mankind from heaven, earth, and hell? Suppose they were increased a thousand fold, while man's fallen will remains as averse as it now is to heavenly love and life—what would they avail? It is not fresh motives that are needed, but a disposition to yield to such as now exist. And how is this disposition to be inwrought, except by a direct influence upon the will? But this 'touching' the will must still not be a 'violation' of it, consequently not involving a change of the ruling love, which leaves us as far from the alleged result as ever. And as to "change of circumstances and conditions," what is to be expected from this source? If the least reliance is to be placed in the deductions of our reason, or the statements of the great Seer of these latter days, the circumstances of the evil in the other life will be vastly more unfavorable to moral renovation than they are in this, inasmuch as the influence of good associations will then be wanting.

On the main question, therefore, we see nothing conclusive in the reasonings of our correspondent. Yet these reasonings he does not hesitate to offset against the most explicit statements of Swedenborg on this head. Some of these we purpose here to insert, in addition to what we have previously given, as it is clear that the issue he makes is the comparative value of his own and of Swedenborg's illumination. The reader, therefore, shall have a specimen of the revelations which he denies and scouts with the utmost contempt.

"They who are within the church, and have confirmed themselves against divine truth, especially these, that the Lord's Human is Divine, and that works of charity

contribute to salvation, if they have confirmed themselves against them not only by doctrine, but also by life, have reduced themselves to such a state as to interiors, that afterwards they cannot in any wise be brought to receive those truths, for the things which are once confirmed by doctrine, and at the same time by life, remain forever. They who do not know the interior state of man, may suppose that every one, however he had confirmed himself against those truths, might yet afterwards easily receive them, if he were only convinced. But that this is impossible has been given me to know from such in the other life by abundant experience; for what is confirmed by doctrine, this imbues the intellectual, and what is confirmed by life, this imbues the voluntary; *and what is rooted into each life of man, namely, the life of his understanding and the life of his will, this cannot be rooted out; the very soul of man, which lives after death, is formed thereby, and is such, that it never recedes therefrom.*—A. C. 4747.

Nothing can be plainer from this, than that what is thoroughly rooted into the man in the two departments of his nature, the intellectual and the voluntary, can *never* be rooted out.

“The life of man cannot be changed after death, but must forever remain such as it had been in this world; for the quality of man’s spirit is in every respect the same as that of his love, and infernal love can never be transcribed (transformed) into heavenly love, because they are in direct opposition to each other. This is what is meant by the words of Abraham, addressed to the rich man in hell; ‘Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.’ Hence it is evident that all who go to hell remain there to eternity, and that all who go to heaven remain there to eternity.”—H. D. 239.

“Every thing confirmed by the will, and at the same time by the understanding, remains to eternity; but not that which is confirmed by the understanding only; for that which is of the understanding only, is not within the man, but without him, since it is only in his thought; and nothing enters into a man, and is appropriated to him, but what is received by the will; for this becomes of his life’s love. The reason why every thing confirmed by the will, and at the same time by the understanding, remains to eternity is, because every one is his own love, and his love is of his will; also, because every man is his own good, or his own evil; for all that is called good, which is of the love, and that evil which is opposed to it. As a man is his own love, he is also the form of his own love, and may be called the organ of life’s love.”—D. P. 318, 319.

He then proceeds to show that, as thoughts and affections are variations of the state and form of the organic substances of the mind, it is important that the nature of these purely organic substances and forms in the wicked and the good should be understood.

“With the good they are spirally convoluted forwards, but with the wicked backwards; and those which are spirally convoluted forwards are turned to the Lord, and receive influx from him, but those which are spirally convoluted backwards are turned towards hell, and receive influx from thence. It is to be observed, that in proportion as they are turned backwards, they are open behind, and closed before; but on the contrary, in proportion as they are turned forwards, they are open before, and closed behind. Hence it may appear what kind of form, or what kind of organ a good man is, and that they are turned contrariwise; *and as an inversion, once induced, cannot be retwisted, it is evident that such as it is when a man dies, it remains to eternity.*”—Id.

“What remains with man after death is his ruling love; *nor is this ever changed to eternity.*”—H. & H. 477.

These statements are sufficiently explicit. They leave it, we think, beyond all question, that Swedenborg does teach most unequivocally the eternity of evil and the hell. But the intrinsic truth of these statements Mr. F. pointedly and categorically denies. Though disposed to pay high compliments to the herald of the New Dispensation, on the score of some of his teachings, yet here is one on which the poor man was sadly in the dark, and has accordingly done a world of mischief, by leading his fellow-men into a baleful error. Now, it is well that the true position of things in this controversy should be defined. It is an issue between the authority of Swedenborg and that of Mr. F. on the

question of human destiny in the other world. Mr. F. denies what Swedenborg affirms. He, moreover, in fact all along impeaches the men of the New Church of mental weakness and sectarian narrowness, for yielding their cordial credence to what they read on this head in the writings of their illuminated guide, chosen by the Lord to be the especial medium of communicating his divine truth to the world. A charge of this kind, however, weighs but little with them, invidious though it be. They would prefer, indeed, that it should have come from some other source than the pen of a professed admirer of many of the doctrines which they have received. But as their wishes on this score cannot be realized, they let it pass as a matter of comparatively little consequence. But they are deeply sensible to the indignity and the slur cast upon the messenger of the New Church, in whose person they see the sacred truths of heaven injuriously disparaged. The receivers of the doctrines of the New Church believe that Swedenborg's testimony concerning himself and his mission is worthy of all acceptance. He assures us that he is "a man before whom the Lord has manifested himself in person, and whom he has filled with his spirit to teach the doctrines"—the exhibition of which constitutes the Lord's Second Advent. The truths which he communicates are "truths continuous from the Lord." They are not his, but the Lord's speaking through him. "That the Lord has manifested himself before me his servant, and sent me on this office, and that after this he opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while reading the Word."—*T. C. R.* 779. This statement we believe, for satisfactory reasons, to be true. Consequently we are forced to regard Swedenborg's teaching respecting the eternity of evil and the hells to be the genuine infallible truth of heaven, which we do not presume for a moment to question. We do not venture to set up our puny reason or philosophy against a divine dictum. In acknowledging Swedenborg's claims, however, to have been taught *from the Lord*, we do not mean to be understood as yielding a blind faith to his revelations, or as adopting what he says, *simply because he says it*. As far as the light of our reason conducts us, we find it confirming the truth of his declarations, and if upon any point his annunciations transcend the measure of our distinct perception, we think it no more than due to the illumination vouchsafed him to abide by his statements, rather than by our own counter inductions. Having fully satisfied ourselves that he was possessed of a far higher light than our own, by which to explore divine mysteries, and that he has no design to mislead us, we defer to what he has communicated, and are conscious of no weak surrender of our own faculties in so doing.

If then an individual comes forward like Mr. F., and rudely impugns the authority and reliability of our great teacher, charging him with contradiction, exaggeration, and error, we are of course, with our views, compelled to regard him as rejecting not the word of man, but the word of the Lord—as such it truly is to us—and after clearly stating the grounds of our faith, and endeavoring to show the fallacy of his, we can find no motive for prolonging a debate on any position which he may see fit to assail. We are *toto cælo* asunder on the very first principles involved in such a discussion. What is absolute authority with us is mere empty assumption with him. Where we hear the voice of Jehovah proclaiming the eternal truths of his kingdom, he recognizes simply the mistaken speculations and vagaries of an erring mortal. It is impossible but that, in these circumstances, he should look upon us with pity for our weakness and aversion for our bigotry. We shall of course have the credit in his eyes of claiming all the truth to ourselves, and of leaving him in bondage to falsity and delusion. This imputation does not trouble us any more than his arguments convince us. It produces or

for ever (in a modified sense of the terms), *was* capable of an act of good. If he was under the impression that the wicked must, by the necessity of the Divine nature, be delivered finally from hell, did he not say simply,—the Divine Love and Wisdom forbid that “should be tormented for ever.”

It is again, we find in this passage the positive declaration “there is no man who is not obnoxious to *eternal damnation*, because in no man is there anything but mere evil.” This is a strange assertion to stand in a passage designed to show that no man can possibly be damned *eternally*. A restorationist, desperately bent on claiming Swedenborg in one or two passages, might find comfort, by taking the succeeding words according to the letter and not the subject matter—“thus *every one* is saved, but taken out of hell by the Lord.” But in this case, to state relations with Swedenborg as favorable as possible, this “giant” holds him with one hand while he raises him with the other. What peculiar aid has the system of universal salvation to be grateful for any one who takes away from it the fundamental tenet that “*eternal damnation*” is an utter impossibility with an all merciful and loving God? Deprive it of this topic, and the right arm of its eloquence falls, its tongue cleaves to the roof of its mouth. No advocate of that system ever incorporates into it the abstract possibility of “*eternal damnation*,” because it is entirely at variance with his conceptions of Infinite Love. But if restorationists can see this, Swedenborg had at least equal discernment; and, as he expressly affirms that every one is obnoxious to *eternal damnation*,” it is exceedingly probable that they have different views as to what the Infinite Love of the Divine Nature necessitates about the punishments of hell.

It is scarcely necessary, after what has been said, to examine the passage in *S. D.* 3489. The positive statement that “*eternal punishment can have no end*” of good, slips from W. M. F.’s grasp, when “*eternal punishment*” is defined, from Swedenborg, to be “*a perpetual action of suffering in hell*,” and it is admitted that, by the principles of the New Church, punishments in hell are *occasional* only. But here, too, we observe appended to a sentence which runs for a part of its course strongly in his favor—“it is not to be thought, therefore, that the Lord would suffer any one to be punished, much less without permission for ever,”—the fatal qualification, “*except with a view to reformation*.”

I have refrained in this article from entering upon any other question than the simple one raised by your correspondent:—Has Swedenborg contradicted the general tenor of his doctrine concerning the eternity of the hells, in certain passages of the Diary. I have not entered into the rational or scriptural grounds which might be pleaded against his views. I trust enough has been said to show, that he is mistaken in supposing that Swedenborg gives them any countenance, and also to show that some among ourselves have been over-hasty in concluding that Swedenborg, before his illumination, doubted or denied the eternity of the hells, and continued in this view for some time after that event. In my own view of the matter, the idea of a universal restoration was a mistake quite too gross for Swedenborg’s ex-

to yield to them; and, when he does this, he may, perhaps, be led to review his arguments in favor of universal restoration, and to come to a new conclusion.

A careful examination of the passages quoted by W. M. F. from the Spiritual Diary will show, I think, that they will not bear the construction he puts upon them. But previous to this examination, let us consider what *presumptions* lie against the idea that Swedenborg has contradicted himself on the eternity of the hells.

1. The first is, the great importance of this article in a system of religious doctrine. Every one feels it to be a question of tremendous moment whether the state of the lost is unalterably fixed or not. Merely natural benevolence has ever shrunk back, and ever will, from the thought that vast multitudes of the human family are shut up in hell, with no possibility of deliverance. So strong is this feeling, that those who are under its dominion cannot abide in the same ecclesiastical house with those who regard the reasonings it inspires as mere hallucinations. Now, in proportion to the momentousness of any truth must be the plainness of it to a mind of such exalted perceptions as Swedenborg's, when those perceptions extend themselves to the spiritual world. Surely the sight which penetrated into the hells, which divided their inhabitants into classes, and discriminated those classes by such accurate characteristics, and which saw the laws by which punishment follows their sins, could have had no particular difficulty in discovering whether there was a law by which they *must* be released from their prison-house, or one by which they *must* remain there to eternity. If Swedenborg's vision vacillated on this point, it would be unworthy of the encomiums which W. M. F. bestows on it; it would have been the vision of a "clairvoyant" and not of a "seer." That his knowledge was progressive after the opening of his spiritual sight does not imply that he fell into great errors. If there is any mistake in the Diary, or elsewhere, that can be classed for a moment, in point of magnitude, with one on the eternity of the hells, let it be produced, and it will serve to keep the allegations of W. M. F. in countenance; otherwise, this alleged mistake stands alone, with a strong presumption against it, on this sole ground.

2. But in the next place, Swedenborg gives us no ground whatever, by anything he has said, for supposing that his opinions underwent a change in his new state. Dr. Tafel says, that the *Adversaria*, written *before* the cited passages in the Diary, plainly assert the eternity of the hells, and W. M. F. himself is of opinion that Swedenborg held the common belief before his illumination. If this is so, how does it come to pass that, in penning the earliest of the controverted passages in the Diary, he makes no allusion to his previous opinions. He never fails to do this where, in his new mode of perception, he saw that his own old views, or those commonly prevailing, were wrong. He mentions his old ideas about the Trinity, and how they were removed; his astonishment at discovering that spirits could read his memory; he dwells much on the blindness of the church as to the state of spirits immediately after death; but here, according to W. M. F., he simply makes a cursory record of the fact that eternal punishment is

impossible, and that he saw many actually raised out of hell into heaven. We find not a single reflection on the blindness that could believe so dreadful a thing of the Divine Being as the eternity of hell, nor any intimation of his own joy at discovering that though "hell consists of myriads of myriads," they are not there for ever. Can this be readily conceived?

3. Yet again. There are at least three several passages in the Diary of the same general tenor. One in the first volume, another in the second, and another in the third. The first and the third have been given by W. M. F.; the second, which is, perhaps, stronger than either, will be given in the sequel. If W. M. F.'s construction of them is the true one, they show Swedenborg affirming the non-eternity of the hells at three different epochs of his life, divided from each other by several intervening years. Between the first and second of these epochs, that is to say, between No. 228 and No. 2826 of the Diary, we have an abundance of intimations of the plainest kind that the state of the hells is fixed. Thus, No. 1074, "Such punishments do not take away their nature—they are still like themselves." No. 2346, "These in the other life cannot be amended, or their natural disposition bent to good," &c. No. 2486, "This evil, indeed, damns every one to hell, and for ever." No. 2509, "They have also such a nature in the other life, that they would not, if possible, leave anything delightful to others—wherefore such cannot come into heaven." No. 2580, "Their effigy was shown to me, in clear day, with my eyes open, of what quality they *at length* become to the sight of the good, to wit, that their face (appears) worse than (something) dead, with horrid cavities, like a bony (something) of a most ghastly livid, brown, cadaverous color, (they) being unable ever to think anything, dead to themselves, with torment of anxiety." No. 2793, "But they [punishments] do not alter or change (their) nature, which remains as it was drawn [or formed] in the life of the body, forever; but punishments superadd those things, whereby they can be drawn away (*abduci*) from such evils." Besides these passages in the Diary, the first, and perhaps other volumes of the Arcana, were given to the world during this interval, in which there are indubitable assertions that the hells are eternal. So also in the interval between the second passage and the third (No. 3489), claimed in his favor by W. M. F., there is the same old division of spirits into the "good" and "the evil," the same dreadful and fixed nature ascribed to the latter. The heading of Nos. 3457, 3458 is: "It was perceived, by a spiritual idea, that nothing of (true) life inheres in the wicked;" and in the latter No. we read: "In speaking further concerning them when reformed, (I learned) that the means employed were horrors, terrors, shames, and things of this nature—in process of time they become such that a greater degree of liberty can be allowed them, *though the same nature remains*." This being so, Swedenborg, according to W. M. F., goes through the following mutations. First, he believes that the hells are eternal. [The heading of No. 225 is: "that the worst genii or furies are shut up in hell and cannot be released (*exsolvi*) thence without the destruction of the human race."] Secondly, he becomes a restora-

tionist, and sees many of the "damned" elevated out of "hell" into heaven (No. 228). Thirdly, he affirms, in various places, that evil spirits do not change their nature, but are in the hells for ever. Becoming a restorationist again, he positively declares, fourthly (No. 2826), that "no soul can be tormented for ever." Fifthly, he returns to his first sentiment. Sixthly, once more a restorationist, he says (No. 3489), "it would be unreasonable to suppose that the Lord would permit any one to be punished in hell, much less to eternity, for the sins of a short life." Finally, he returns again to the opinion he started with, and expresses himself as in the Diary, No. 5552, "Thence it is manifest, that when man lives in the world he acquires to himself a fixed plane, and that that therefore cannot be changed, whence it is that man remains for ever such as he became in the world. This plane he has with him, but it is entirely quiescent, though still his interiors terminate in it. Unless it has correspondence with internal things with him, he cannot be well (off) there; also, it is well with him just so far as there is correspondence. But he must have (his) interiors good; if (his) interiors are evil then he comes into hell." This is a most extraordinary see-sawing between contradictory views—a fixing and unfixing, again and again, of one point of momentous interest to the human heart. But even if we can believe this extreme vacillation of Swedenborg, and reconcile it with his usually clear and exalted vision, there will yet remain another difficulty. How is it that he is so *unconscious* of all this shifting—never noticing or alluding to it, either in the way of excuse or of explanation? He goes into the spiritual world, for observation, under a mistake—he corrects that mistake, without comment upon it—he concludes it is no mistake, still without comment—he revokes this last opinion without telling why he has so wavered—takes it up again, and again revokes it—and, at last, settles down in the opinion he started with, as innocently as if he had never held any other. Swedenborg could not have so wavered on such a point; if he could, he could not have ignored that wavering; this, I think must be acknowledged a strong *a priori* argument against W. M. F.'s interpretations.

With these presumptions that Swedenborg has not really contradicted himself, let us now come to an actual examination of the passages. The refutation, by the editor of the Repository, of W. M. F.'s argument from No. 228 of the Spiritual Diary, is so complete, that nothing need be added to it; it is sufficiently plain that he has mistaken the vastation of certain good spirits, who, though temporarily in hell, belonged, properly, by their interiors, to heaven, for the sufferings of the evil, who belong properly to hell. Let us go, therefore, to No. 2826-7 of the Diary, already alluded to. This passage has not been quoted by W. M. F. It runs as follows:

"There was conversation in heaven concerning hell, and the various punishments and vastations there. There was (one) who thought for certain that infernal punishments would last for ever, and that there can never be given an end of them, (still) less redemption from hell by the Lord. It was shown to him, however, that there can never be given any punishment in the other life except for an end; much

less (*adhuc minime*) can it be thought that any punishment can be given without an end ; to wit, that by punishment and torments (the spirit) may be tempered so that he can be present with some good society. In the Lord there is nothing given except an end to good ; the Divine Itself and the Divine Wisdom is an end of good or to good ; wherefore it would be against the Divine Wisdom, or against the Divine, that a soul should be tormented for ever, without an end of good. This was elucidated by a rule known in the world.

“Extreme justice would be injustice—the man has deserved this, and such is the man ; wherefore eternal is predicated (of hell) [*quare prædicatur æternum*], but the intercession of the Lord, or the redemption of the Lord, intervenes, and delivers the soul from hell, or takes it out. For if (the spirit were tormented) for ever, there is no man who is not obnoxious to eternal damnation, because in no man is there anything but mere evil ; thus every one is damned, but taken out (of hell) by the Lord. That spirit taken out from this black lake is with me, and I perceive that something false inheres (in him) from which, however, he is being delivered by divine means ; for the societies of heaven have, from the Lord, that they are not willing to lose any one ; for they reject no one, but he rejects himself, and his phantasy is of this nature.”

This extract appears, on a casual reading, to favor the idea of universal restoration ; but the following observations, will suffice, I hope, to set it in a very different light.

The belief that “infernal punishments would last for ever, and that there could never be given an end of them, much less redemption from hell by the Lord,” is undoubtedly here treated by Swedenborg as a great error. Can we so consider it, without believing in universal restoration ? We can, if we take the terms employed in Swedenborg’s sense, instead of the vague and common one. *Punishments* is one of those terms ; it signifies those occasional inflictions of suffering which evil spirits bring upon themselves, either in the world of spirits or in hell, when they transgress certain bounds, or good spirits when they fall from heaven. From many passages in the Diary it appears that they last a certain length of time—“an hour,” “a half-hour,” “a long time,” &c., and then cease, leaving an impression of fear, shame, or horror, which serves to check the evil, when their delights again seduce them, and to purify the good. From this definition it is manifest that infernal punishments cannot and do not last for ever, to the inhabitants of hell ; but it does by no means follow from this that they are taken out of hell. Our common speech and our ordinary ideas make “eternal punishment” and an eternal abode in hell synonymous. If a theologian at the present day should write to prove that the state of the wicked after death is fixed, he would call his work, in all probability “A Treatise on the Eternity of Future Punishment.” But, in the view of Swedenborg, eternal punishment and eternal abode in hell are very different things ; so different, that no one is authorized to take his denial of the one for a denial of the other. The one he constantly asserts, the other he shows to involve a reflection on the Divine Wisdom, since Divine Wisdom in all that it acts

or superintends, aims at use, and *occasional* punishments give room for that end, but *perpetual* punishment does not. If punishment is intermitted, the evil spirit is restrained by the fear it excites, the good is purified, and when they return to their ordinary active life the one does (and suffers) less evil, the other accomplishes more perfect deeds of charity; but if they never come out of the punishment there would be no active life but only passive, and consequently no use. The word "end," also, it is scarcely necessary to say, does not mean *termination*, but something aimed at and effected, as when Swedenborg speaks of "*end*, cause, and effect."

The words "still less redemption from hell by the Lord," refer to the good who undergo vastation, and are afterwards elevated into heaven. There are obviously two classes and two different results of punishments pointed at—the evil in whom they accomplish the "end" of restraint, and the good to whom they are means of "redemption from hell by the Lord."

The words "still less" obviously indicate a discrimination between the two classes in the mind of Swedenborg, though with the usual carelessness of expression in the Diary, it is not directly stated. Had Swedenborg expressed himself fully, the passage doubtless would have run somewhat thus: "He was one who thought for certain that infernal punishment would last for ever [to the evil], and that there could never be given an end of them, still less that there was a redemption [of the good] from hell [when they fell thither out of heaven] by the Lord; to whom, however, it was shown that never can any punishment be given [in the case of the evil] except for an end, in the other life. Still less could it be thought that there could be any punishment given without an end [in the case of the good], to wit, that by punishment and torments he might be tempered so that he could be present with some good society [in heaven]." The kind of redemption here intended is that of those who having been in heaven fell thence, by some phantasy, into some filthy lake or elsewhere in the purlieus of the hells, and, after being instructed in the world of spirits, are again received in heaven. The whole series of paragraphs, Nos. 2823–2827, is headed "Concerning the Fall of Angels from Heaven," and the spirit spoken of in the last number is the one whose fall was witnessed, in consequence of maintaining the false described No. 2826.

But even where this passage uses language that rejoices, at first, the ear of a restorationist, it adds a qualification which immediately dashes his hope: "Wherefore it would be against the Divine Wisdom, or against the Divine, that a soul should be tormented for ever." "This," he exclaims, "is what I have said, and always will say. I am glad to have the great Swedenborg with me, at least in this particular place. On the point of eternal punishment, where his vision, in the general so clear and so profound, is usually false, he, for once, is right." But, my good friend, you have not heard his sentence out; he adds a few qualifying words—"should be tormented for ever, *without an end of good*." When did *you* ever append such a phrase to your favorite statement? It would seem as if Swedenborg was afraid of a false interpretation of his words, and added something to intimate that tor-

ARTICLE IV.

THE LILIES AND THEIR LESSONS.

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THE LARGE GARDEN-LILY.

THIS flower has a stalk straight and firm, like the course of a truthful man. It is distinguished by a surrounding of graceful leaves—thus the honorable and truthful man shines by the marks of esteem which surround him in all his transactions, industrial or administrative (leaf and work are synonymous).

The corolla is like that of the tulip (emblem of the just man), a triangle without calyx. The conduct of the true and just veils itself in no mystery, and walks open to the day; thus the bulbous root of the lily everywhere opens in detached scales, and allows its interior to be seen, in analogy with the loyal man, whose principles and inmost sentiments show themselves, as through a window in his breast.

This flower, emblem of purity and rectitude, has two whimsical properties: it is treacherous, and it lives in banishment. First, it is perfidious, in bedaubing with a yellow powder whomsoever, seduced by its perfume, approaches too near it. The soiling, which draws laughter upon its victim, represents the fate of those who familiarize themselves with truth.

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2d.—*The banishment of the lily.*—Truth is beautiful—yes, but beautiful to be seen at a distance; and such is the opinion of the

alted intelligence, previous to the opening of his spiritual senses. The mind which emancipated itself from the tripersonal dogma, with an acknowledgment of the Divinity of the Lord, surely did not fall into the dogma which, as experience shows, goes hand in hand with the denial of that most essential point.

I trust W. M. F., and all of his way of thinking, will not take it unkindly if, in conclusion, I commend to their candid and careful consideration the following passages from the Diary. The first shows that the guilt of contracting an evil ruling love cannot be shifted off upon *circumstances*, and the second, that God, though Infinite Love, can behold the miseries of the lost, without one of those emotions which our merely natural benevolence experiences at the imagination of them, and which, I may add, merely natural benevolence attributes to itself so much kindness and generosity of nature for indulging.

No. 3008. "At length they wished to cast the blame of (their) hatred upon the Lord, because He had so governed them, that they could not have become other (than what they were), on which subject much was said, with some degree of tumult, because there were many who conspired together. It was said to them that all actual evil came from themselves, and all good from the Lord; but still they insisted pertinaciously that they had been such, not from themselves but from the Lord. It was given (me) to tell them, with a spiritual idea, that a thousand volumes could be written concerning these things, and all (their contents would be) as it were, confirming (their views): but still, at the end it would be written under (the whole) as truth, that all actual evil was from themselves and all good from the Lord. It was also shown, that so far as they were left to themselves, so far (they rushed into) evil and hatred; this, however, takes place when they are spirits, the case not being so in the life of the body. The conclusion was, that it was foreseen by the Lord that they would actually thus do evil, and provided, that they should not precipitate themselves into the worst death."

3201. "That I might know how and why the Lord permits that spirits in another life should sometimes undergo such punishments and torments, I was brought into a state (to suppose) that a certain very friendly spirit—though really not of a character to be exposed to such discipline—was forcibly borne along, as it were, into most grievous punishments; and I was then held in such a state (as to think) that if he did not undergo such punishments, which were most severe, he would never become good; in which state, so long as I was held in this persuasion that it would be impossible for him to become good unless he were thus tempered, I was not able in the least to pity him, still less to wish to help him; for the good (to come) thence was (dear) to my heart, to revolve which (in my thought) was also continually being poured into me. Hence I can know how the Lord permits such punishments, even heavy ones, because He turns everything into good, and intends nothing but good, and that punishment is a medium for the reformation of him (who suffers it)."

A. E. F.

ARTICLE III.

OUR LORD IN HIS STATE OF EXINANITION.

Now, that light has dawned upon the earth, and the church beholds fully risen the glory of the Lord, it is good to look back and trace the descent of the Highest to the Lowest, of the Inmost to the Outermost.

Once darkness was upon the earth—thick, gross, palpable darkness. Man had closed up, degree by degree, the receptacles of his will and understanding, so that the love of God and the knowledge of God had no place in him. He neither knew nor cared for aught beyond the sphere of his senses. Self-love and love of the world ruled and reigned in him to such a degree, that he was becoming not only a mere brute animal, but a ferocious wild beast. How then was the Divine pity and love to reach him? How, but by descending to the inspection of these debased, perverted senses. As there was no internal perception of Good and Truth, they must be embodied in a material form, and presented to the external perception; and the descent was made to the very lowest and the very outermost, that all might perceive. Hence the most self-conceited and sensual nation of the earth, the most self-willed tribe of that nation, and the most grasping, power-loving family of that tribe, were selected as the lowest plane upon which Divinity could descend.

But even here—so low, so far down in the depths of human depravity—even here, a plane of *external good* was prepared as an essential covering to the Divine Infinite Good. Mary, the mother of the mere human of the Lord, was filled, like the rest of the race, with hereditary falses and evils. Her understanding was a receptacle of influx from all the lower world, but her outer life was cast in the mould of apparent goodness, and we cannot but love the Divinely chosen Jewish maiden, who with a gentle lovingness watched over the holy infant. But this infant!—what a study to us! In soul an Infinite God; in its human rational, like a gradually unfolding finite form, expanding every gleam of the light of intelligence flowing through its outer senses, to become the habitation of the Infinite, and awakening day by day into its own vast, eternal consciousness! First that infant form was but the Divine innocence as it is in the beginning, in the centre of the universe, in its celestial purity and grace. This Divine Innocence purified the inmost human; it became within it a radiant centre of light, a sun whose radiations were to disperse the darkness and warm into life the sensualism of outer thought and feeling. As these external perceptions, thoughts, and feelings came up day by day to the internal consciousness and were rejected, and the conscious rational human thought and feeling became the receptacle of a Divine thought and feeling, life descended. The God grew in the man, until the all of Love and the all of Wisdom had filled the once human form, which was now Life itself.

But the gradual progression, the wonderful perfection of internal order, putting on its external order, fills the mind of man with delight at the perception of the universal harmony of the Being of God, from first to last. It is thus that he descends even now in every human mind; amid the chaos and desolation of our fallen nature some simple plane of external good serves the Lord to be born in the innocence of the remains of our infancy, which he has mercifully stored within us. At first, in our blind, irrational faith, it as the child Jesus growing into an ever increasing consciousness of the spiritual Infinity of His inner being, until he shines forth in the lowest rational, as the glorious God of the universe, as the Itself, the centre of Life, the alone substance and form. A world and an individual man are redeemed in the same Divine, perfect laws of order.

The Lord walked the earth "a man of sorrows and acquainted with grief," and thus it is with many regenerating Christians; they are filled with hereditary evils, even as the Lord's human understanding was thus filled, and the influx of a new Divine Life into them meets with ceaseless obstructions. The want of harmony between the inner and outer shuts them out of the consciousness of inner blessedness, and suffering is in a ratio with this want of harmony. How, then, must it have been when Infinite Love and Purity came into contact with absolute depravity? Our griefs which He hath borne were infinite in Him; but when the harmony was established, and order reigned in the outermost, perfect as in that indwelling form of Divine Wisdom, then the glory was likewise Infinite. This glorification of the Infinite must be eternally progressive in the finite mind; we cannot fully grasp it, but our outer perceptions can receive the Infant Jesus in the heavenly purity of the innocence of the Divine, breathing through His unconscious ignorance; our thoughts can follow Him through childhood, while His awakening intelligence is opening to the rays of the great sun of His soul; and into the Jerusalem of our minds He rides in His human manhood, lowly and upon an ass's colt, i. e., upon the lowest rational truth; and we too may spread the garments of our truths in His way and cry "Hosanna! to the Prince of Peace." We may even in this life attain a perception of that sublime, infinite, inner Peace that reigned within Him as He patiently bore scourgings, and mockings, and spittings, and the crown of thorns, while but a glance of His eye, a fiat of His will, might have annihilated His tormentors. But that Infinite, all-powerful will was pure Love. That eternal Thought, unoccupied with Himself, was ranging through a spiritual universe, holding a judgment upon the good and evil.

Thus should all regenerate men look away from that self that would lead them into the turmoil and strife of self-defence to the eternal world of Peace. Our Lord revealed to us that Peace which the world cannot give, that which will stand serene before a mocking world. This is the dawn of His glorification in us. Having passed through the exinanition into which our fables of self-intelligence and evils of self-will have debased Him, He holds us "still" in His profound Peace and we know that He is God, however the waves of sorrow may roll their dark waters over our outer life.

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2d.—*The banishment of the lily.*—Truth is beautiful—yes, but beautiful to be seen at a distance; and such is the opinion of the

great world, since it cannot admit the flower of truth. We shall hardly present a bouquet of lilies to a lady of fashion ; we shall see no lily in the parlor of a Cræsus. All lovely as this flower is, its form, its perfume, its translucent white, befit not the class of Sybarites. They like the lily and truth only at a distance. They banish it to the corners of the flower-bed. In bouquet it only suits the people who have no fear of weighty truth. Thus may we see the lily displayed at public festivals, or at the door of humble inn, where truth presides. It charms children who fear not the full and frank truth. In Catholic countries it is used to adorn the statues and pictures of saints on the feast days ; and they do well to place the symbol of truth in the hands of the inhabitants of heaven, for if it is in fashion in the other world, it is by no means so in this. Other emblems of truth are varied in the species of this flower ; the orange colored lily represents another class of the lovers of truth ; those atrabilious misanthropes who practice it rudely, and know not how to make it amiable ; so has this lily the characters of austerity. It has no perfume (charm). Its color is that of severe enthusiasm, the deep orange—a dull shade—black spots.—*Unité Universelle, Tome III.*—CH. FOURIER.

THE TIGER-LILY.

The tiger-lily, in which these characters are most strongly marked, presents to us the portrait of the radical reformer.

It is accordingly in New England where such characters chiefly abound, that this flower seems to be a general favorite, and is commonly seen as an ornament or a scarecrow (according to our taste), in small village and country gardens. The whole aspect of this flower is most threatening and savage. Its petals coil back like a wild beast in act to spring. Its mottled spots and dark contrasts of color resemble those by which nature warns us to beware of danger in the leopard, and in many venomous snakes and poisonous plants.

Its pistil and stamens protrude far out of the flower-cup, denoting that delicacy is quite superfluous in the manners and proceedings of this class, and its very seeds stand out like black buckshot in the open axillæ of the leaves, as if ready to be discharged at you in their righteous indignation. It is truth, indeed, that the reformer speaks, and justice that he wishes, in the abolition of slavery, of intemperance, of land monopoly, or cannibalism ; but he tells his truth in such a fashion as if he would be much disappointed at anything short of a good fisticuff of argument and hard words ; he deals much more with persons than with facts, and frequently is blinded by his combative enthusiasm, to the positive methods of accomplishing his end.

* * * * *

THE WATER-LILY.

The loveliest of all the lilies, is an emblem of that character which comes into truth through beauty. The family to which it belongs are in general emblems of truth in *action*, but this, rather of truth in *being*.

Root or Source.—The root of the water-lily, bedded in mud, has first an envelope of fine capillary down like the fur of a mole, which imbibes and secretes the elements of its growth; as from the moral filth of the lowest stations, the Being, like Sue's *Fleur de Marie*, is enabled to find spiritual food adapted to its life. They terminate in a cortex, like the outer layer of the brain or kidney. Irregular masses of spongy tissue next form cellular reservoirs intersected by denser tissue. Only a careful dissection can expose these compartments, and the functions to which they minister; for in the character of this stamp, nature is at no pains to expose to the vulgar eye the sources of her working. We see only the result, the perfect flower of being, sitting queen-like upon the waters of life; and wrapped in the miracle of its presence, we forget to ask whence it sprung, or what were the steps of its attainment.

The leaves—organs of work—spring directly from the root, disconnected from the flower stem, though through the intervention of the vascular tissue at its source, they contribute to it the elements elaborated from the air, and at the surface of the water.

“Consider the lilies how they grow; they neither toil nor spin, yet Solomon in all his glory was not arrayed like these.”

The Being here depicted, is one not formed for the coarser uses of life. It has a higher use,—to embody the results of labor.

The Doer is in the leaf, the Being in the flower of life's growth.

In states of motion, action, struggle, destiny is not yet proportioned to attraction; the actual has not yet reached the ideal: thus the leaf, the organ in which the plant chiefly performs its labors of elaboration for the uses of the flower and fruits, is green, the color of alteration or transition.

The proportion of destiny to attraction, the embodiment of the ideal in the actual, is comparatively a state of rest, rather than motion; of being, rather than action; of beauty, rather than force. Characters of this class fulfil the highest purposes in apparent idleness; from the pivot of their own life, they exert attractions, instead of following the attractions of others, and they influence with a quiet charm, like the aroma of the flower, waking into life a sentiment and impulse towards the beautiful and the true that slumbered beneath the worldly crust of other characters.

In society, considered as a whole, there are classes of characters adapted like the different members or organs of a single plant or animal, to specific positions or functions; so that in the order for which God has calculated them, each brings to the great serial life, individual qualities which no other possesses, and without ever a collision of interest from dissimilitude of character; variety in the parts being the essential condition of unity in the whole. Each molecule obeying its own attractions, and each tissue or organ in filling the special function based upon those attractions, enables other molecules and groups of molecules in the tissues, or groups of tissues in the organs, to obey their several attractions, and fill their functions in the serial order; in full security that general well-being will arise from this wise selfishness. Some, corresponding to the muscle or the leaf,

must be chiefly hewers of wood and drawers of water ; others, like authors and artists, perform the function of glands which secrete from the common torrent of life-blood, products of specific character : a third class correspond to the sensory nervous system ; these are the beings now before us, who, without moving, are the cause of motion in others. The sensory nervous centre to which they correspond, is indirectly connected with the working organs through commissures of nerve fibre, as the flower in which the lily presents her developed life, connects indirectly with the leaf, elaborating its elements through a vascular network in the root. This want of immediate connection indicates that the character represented needs no immediate assistance from the drudgery of education, as it is conducted amongst us, but blooms self-developed. It is only at its source in the root that it receives the products elaborated, as the knowledge gained through the parent's intellect and fixed in the habit of his thought or life, is organized in the structure of his child with the sensibility of a spiritual instinct. The education or cares preparing the development both of the lily and the being, act thus through organization, rather than by direct communication. The leaf in itself conforms to the general type of this character—floating in large circles gracefully upon the waters, concealing its red spongy gill tissue below the surface, and glistening above with polished verdure.

The *Stalk* or *Course*—is not stiffly upright like that of the other lilies,—of the pine tree, &c., emblems of simple truth. The being which it types avoids struggle and oppositions as the lily yields to the current, whilst preserving internally its directness of aim as the lily its linear stem free from knots ; bending sometimes, but never crooked, and in its very curve conforming to the line of beauty.

Calyx and *Corolla*.—The garden-lily has none, by analogy with the openness of a simply truthful character which wears round its pleasures as the plant round the flower of its life,—no clothes or concealments. The water-lily, in conformity with the shrinking delicacy of its human analogue, protects from the drifting slime, with a graceful calyx of its own petals thickened, the temple of its love and of its treasures ; as the sensitive *being* conceals what is most sacred in her life from lower creatures that might defile and could not comprehend it, but opens herself above to the eye of Heaven, or to that of man, when with worthy devotion he comes to seek her in her own sphere. Her truth is not uttered to all ears, nor in public places, nor is her voice earnest in season and out of season. Thus it is only in the morning freshness, when nature breathes, and sings, and flutters her orison to God, that this flower opens the dome of her corolla. It is pure translucent white, the sacred color of unity, in which all other colors blend, as all passions converge in the aspiration toward God. It has not the triangular form of another lily, which types the great truth of nature—Tri-unity.

* * * * *

CORRESPONDENCE.

The following extract from a letter of an attending Newchurchman at a recent meeting of an Eastern association, gives very graphically the impression of the writer as to the utility of such gatherings, and suggests what perhaps might be and ought to be the impressions of others relative to the same feature of New Church polity.

I, for one, do not think that these associations are any very great benefit to the societies of the New Church; but if the people choose to have them, let them have them. I will give you a short history of their doings, which I think were not much more than to meet, and do a little, eat, and go home.

The object of the meeting was, I believe, to choose officers for the ensuing year, and to do whatever else was to be done, but nothing of importance was done, but choosing the officers, and agreeing to hold two associations a year, instead of three, as formerly.

The sermon by Mr. G., and the address by Mr. H., were both very good; but what they call the business speeches, if such they can be called, were not great, and were spoken in so low a tone, that but few heard them. It is surprising to me that men cannot speak above their breath in such associations, where all agree they are so agreeable, and where there are so few present. The sistrors could scarcely hear at all, and one requested me to prompt them to speak in an *audible* voice!

I will here just mention one piece of *economy*, of which every one will have his own opinion. The brethren got our hotel-keeper to get up the collation, for which he charged a *hundred dollars "down."* This hundred dollars would have printed and circulated about three or four hundred volumes of books, which, in my judgment, would have done more good than all the associations ever held, unless the associations cause the books to be printed when they are printed. Thus you see we *swallowed* at our sitting (or standing) about four hundred volumes, which ought to render us very *intelligent*! How much better would it have been to have given this hundred dollars to the Printing Society! We are all now about as good and wise as we were before *dinner*, but we would not have starved, if we had not eaten *that dinner*! I much approve of *social intercourse*, but when *such sociability* costs one hundred dollars, and then leaves us no more social, I think it a bad *investment*. But there are different opinions on almost every subject; but what I have here expressed is mine; what is yours?

MISCELLANY.

BOOK OPERATIONS BY H. M. SAXTON, FROM AUG. 1 TO SEPT. 10.

Since August I have distributed by sale 422 books, for which I have received \$141.68.

The books sold are as follows:—66 Heaven & Hell; 38 Divine Providence; 24 Divine Love and Wisdom; 26 Book of Doctrines; 37 Heavenly Doctrines and Brief Exposition, bound together; 28 Life of Swedenborg, by Hobart; 1 do., by Wilkinson; 12 Biographical Sketch, by Barrett; 11 Antediluvian History; 8 Religious Philosophy, by Des Guays; 29 Bush's Reasons; 8 Letters to a Trinitarian; 13 Earths in the Universe; 6 Dictionary of Correspondences; 2 Parsons' Essays; 2 Regenerate Life; 4 Nos. of Swedenborg's Library; 14 Bruce on Marriage; 3 Growth of the Mind

5 Sacred Scripture; 3 Doctrine of Life; 11 Two Worlds; 4 Immortal Fountain; 4 Doctrine of Charity; 6 Heavenly Doctrines; 2 Last Judgment; 2 Conjugal Love; 5 Open Intercourse with the Spiritual World, by Barrett; 4 Four Leading Doctrines; 3 Summary Exposition of Internal Sense; 3 Doctrine of the Lord; 1 Heavenly Doctrine and Doctrine of Life, bound together; 2 True Christian Religion; 1 Divine Love & Wisdom; Divine Love & Wisdom from A. E., and Influx, bound together; 1 Heavenly Doctrines, English edition; 3 Sacred Scripture, White Horse, and Summary Exposition, bound together; 6 Books for Children; 5 Golden Wedding Ring; 9 Subscribers for the N. C. Messenger; 13 Influx.

The H. H. were nearly all bound in cloth, and contained the Doctrine of Faith bound in. The Book of Doctrines includes the Heavenly Doctrines, Brief Exposition, Sacred Scripture, White Horse, Lord, Faith, and Life.

I have distributed gratuitously 200 copies of the Address to the People of Michigan and Northern Indiana; 20 Corner Stone Tract; 2 Heavenly Doctrines; 2 Brief Exposition; 1 Charity; 1 Bush's Reasons.

The D. P. and D. L. W. were chiefly of the Publishing Society's edition.

I am welcomed wherever I go, not only by Newchurchmen, but by many others. There are multitudes of people who rejoice in the idea of having something better than the old dogmas.

A few days since, as I was about to leave a village, I called on a man whom I had not before seen. He seemed very glad to see me, and more glad to see the books. He said he had wondered that the N. C. people did not employ persons to distribute the books. He had never had an opportunity of getting any of the publications, and hence knows but little of them; but he had an idea that they contained something important and valuable. He bought Book of Doctrines, H. H., D. P., D. L. W., Biog., and Ante. Hist., and requested that if I ever came to the place again, I should make his house my home. He does not pretend to be a Newchurchman; but although he is externally connected with the Episcopal denomination, I think he is internally receptive of influx from the New Heavens.

People often wish me success, and request me to call on them again.

In August I attended the N. C. Quarterly Meeting of Calhoun County, at Ceresco. Some one remarked that it seemed "Providential" that I should be there just at that time, to supply them with books, which they needed, and were very glad to get. A number of people were down from Olivet, fifteen miles north. It seems that the Olivet people have been deprived of the use of some N. C. Books which belong to the Olivet Institute. The officers of the Institution became alarmed, because so many persons were reading the books, and they therefore put them "under the stairs," and locked them up. This arbitrary course stirred up the entire community, and the people all wanted to know what those wonderful books contained. The N. C. brethren who attended the Quarterly Meeting were glad to get some books, to supply the wants of the people, and which should not be under the control of any dogmatic power. They will spare no pains in lending and giving the books wherever they will be of use. Some of the best people in Olivet have recently become receivers of the Heavenly Doctrines.

On the 6th & 7th of September I attended the Quarterly Meeting of the Edwardsburgh and Goshen Societies. Here I also sold \$20 worth of books, which will be distributed many miles around, and will be read, lent, and talked about.

In a village which I recently visited, a Congregational minister bought \$3 worth of books.

In another village a lawyer, not a Newchurchman, told me that he would pay for some books, if I would present them to a Presbyterian minister. I called on the man, and gave him the Book of Doctrines, Heaven & Hell, Divine Providence, and Life of Swedenborg. He said he would read them.

The last time I was on a train of cars, I sold three copies of Heaven & Hell, and several smaller works.

From April 1 to Sept. 10, I have sold 1415 books for \$393.30. These books may be regarded as so many preachers; some of which will probably preach the Heavenly Doctrines not less than five hundred years. May the Lord accompany them with His Divine Love and Wisdom.

NILES, MICH., Sept. 10, 1851.

(Report—Continued.)

REV. GEO. BUSH,

YPSILANTI, Mich., Oct. 14, 1851.

Dear Sir:—If you think proper to give the following statement of Book operations a place in your Repository, you are at liberty to do so.

During the twenty-five days, from Sept. 10 to Oct. 5, I sold 282 books, for \$86 44.

The following are the books sold: 47 Heaven & Hell; 26 Book of Doctrines, [including 7 small works]; 20 Divine Providence; 10 Divine Love and Wisdom; 29 Heavenly Doctrine and Brief Exposition, bound together; 6 Life of Swedenborg, by Hobart; 20 Biographical Sketches; 2 True Christian Religion; 2 Conjugal Love; 2 Noble's Appeal; 2 Antediluvian History; 9 Religious Philosophy, by Des Guays; 4 Brief Exposition; 5 Influx; 3 Heavenly Doctrine; 3 Earths in the Universe; 4 Letters to a Trinitarian; 8 Bush's Reasons; 1 Doctrine of the Lord; 1 Faith; 1 Doctrine of Life; 2 Regenerate Life; 15 Two Worlds; 13 Human Progress; 5 Heat and Light; 17 Weller on Marriage; 18 Clowes on Marriage; 8 Bruce on Marriage.

These books were distributed as follows: \$26 worth in Indiana; \$24 worth in Illinois, including \$8 worth which have gone to Minnesota; and the remainder in Michigan, and on the cars, and steamboats.

During this time I have visited Niles and New Buffalo in Michigan; Michigan City and Laporte, Indiana; Chicago, Illinois; Albion and Jackson, Michigan.

It has sometimes been remarked that the reading of one book may create a demand for a dozen more. And this proves true, at least, in some instances.

While I was stopping at a hotel in Chicago, I frequently carried books into the reading room, and offered them to whoever I found, and usually sold something. On one occasion I met with a gentleman who seemed quite pleased when I offered the books to him, and inquired if I had them for sale. He said he read a pamphlet some time since concerning the Doctrines, which pleased him so well that he decided to get some of the books the first time he should have an opportunity, but knew not where to find them. He inquired what I would charge him for all the different kinds I had. I replied that I would sell them low, and after dinner I invited him to my room, and selected the following books, which he said he would buy at the prices I named, although there were more than he supposed there would be. True Christian Religion, Heaven & Hell, Divine Providence, Divine Love and Wisdom, Book of Doctrines, Life of Swedenborg, Conjugal Love, Earths in the Universe, Noble's Appeal, Religious Philosophy, by Des Guays, Antediluvian History, Bush's Reasons, Human Progress, and Two Worlds.

This gentleman is employed by the U. S. Government in the Winebago Agency, Minnesota. And perhaps these are the first N. C. books which have been carried into that Territory. He informed me that there is quite a settlement where he resides, and probably the books will be of use throughout that community. He remained several days in Chicago, and I learned that he was reading the books with increasing interest.

At a hotel in Michigan I met with a sociable gentleman, and introduced the subject of the New Doctrines, which I found he was unacquainted with. He became very much interested, and spent an hour or two in conversation. He made many inquiries concerning the Doctrines and the state of the New Church in America and Europe. "Really!" said he, "I am behind the age! I thought I was acquainted with all the Religious systems in the world, but here seems to be a system, worthy of investigation, of which I have hitherto been uninformed." He bought a copy of the Religious Philosophy, by Des Guays.

I think there are thousands of persons who would consider themselves "behind the age," if they should be made acquainted with the superior excellence of the Heavenly Doctrines, and I know of no better way to inform the public than by distributing the books at low prices.

Many more books may be sold at low prices than at high prices. Last year I frequently lost the sale of books by holding them at the usual retail prices; but for the last six months, at low prices, I have not been able to get books as fast as I wanted them.

It is common for Bible Societies to supply hotels, steamboats, &c., with copies of the Bible, without charge. And I have often thought that in like manner some New

Church books might be made very useful. If any publishers of N. C. books, or private individuals, wish to place some books in my hands for this purpose, I shall take pleasure in placing them where they will be of use, and will report where they shall have been distributed. Should any persons wish to send books for this purpose, they may be sent to Detroit, care of Rev. Jabez Fox. Last Fall I succeeded in placing a copy of the True Christian Religion in the Ohio State Library, by selling it at cost.

During six months, or from April 1 to October 5, I have sold 1,697 books, for \$479 74. Among which were 210 Heaven & Hell; 98 Divine Providence; 75 Book of Doctrines, &c.

That these books may be of use to those who have bought them is the desire of

Yours, sincerely,

H. M. SAXTON.

POETRY.

THE HERALD OF THE NEW DISPENSATION.

Yes! 'tis a world of shadows, casting far
 Their sombre hues o'er life's strange chequered movements,
 And fading into night. It is a world
 Of painful sin and suffering, reaching forth
 Amidst the awful darkness to inquire
 Of angels and of men, of heav'n and earth,
 And even of hell itself, the destinies
 That link us with the present and the future,
 And fill up man's mysterious existence.
 Much has been answered—but the darkness still
 Broods o'er the face of waters broad and deep,
 And agitated by a thousand ills
 That sadden man's repose. Nor philosophic lore,
 Nor anxious thought, nor bright poetic vision,
 Nor the tints of beauty, nor the forms
 Of teeming life, wrought out in nature's works,
 Nor e'en the labors of the man of God,
 Have cleared the mystery up. The seal remains
 Unopened and untouched, save by the hands
 Of one whom God commissioned for the purpose.
 That one was shown th' apocalyptic vision,
 And taught to fix its meaning. He saw, like John,
 Descend in heavenly beauty, as a bride,
 The New Jerusalem, the shining City,
 Prepared to meet her God.
 Her deep foundations laid with precious stones,
 Her pearly gates, her golden paved streets,
 Her everlasting walls—their height and depth—
 All spoke to him in language of the skies,
 And spoke to him of wisdom.
 The form of that bright city stood inscribed
 On Heaven's broad arch, and he could read it there;
 And, bathed in light, could teach degenerate man
 Lessons of wisdom never taught before,
 Or hid in God's own Word. He thence proclaimed

The high and mighty purposes of him,
 Whose eye Omniscient, passes, at a glance,
 Through ages past, and ages yet to come—
 Of him who is the mighty Architect
 Of this material world—but greater still,
 Of men and angels, and th' invisible forms
 Of beauty, glowing bright with spiritual life.
 He taught us how God's wise and perfect love
 Made man in his own image, noble, free,
 And capable of choosing good or evil;
 But only wise so long as he depended
 On God, not on himself. He looked within
 Th' mysterious organism of man's mind;
 Described its form and structure—how 'tis linked
 With spirits and with angels, good or bad,
 And lives above, while still within the world.
 He stood amidst immortals, learning wisdom
 Fast by the throne of God, and thence was told
 Man's early history—his retrogression
 And lapse from good celestial—how he fell,
 And how almighty love still raised him up.
 He gaz'd abroad from spheres of living light
 On the wide field before him, orbs on orbs,
 Floating in sun-light, imaging the love
 And wisdom of the Everlasting Lord,
 And peopled with ten thousand thousand forms
 Of bright intelligence, offspring of him
 Whose throne's their centre, and whose love's their life.
 The beings and the scenery of Heaven,
 The fiends and darkness of th' abyss of Hell,
 Were opened to his vision. He heard and saw
 What never mortal man had heard or seen
 Before. Much he disclos'd, and much retained,
 But told us many wonders—what the laws
 Of spiritual life, and what the bliss,
 Or what the misery of the world to come.

But most of all, and most to be esteemed,
 As that for which our gratuities should rise
 In tones of loftiest praise to highest Heav'n,
 He taught us how Almighty Love assumed
 Our frail humanity, and made it one
 With his essential life—made it divine—
 So that he might come nearer to our states,
 And feed us with the truth and good, the love
 And wisdom of himself, and thus prepare
 Our souls for beatific life above.
 There, if our thoughts are pure, our feelings right,
 Our love of God and of our neighbor strong,
 Stronger than love of self and of the world—
 If humble, calm dependence on the Lord
 Attend our willing steps—if the strong wish
 To lead a life of active usefulness
 Warms our full hearts—then we may hope to come,
 Lofty in aim, rejoicing to do good,
 And resting in the light and love of Heav'n.

A. J. C.

NOTICES OF BOOKS.

- 1.—*THE HUMAN BODY, and its Connexion with Man, illustrated by the principal Organs.* By J. J. GARTH WILKINSON. London: 1851. pp. 491.

We have vast difficulty to satisfy ourselves with any notice of this book which we know how to frame. That it is a work of talent of a high, a very high, order no one can doubt, who reads any promiscuous five of its pages. As such we would not detract an iota from its genuine merits. It is a work rich in suggestion, on the wondrous economy of the human fabric. It abounds in most elegant and eloquent dissertation, on the various functions and relations of the principal organs, and elevates the whole theme to the dignity of a moral rather than a mechanical science. Still, we cannot say that the book is attractive reading. It is full of mannerism. The mind is forced into such unwonted modes of thought, couched in such unheard-of forms of expression, that the attempt to follow the writer is attended with a certain mental weariness that is extremely oppressive. There is apparently a perpetual straining after effect—an habitual *phobia* of every thing natural and common-place—and withal, a copious infusion of the transcendently mystical that puts the reader upon a kind of intellectual tenter-hooks from beginning to end. We know not how to describe the effect of Mr. W.'s style upon us better than by citing a paragraph from Cowper's famous rhyming letter to the Rev. John Newton: "I have heard before of a room with a floor laid upon springs and such like things, with so much art in every part, that when you went in you was forced to begin a minuet pace with an air and a grace, swimming about, now in and now out, with a deal of state, in a figure of eight, without pipe or string, or any such thing; and now I have writ, in a rhyming fit, what will make you dance, and as you advance, will keep you still, though against your will, dancing away, alert and gay, till you come to an end of what I have penned." Mr. W.'s style plays upon the mind of ordinary readers very much such tricks as the mischievous floor here described did upon the body. It sets the thoughts a spinning, as it were, in a kind of vertiginous maze, and we find it difficult to keep the mental centre of gravity rightly adjusted.

Still, we should feel that we were recreant to all just appreciation of literary excellence did we fail to recognize the novel, fresh, and brilliant trains of thought which flash on nearly every page of the work. It is unquestionably one of the most remarkable books of the age, and if the world shall ever become wonted to the school which it represents, it will doubtless assert its claims more and more effectually to a lasting admiration.

- 2.—*ILLUSTRATIONS OF PHYSIOLOGY*, by C. D. RICE, M. D. Boston: Otis Clapp, pp. 212.

The plan of this work is excellent, nor do we perceive aught in the execution unworthy of the plan. The leading organs, viscera, fluids, &c., embraced in the physiology of the human system are luminously treated, and each one is followed by an "analogy," in which the relation or correspondence of the physical with the moral or spiritual is very happily traced. Thus we have "The Human Embryo;" "The Analogy of the Human Embryo;" "Birth and Growth;" "The Analogy of Birth and

Growth;" "The Blood;" "The Analogy of the Blood;" "Digestion;" "Analogy of Digestion," &c. The hint may have been originally suggested by Mr. Clowes' works on the Body and the Soul, but the resemblance holds in nothing else. Dr. Rice's volume lays just claim to a scientific character, and contains the results of all the recent researches into physiology, on which his analogies are founded. The man of the New Church will easily perceive what a vein of interesting and instructive reflection is struck in this field of thought—what a vast variety of new lights may be thrown upon internal processes—and it is not saying too much to affirm that the reader will not be disappointed in the perusal.

- 3.—ELEMENTS OF THOUGHT : or, *Concise Explanations of the principal terms employed in the several branches of Intellectual Philosophy.* By ISAAC TAYLOR. *Second American from the Ninth London Edition.* New York : William Gowans. pp. 158.

The name of the author of the "Natural History of Enthusiasm," "Fanaticism," "Saturday Evening," "Physical Theory of another Life," &c., is a pledge and earnest of something that will repay the attention which it asks. The object of the present work is to impart in an easy and familiar manner a series of elementary explanations of those abstract and scientific terms which occur in the course of reading the best authors, and which are especially liable to be encountered in the department of intellectual philosophy and metaphysics. The New Church has its own Mental Philosophy, and its own peculiar use of terms, but no one could fail to put a due value upon a work which should give a lucid definition of such words as the following : Impression, Perception, Conception, Identity, Instinct, Idea, Emotion, Suggestion, Nature, Essence, Concrete, Complex, Analogy, Liberty, Order, Method, Analysis, Synthesis, Affection, Accident, Abstruse, Relation, Substance, Succession of Ideas, Affirmative and Negative, &c., &c. All these and a multitude of other terms are defined, and their usage illustrated in a very happy and satisfactory manner.

- 4.—SCENES AND LEGENDS in the North of Scotland. By HUGH MILLER, *Author of 'The Old Red Sandstone,' 'Footprints of the Creator,' etc.*

The fame which has redounded to Hugh Miller from his geological studies has doubtless been the occasion of the re-production in this country of the work whose title we have now given. The interest attached to such romantic legends must of course be greater in the localities to which they pertain, and as we are much less of a legend-loving people than the Scotch, it is rather the curiosity to see the author's bearing in a new field than any deep sympathy with the scenes described, that is likely to secure it much of a cis-Atlantic popularity. Still it will be found a work of decided talent, and in the graphic power it evinces, may be easily seen foreshadowed the masterly hand that at a subsequent period has shown itself in the "Footprints," and the "Old Red Sandstone."

- 5.—THE RELIGION OF GEOLOGY, and its connected Sciences. By EDWARD HITCHCOCK, D. D., L.L.D., *President of Amherst College.* Boston : Phillips, Sampson & Co. 1851. 12mo. pp. 511.

We always open the pages of Pres. Hitchcock's works with a strong prepossession in his favor. We never fail to find a spirit of profound reverence pervading his investigations, connected with a certain carefulness of induction that inspires the full

confidence in his results. We are forced to regard him as a true religious philosopher, an adorer of God, and not of nature, and ever ready to improve the facts of science into occasions of devotion. The table of Contents of the present volume presents a rich bill-of-fare to those who value the entertainment: I. Revelation illustrated by Science. II. The Epoch of the Earth's Creation Unrevealed. III. Death a Universal Law of Organic Being on this Globe, from the beginning. IV. The Noachian Deluge, compared with the Geological Deluges. V. The World's Supposed Eternity. VI. Geological Proofs of the Divine Benevolence. VII. Divine Benevolence, as exhibited in a fallen World. VIII. Unity of the Divine Plan and Operation in all Ages of the World's History. IX. The Hypothesis of Creation by Law. X. Special and Miraculous Providence. XI. The Future Condition and Destiny of the Earth. XII. The Telegraphic System of the Universe. XIII. The vast Plans of Jehovah. XIV. Scientific Truth, rightly applied, is Religious Truth.

These subjects are all treated with great ability and candor, but we still cannot help perceiving a certain hesitation and constraint from the influence of the traditional dogmas which have from youth held dominion over his mind. He falters in coming to conclusions which are continually forcing themselves upon him, but which are kept at bay by the dictates of a faith that is jealous of new ideas. The philosopher is all the while in secret antagonism with the theologian. How happily could this collision be healed were he to come upon the ground offered in the New Church.

6. *GLANCES AT EUROPE: in a Series of Letters from Great Britain, France, Italy, Switzerland, &c., during the Summer of 1851; including Notices of the Great Exhibition, or World's Fair.* By HORACE GREERLEY. New-York: Dewitt & Davenport. pp. 350.

These letters, on their appearance in the columns of the Tribune, where they formed an extended editorial correspondence, were eagerly perused by the many thousands of readers of that paper, and widely copied by other papers in various parts of the country. To this high popular estimate they are doubtless entitled by their intrinsic merits, as the well-known sound practical vein of the writer could not fail to infuse itself into the most hurried sketches of European life and scenery, which his pen could throw off. Leaving it to others to disclose the interior of society, government, education, manners, &c. of our transatlantic neighbors, Mr. Greeley contents himself with giving a clear and vivid daguerreotype view of the regions he traversed, and the incidents which came under his observation. This object he has most successfully attained. The topography, rural aspects, and agricultural adaptations of the countries over which he passed, are presented with extraordinary freshness, while the sterling utilitarian hints which he deals out on every fit occasion, would leave less room for criticism to future travellers, if they were wisely heeded by those whom they concern. It is sometimes not a little amusing to see how the writer's sturdy republicanism butts roughly against the salient, vexatious prescriptions, oppressions, extortions, and abuses of the despotisms of the Old World. But his rebukes are ever kindly and tolerant, and such as cannot give offence, even if they should fail to urge reform. On the whole, Mr. Greeley has given us a fine series of letters, instinct with good sense and useful information.

7.—THE TWO REVELATIONS, *Nature and the Word*. A Discourse delivered before the General Convention of the New Jerusalem. Boston: June 12, 1851. by WILLIAM B. HAYDEN. Otis Clapp. 1851.

The high degree of satisfaction and pleasure enjoyed by those who had the privilege of listening to this able discourse, may now be shared by multitudes who were beyond the sound of the preacher's voice. They will find in it an exceedingly rich vein of thought, couched in fitting language. The extent to which the progress of natural science illustrates that of Revelation is strikingly set forth, and the development of an interior spiritual sense resolved into a necessity of the age. Did our space allow we should be happy to spread before the reader such specimens of the Sermon as would abundantly confirm our judgment of its merits; but we trust it may be itself ere long be in the hands of every Newchurchman in the land. Price 6 1-4 cents.

EDITORIAL ITEMS.

The October No. of the Intellectual Repository contains a full report of the public meeting held on the 19th of August last by the members of the New Jerusalem Church, at Free-Mason's Hall, London. The Rev. J. H. Smithson presided, supported on the right and left by Dr. Tafel and Rev. Mr. Noble. An opening address was delivered by the President, after which the following series of resolutions were presented, on each of which one or more speeches were made.

I. "That while the success which has attended the endeavor to unite all nations in a friendly competition in the Industrial Arts should be regarded with sincere satisfaction, it is highly desirable that men should be able to meet on the higher ground of genuine Christianity, and unite in promoting 'peace on earth, and good will towards men.'

II. "That the chief obstacle to this great consummation arises from faith having been exalted above love or charity, and made the test of Christian fellowship, in consequence of which the church has been divided into numerous conflicting sects; and that the principles of the New Church, in which charity has the supremacy, are alone capable of uniting mankind in the bond of Christian brotherhood, and making the church truly catholic and universal.

III. "That this can be effected by the New Church, because it is not a new sect, but a New Dispensation, predicted in the Revelation under the figure of the Holy City New Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband.

IV. "That in the New Church the doctrines of Christianity are restored to their primitive purity; and that these doctrines, summarily, are as follows:—

"1. That God is one in essence and in person, in whom is a trinity of essentials, like soul, body, and operation in man; and that this God is the Lord and Saviour Jesus Christ, who is Jehovah in a glorified human form.

"2. That salvation from the Lord is effected by the union of charity, faith, and good works: charity to renew the heart, faith to enlighten the understanding, and good works to embody these principles in a life of usefulness to man, and glory to God.

"3. That immediately on the death of the body, man enters the eternal world, and is judged according to his works;—to heaven if he has done good, to hell if he has done evil.

"4. That the Scriptures are the only fountain of truth, and the ultimate authority of faith.

Y. "That one of the distinguishing features of the New Dispensation is the opening of the spiritual sense of the Holy Word, by which is manifested the second coming of the Lord; that this opening is effected by a restored knowledge of the Science of Correspondences, or the Mutual Relation, established at creation, between things spiritual and things natural according to which the Scriptures are written, and by which the Word and the works of God are in such intimate connection and perfect harmony with each other, that true science and true theology must ever go hand in hand.

VI. "That since the period of the second advent of the Lord and the commencement of the New Church, effects so extraordinary as to be indicative of a new era, have been observable in the natural world, in the progress of civil liberty, the diffusion of knowledge, and the advancement of science, which, while they are effects from a spiritual cause are the precursors of moral and spiritual improvement.

VII. "That, in accordance with divine order, the Lord, who effects his purposes by human instrumentality, has effected the commencement of his New Church by the instrumentality of a man whose mind he enlightened to understand and teach the true Christian doctrines and the internal sense of the Word, and whose spiritual sight he opened to see, that he might declare the state of the blessed in heaven, and of the miserable in hell: That, therefore, the members of the New Church earnestly recommend the theological writings of this eminent servant of the Lord, Emanuel Swedenborg, to the attention of men of all creeds, as containing the most momentous disclosures respecting the eternal world and state, and the most exalted views of divine truth, and as being at once rational, philosophical, and Scriptural."

The following gentlemen were the speakers on the occasion—Rev. T. C. Shaw, of London, Mr. G. Parry, of Ashton-under-Lyne; Rev. A. Clissold, of London; Rev. T. O. Prescott, of Glasgow; Rev. W. Bruce, of London; Baron Dirckinck Holmfeld, of Copenhagen; Rev. D. Howarth, of Salford; Rev. E. Madeley, of Birmingham; Dr. C. Merriam, of Michigan, U. S.; Dr. Tafel, of Tübingen; Rev. E. D. Rendell, of Preston; Rev. Dr. Bayley, of Accrington; M. Le Boys des Guays, of St. Amand, France; M. Egger, of Versailles; Rev. W. Woodman, of Kersley, Lancashire; F. O. Finch, Esq., of London.

The speeches were all of them able and interesting, and occupied the time from half-past six to half-past eleven in the evening. The report of them fills a pamphlet of 64 pages, which is published as a supplement to the Repository. The event is considered one of very happy omen to the cause of the New Church. The gathering was large, and the highest gratification expressed in the exercises of the occasion.

OBITUARY.

CAPT. JAMES D. KNIGHT.

Tidings have recently been received of the death of Commander JAMES D. KNIGHT, of the U. S. Navy. He died in service on the coast of Africa, while in command of the *GERMANTOWN*, the flag-ship of that station. He had served in her, at the period of his death, for nearly two years, and we believe had rendered her a most happy ship. Capt. Knight was born in South Carolina, and entered the Navy as a midshipman on the 30th of Nov. 1814. At the time of his death he had been nearly thirty-seven years in that service, over twelve years of which were passed by him on duty in sea-going vessels. A deeper interest attaches to his demise in our esteem from the fact that he had long been a firm, devoted, and exemplary receiver of the Heavenly Doctrines, and for several years officiated as reader to the N. C. Society at Charleston, S. C. Wherever known, his guileless and consistent life left an impression eminently favorable to the faith which he professed and honored.

THE
NEW CHURCH REPOSITORY
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MONTHLY REVIEW.

Vol. IV.

DECEMBER, 1851.

No. 12.

ORIGINAL PAPERS.

ARTICLE I.

ON THE USE OF THE LOT:

IN REFERENCE TO THE ORIGIN OF THE NEW CHURCH HIERARCHY.

WHETHER or not there ought to be a distinction of Clergy and Laity, is a question by itself, the discussion of which might, with good taste, be suspended for the present, until some rational conclusion be attained in regard to a preliminary question of far more importance. This preliminary question is, Did the selection, by lot, of Mr. Robert Hindmarsh, in the year 1787, so transfer him from the ranks of the laity into the order of the priesthood, as to confer upon those whose ordination springs from him, that official distinction, which, it is contended, upon the authority of Swedenborg, properly characterises the priestly class.

Prima facie, the use of the lot in this selection, unaccompanied as it was by any ordination or inauguration into the ministry, did not effect such a transfer: for, upon the same authority which distinguishes the clergy as endowed with illustration, and as the medium through which the Holy Spirit proceeds to the laity, we state, that the reason why the clergy have these peculiar gifts, is "because inauguration into the ministry brings them along with it" (*T. C. R.* 146); and we elsewhere read, that this inauguration is to be effected "by the covenant of the Holy Spirit, and by the representation of its translation" (*Canons* iv. 7). Now the covenant of the Holy Spirit, is the Lord's promise of His presence, communicated to His apostles; the representation of its translation, is the imposition of hands; and the very moment at which the clerical order dispenses with either of these conditions, there is left only one side to the main question.

A positive law is inflexible. In human governments, it sometimes happens that unforeseen contingencies arise, in which a given statute, if obeyed, would be evidently disastrous to the general welfare. On such occasions, particularly in England, it is customary for the ministers to disregard the law, and throw themselves upon Parliament for an indemnity. But it is only in human legislation, where finite experience defines the mental horizon, that these *casus omissi* arise, as commentaries on the brevity of human foresight. The Divine Law is perfect; comprehends eternity, and never can be changed except as to its letter; and that only by distinct revelation from the Supreme Law Giver. Needful revelation has always been made in the fullness of time. The admission of the Divine Perfection presupposes that such revelation always will be made. Hence, in the absence of a new revelation, man is bound by what has already been revealed. Consequently, if, prior to the time of the institution of the "New Ministry," it had been revealed that certain gifts were brought to the clergy solely by a formal inauguration through the covenant of the Holy Spirit, represented by the imposition of clerical hands, it follows, in the absence of a new revelation, that whereas, Mr. Hindmarsh lacked this badge of his office and ministry, he and his clerical successors did not become official members of the Order of the Priesthood.

Here the argument might well stop. But since the sortilegists of 1787 took it upon themselves to supply the defect of revelation, by following the precedent established by the Roman soldiers at the foot of the cross, and sanctioned by the apostles in the choice of Matthias, it may be excusable to examine directly into the propriety of the use of the lot upon the occasion referred to; and, unless we greatly mistake, some conclusions will result having an important bearing upon the distinctive claims of our New Jerusalem Hierarchy.

Every reader of the Arcana will admit that the use of the lot was unknown to the men of the most Ancient Church. They were under no temptation to resort to it. "They had communication immediately with Heaven; the law was inscribed on them; they possessed the knowledges of a true Faith, by means of revelations, for they conversed with the Lord, and with angels, and were also instructed in visions and dreams. They had from the Lord continual perception, which was of such a nature, that when they reflected from those things which were of the memory, they instantly perceived whether it was true and good, and that so clearly, that when anything false presented itself, they not only avoided it, but regarded it with horror" (A. C. 125, 1121).

Notwithstanding the woful degeneracy that ensued from the fall, men were still kept in the acknowledgment of a Supreme, and in the desire of knowing and submitting to His supposed will. Without this, the race would have perished; yet, even this was hereditarily derived from the Most Ancient Church, and was kept alive by such heavenly influx as the human family was capable of receiving. This influx was enlightening, in proportion as men retained their rationality, by yielding to the law of right; of which the hieroglyphics at least were

preserved upon their hearts. But as these hieroglyphics become more and more obscure, and the clouds of ignorance and lust more and more thickened, human rationality experienced a corresponding decline, and at length sank into a "lean and slippered" state of spiritual decrepitude. Such was its condition, when the representative of a church was established among the Jews.

History does not disclose the date when the use of the lot had its origin among men ; nor is a knowledge of the date important. But when we consider that the Divine Providence with the men of the Most Ancient Church, was in intimates, if we may so speak, as to the government of those men, leading them by the interior way of spiritual perception ; whereas, the least that can be said of those who act according to the result of the lot, is, that they are governed by the Divine Providence in ultimates ; we may at once see that the state of those who used the lot was to the state of the men of the Most Ancient Church as the ultimate is to the intimate ; and, as there is but one step from the ultimate to the magical, we can readily imagine that haruspical practices soon followed. But there is another thing to be noted, the importance of which will hereafter appear, when we come to the consideration of the Jewish representative of a church, in connection with the use of the lot : that is, when men rely upon the result of the lot as an indication of the Divine Will, and govern themselves accordingly ; they govern themselves by an indication of the Divine Providence external to themselves ; which external can only be elevated into Heaven, when it stands as the sole mode of effecting a communication between Heaven and the human race ; and this elevation is miraculous.

The Divine Providence is always and universally in ultimates—not more so in the lot than in every other particular. But in the lot, the Divine Providence is in ultimates upon a strictly material plane. True, there is that which is called chance, but which is really fortune, and which, from the spiritual world, operates, by means of the human agent, in the shufflings and shakings of cards and dice. The reader is directed on this point, particularly, to *A. C.* 6493, 6494, and *D. P.* 212, where he will also see that, although the ultimatum of the Divine Providence is not excluded, yet evil spirits have, by their arts, the skill to produce a contrary sphere, and that when such a sphere prevails, misfortunes happen. Even in the agency of these evil spirits the same Providence is in ultimates ; likewise in the deepest hells, and in the passions of bad men, holding them in bonds by their very loves of gain, reputation and corporeal life. (*A. C.* 6489, 6490, 6495, 6484.) But the whole is summed up by the Psalmist : " Whither shall I go from thy spirit ? or whither shall I flee from thy presence ? If I ascend up into Heaven, thou art there ; if I make my bed in hell, behold, thou art there " (*Ps.* cxxxix. 7, 8).

Before considering why the use of the lot was permitted, and in three instances commanded, among the Jews, it is necessary to premise the following concerning that nation,—the references being all to the Arcana. They were the worst of all nations (*n.* 3373), but of a quality that, although idolatrous at heart (4281), and worshipping

Jehovah only as to name (3732), nevertheless, the genuine principle of the church could be represented by them (4208), by reason that they could be in an external holy principle without an internal (3479, 4293). If an internal principle had been opened among them, they would have perished (10,533); hence their internals were altogether closed, that communication with Heaven might be effected miraculously through the externals of their worship, and interior goods and truths saved from profanation (10,492, 10,500). Hereditary evil was such with them, that they did not admit of regeneration (4317). The representative of the church with them had good in it, but in respect to them it had not good (4444); with them there could only be instituted what was representative in the external form, not in the internal (6304). They were encompassed with evil spirits, even when they were in a holy (external) principle (4311). Their holy external, when they were in worship, was miraculously elevated into Heaven, by the Lord out of them, *not within them* (4307). Thus, *with* the Jewish nation there was a church, but *in* that nation, none (4899, 4912).

Communication with the angels in Heaven by representatives, was effected at that time in the following manner: the external worship of the Jews was communicated with simple angelic spirits, who, though interiorly good, do not reflect on things internal. These correspond to the province of the skin in the Grand Man, and attend only to the externals of terrestrial men. If these latter appear holy, the thoughts of such spirits are holy concerning them. The interior angels of Heaven, excluded at that time from dwelling in the interiors of men (which were closed), dwelt in the interiors of these simple spirits, to whom the holy external of the Jews when in worship was miraculously elevated (4307); and thus through these simple angelic interiors the angels could see the things which were represented, consequently the celestial and divine things which corresponded (A. C. 8588). Thus, by means of the representative of a church, communication was effected between Heaven and the human race.

In order, however, that this communication should be real, it was necessary that the representatives should be strictly representatives of truths. But since truth proceeds from the Supreme and Most Interior to ultimates or most exterior, and could only, at that time, connect with the human mind as a tangent with a circle, it follows that in this communication extremes met. Thus man, being at the extreme point of spiritual departure, could only be reached by truths sufficiently ultimated to be in his neighborhood: that is, by truths in the very ultimate of order. Hence we can appreciate the statement of Swedenborg, when he says that the representatives among the Jews were truths in the ultimate of order (A. C. 10,728).

The Lord is Celestial-Spiritual-Natural. There are also in man three degrees, corresponding to the Divine Tri-unity. In the Lord and in man there is an inmost, a middle, and an ultimate, appertaining to these three degrees. The Lord is open as to all; and therefore One, as to all. Man is only in the image and likeness of the Lord when open as to all, and all are made one in him. While man continues open only as to the natural degree, his middle is infernal; and

his inmost, diabolical. At the time of the institution of the Jewish representative of a church, we have seen that man was open only as to his natural degree. This church was instituted as a preparation for the re-opening of man as to the spiritual and celestial degrees. The Lord, therefore, accommodating Himself to the condition of the race, was representatively present with the Jewish Church in the ultimates of His own natural order, in which were concealed from men, yet miraculously manifested to angels, the corresponding things of His Divine Celestial and Divine Spiritual order. The Jews being in the external-natural, the representatives with them were therefore physical-natural; and there was communication by means of these according to the general law of representations—that there is no reflection upon what represents, but upon what is represented.*

A series of truths among the most essential for the preservation of the integrity of the angelic heaven, and also for the salvation of the future race, in whom (not with whom) the church was to be established, was, that the Lord by His secret providence operates everything in man's regeneration, and disposes everything as to the states, conditions, and apparent localities of the heavenly societies. This series, therefore, had to be represented with the Jews, so that, by the miraculous elevation of their holy external of worship, the angels should be kept ever mindful of it; and also, that, in the future, it should be discoverable by such as were to be initiated into the spiritual sense of the letter of the word. The Jews, it will be remembered, were closed as to their interiors, were incapable of regeneration; and hence, unless this series had been preserved by means of its representatives, it would have been lost to the human race. It is only in connection with the representation of this series, that the use of the lot appears to have been commanded to the Jews.

The first instance we find of a command to use the lot, is in *Leviticus xvi. 8*, in the case of the two he-goats, to determine which of them should be sacrificed, and which sent into the wilderness as a scape-goat. Two he-goats were selected in order that the one sacrificed might represent the natural man, as to the part purified from evils; and the one sent into the wilderness (signifying hell), the natural man not purified (*A. E. 730*). Thus far, only the fact of the separation would be represented. The providential agency of the Lord, in secretly effecting that separation, would be unrepresented. To complete the series, therefore, it was necessary for the Divine Providence to be manifested on a physical-natural plane, in connection with the separation and disposition of the goats; in order that the angels, through the interiors of the simple-angelic-spirits, might perceive the corresponding Divine truth, that the most minute things of regeneration, even to the initiations, are from the secret workings of the Divine Love and Wisdom. To this end, we can see the obvious propriety of the appointment of the lot, in the present instance, not only because the Jews, habituated to its use, would be in a holy external worship and acknowledgment of the Divine Providence, from their

* See this law treated of, *A. C. n. 665, 1097, 1361.*

accustomed connection of the lot with that external idea ; but, also, because it is a literal truth, that the Divine laws, set for the government of matter in motion and at rest, really fix, according to the strictest mathematical principles, the final positions of the balls or ballots, in the box or urn, used upon the occasion of the lot, however inconstantly the box or urn may previously be shaken. Any one can see that there was no real connection between the result of the lot, and the separation of the purified from the unpurified natural, for these not only take place upon different planes, but the actual separation represented, was not then generally possible, nor did it become possible until after the consummation of that age.

The next Biblical instance where the lot was commanded to be used, was in the division of the land of Canaan among the tribes or families of Israel (Num. xxvi. 55 ; xxxiii. 54). Our remarks upon the former instance will justify brevity in treating of the present. The land of Canaan, as is well known, was the locality of the Most Ancient Church, and all the places in it were variously representative, according to distance, situation, and boundaries. The angelic societies, being in different states or conditions, *appear* to occupy different places. These appearances of places were represented by real places in the land of Canaan. The families of Israel represented these heavenly societies, and, therefore, to complete the representation, it was essential that each family, upon settling in the land of Canaan, should occupy the real place which corresponded with the apparent place (to wit, the state) of the angelic society represented by such family. This might have been effected by the direct allotment of particular localities to the proper families. But then there would have been no representation of the essential truth, that the Divine Providence alone distinguishes the angelic societies, and disposes of them, as to apparent locality, according to their states. That this truth, in its proper series, might be represented, and its applicability to the states of the church perceived by future men, it was commanded that the lot should be resorted to in the division of the land of Canaan. Thus, the Jews were in the external idea that Jehovah fixed the bounds of their terrestrial habitation ; the angels were taught that they were indebted to the Lord alone for the enjoyment of their respective states ; and the man of the New Church is now instructed that of the many mansions in his father's house, he occupies, and will ever occupy, under the Providence of the Lord, such as is or may be most intimately suited to his own capacity for spiritual enjoyment ; also, that in this regard, he cannot lawfully vex himself with the least anxiety, but must shun evils as sins, in the confidence that the Lord will provide.

The next, and, so far as we have discovered, the only other instance where a command to use the lot is found in the Bible, occurs in Ezekiel (ch. xlvii. 22), where the prophet, having been brought in a vision to the Land of Israel, receives it in charge to divide the land by lot among his people, and the strangers that should beget children among men. In this vision the New Church was represented to the prophet under the corresponding semblance of the land of Canaan.

The date or time of the vision is given with great particularity by the prophet in the first verse of the fortieth chapter, where we are told it occurred in the five-and-twentieth year of the captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten. The state of the church represented to the prophet may be conjectured, upon an examination of the time of the Jewish church when the vision was given; for it is reasonable to infer that the spiritual condition of the men of the church, seen prophetically, was signified by the "time and season" so particularly stated in the Word. We learn, then, that five, when followed by twenty, denotes few (*A. E.* 532); twenty denotes two tenths, viz: the good of remains and the good of ignorance (*A. C.* 2280); years signify, in general, times and states (*ib.* 487, 488, 493); captivity signifies a removal from the spiritual affection of truth, and from intelligence (*A. E.* 270); they are in spiritual captivity who are remote from goods and truths, but yet desire them (*ib.* 376); the beginning of a year signifies the beginning of a state or time, as may appear from the signification of year; the tenth day of the month signifies a state of the initiation of the interiors, by means of remains therein (*A. C.* 7831); in the fourteenth year after that the city was smitten, signifies when consummation was at the full,—to smite, signifying to destroy (*A. C.* 6761), and fourteenth, which is the same as seventh, signifying what is full, consummated, or last (*A. E.* 430, 486). It follows, then, that the date of the vision signifies a state of the New Church on earth, after the full consummation of the Old, when there is but little of the good of remains, or the good of ignorance; when the men of the church are remote from goods and truths, but yet desire them; and when a new state is commencing, to wit, a state of the initiation of the interiors, by means of remains stored therein, into goods and truths comparatively superior. The reader will hereafter have occasion to be struck incidentally by the beautiful harmony between this prophetic description, viewed in its spiritual sense, and the actual state of the primitive men of the New Church, as described by Swedenborg, without reference to the above passage.

The heaven of the Jews was the enjoyment of the terrestrial Canaan, amid the pomp and circumstance of national grandeur. Even by the rivers of Babylon they wept when they remembered Zion, and did not cease to prize Jerusalem above their chief joy. Connecting the intervention of the God of battles with their ideas of literal restoration upon the discomfiture of their heathen enemies, they could be kept in a holy external, while their gratitude swelled into triumph at "the hope of favors yet to come." Such, as we have seen, was their nature; and being such, the Lord, by *bending* the heavens, could graciously come down to men.

There is no reason to suppose that the prophets were exempt from this national idiocracy. Their interiors were essentially Jewish; that is, closed as to the perception of spiritual and celestial things. They could be in vision, yet, even in that state, their ideas took on a shape suited to their own pre-conceptions. Thus, in the time of the captivity, when the New Church was represented to Ezekiel, he saw simply

the long-remembered land of Israel, with its plains, mountains, palaces, and streams. His view of the marshaling of the company of God's elect, was comprehended in the restoration of the scattered and peeled families of his people, to the seat of their terrestrial dominion. And as in the time of Joshua the Word of God commanded the lot to be used in the original division of the territory, so, in the visions of the prophet, the same Word awoke its "voiceful echo" in his breast, in full harmony with the character of his patriotic anticipations. He was addressed in the language of representatives, and when his message was delivered, and the people heard it, in their holy external of worship, rejoicing that their captivity would be ended, their country regained, and the former equitable and representatively Providential mode of dividing the land adopted,—when this occurred, and as often as it occurred, there was the same miraculous elevation of their holy external as before, and the same truths were discerned by the angels in the interiors of simple-angelic-spirits. And when man devoutly reads the record now, the angels read in his interiors, that under the New Dispensation the same Providence acts throughout in the arrangement and disposition of the angelic societies, and in the corresponding disposition of the interiors of men, according to their states. But the angels, under the present dispensation, discover this without the medium of the interiors of simple spirits; consequently, the representative character of the lot has failed, for its design has been superseded. *Now*, the man who is only in the holy external of worship cannot serve as a medium of conjunction between heaven and the human race; on the contrary, conjunction is effected through the interiors of men on earth, who are in the good of remains, the good of ignorance, or the good of charity. The man who is only in the holy external of worship, has his portion with the hypocrites.

It is a significant fact, in this connection, that when John, from the high mountain of celestial love, had a repetition of the vision of Ezekiel, that which appeared to the prophet as an unpeopled extent of territory, was seen by the evangelist as an inhabited city; and there was no division of the quarters by lot, nor any command so to divide them. Old things had passed away and all things had become new.

Having thus treated, very imperfectly, of the instances where the use of the lot was commanded, under the Jewish dispensation, we pass on to the occasions where we may suppose it to have been permitted, from the fact that a perfect lot was given. The recorded instances of this are few, and occur in cases where a spiritual meaning, or something representative, was involved, as in the case of the lot between Saul and Jonathan, and in that of Jonah. There may be other cases. But, without doubt, the Jews were in the private practice of sortilege. We shall hereafter see, however, that the real signification of the lot is to dissipate or disperse by fables. Hence it remains to account for the fact that it was tolerated and even commanded. On this point we must be brief, and therefore only suggest that the attentive reader of the Arcana will discover a difference between the significatives derived by the Jews from the Most Ancient

Church, through the collection of correspondences made by the church Enoch, and those things which were subsequently made representative from the fact that they had become esteemed of especial sanctity by the posterity of Jacob. We may instance sacrifice-worship, which was unknown to the Most Ancient Church, and to the Ancient Church after the flood, and first instituted among the Hebrew Church, and at length became idolatrous. The Lord, therefore, bent it, to serve as representative, yet it was by no means acceptable to Him. See *A. C.* 2180, as to the last point, and the passages there cited. We have not time to direct the reader to authorities bearing on the former point, but will endeavor to do so if our position should be controverted. In *A. C.* 1128, it is said: "There appeared a certain one, veiled, as it were, with a cloud, and around his face several wandering stars, which signify falses; it was said, that such was the posterity of the Ancient Church when it began to perish, especially amongst those who instituted worship by sacrifices and by images." And again we read (*A. C.* 2818) that sacrifices were permitted among the posterity of Jacob, lest they should offer up their sons in sacrifice. From these things it will appear that the commanding of the lot among the Jews did not destroy its original signification. What that signification was will not only appear from Swedenborg, but reason teaches us, that they who first resorted to it were to the men of the Most Ancient Church as the ultimate is to the intimate. Hence they would appear in the spiritual world as encompassed about the face with wandering stars, signifying falses. Therefore they would naturally dissipate and disperse truths by falses. Yet (as in the case of sacrifices) the lot might be allowed among them, to keep them from the magical practice of examining the entrails of slaughtered animals, for the purpose of determining their choice of actions. Yet, any one can see that the lot, like sacrifices, would be unacceptable to God, because his love towards men is such that He desires them to be his Temples, and that their paths should be illuminated by spiritual light, outshining from Himself within. It would betoken but indifferent progress towards this result, if, notwithstanding God's manifestation of Himself in the flesh, and His re-appearance in the clouds of Heaven, the representative externals of a system consummated more than eighteen centuries ago, were still to be tolerated as the channels of communication between angels and Christians.

We come now, directly, to the case of the choice of Matthias (*Acts* i. 15-26), without which the selection by lot of Mr. Hindmarsh would lack even the shadow of recognizable authority.

The twelve apostles chosen by our Lord, represented the church in general, and each one of them, some universal essential principle of it, and Judas Iscariot represented it as it was with the Jews (*A. E.* 433). The church with the Jews was consummated by their own act, in the rejection and crucifixion of the Messiah. Judas, therefore, as we are forced to conclude, represented that consummation by his own voluntary suicide. O, Israel, thou hast destroyed thyself, is the language of the prophet (*Hos.* xiii. 9); and, in like manner, the representative destroyed himself. Hereupon there ceased to be any-

thing of the church with the Jews as a nation, and hence its state with them could not be the subject of anything representative. The place or office of Judas, therefore, could not be again filled; it would have been a solecism for another to take his mis-called "bishopric." The eleven remaining apostles immediately became, by their very number, representative of the state of the church as it was after the Jewish consummation. That state was a state of beginning—a state of reception, and we read in Swedenborg that *eleven* (then the number of the apostles) "denotes a state not yet full, but a state of reception, such as pertains to well disposed children and infants" (*A. E.* 194). How beautiful the correspondence! particularly when we observe that our Lord first addressed the apostles as little children, immediately after the treasonable departure of Judas, and after the announcement, "Now is the Son of man glorified, and God is glorified in him. Little children (representatives of an embryo church), yet a little while I am with you" (John xiii. 31, 33). Nor did our Lord appoint a twelfth apostle after the resurrection. It was to the eleven he appeared before the ascension, upbraiding them, indeed, for unbelief and hardness of heart (Mark. xvi. 14), yet conferring upon them the great commission to teach all nations (Matt. xxviii. 19), sending upon them the promise of His Father (Luke xxiv. 49), and commanding them that they should not depart from Jerusalem, but *wait* until the promise should be fulfilled (Acts i. 4, 5).

In commenting upon the proposition to select a successor to Judas, Henry remarks, with his frequent *naivete*, "The speaker was Peter, who had been, and still was the most forward man; and, therefore, notice is taken of his forwardness and zeal, to show that he had perfectly recovered the ground he lost by denying his Master." In this we agree with Henry (and cannot repress the additional surmise, that Peter was himself willing that his present zeal should be contrasted with his former defection. The fact that he was, as yet, in the ante-Pentecostal state, will excuse his somewhat ungracious fling at an exemplar in guilt, whose species of crime has, perhaps, been nearly as often imitated as that of Peter himself, and whose remorse was by far the more overwhelming). But, however this may be, Peter certainly misquoted the first passage, on which he relied, and mistook both it and the last. That which he rendered, "Let his habitation be desolate, and let no man dwell therein," with a particular application to Judas, is translated in the Psalms, "Let their habitation be desolate, and let none dwell in their tents," and is evidently prophetic of the consummation and vastation of the church with the Jewish people, and is moreover translated in the plural in the Septuagint, as it is said. The word *επισκοπήν*, also, means properly, charge or office. This word is said to be the one used in the Septuagint, but we beg our friend the Editor to supply our lack of Hebrew, by furnishing a note in reference to its proper signification in the original.* Judas was, certainly, never a bishop, and we therefore cannot see how any one could take his bishopric. This, however, is

* The original Hebrew is properly rendered *office, function, charge*. *Bishopric* is due to the ecclesiastical orthodoxy and authority of King James.—ED.

aside from our main argument, which is, that in the nature of things Judas could have no apostolical successor.

We regard the selection of Matthias, therefore, as being merely a void act—not vesting him with the Divine Commission. There was no inauguration of him into the apostleship—no representation of the translation of the Holy Spirit, for the Holy Ghost, the promise of the Father, could not then be communicated by the apostles, nor did they pretend to do it. The Holy Spirit had not yet been given, and could not be imparted. The lot fell upon Matthias, and he was, by men, numbered with the apostles—that was all. He is neither heard nor read of before or since.

The hundred and twenty disciples who engaged in this transaction were free agents—free to judge an act in accordance with their own mistaken views of the propriety of things. They could not have been prevented, without a violent interruption of their freedom. Acting upon their own pardonable assent to the suggestion of Peter, they selected two of their number, and determined, of their own heads, that one or the other of them, it mattered not which, should be a nominal apostle. Having formed this determination, in making choice of the two, they assumed the fact that the Lord had chosen one, whereas they had chosen both; and in accordance with this assumed premise, they logically prayed that the Lord would show, by means of the lot, which of them He had chosen. Their names were then placed in the urns. One of them had to be the object of the selection, or else the sortiligists must be forcibly prevented, by a miracle, from doing what they proposed, and they did select one; that was all. They selected a man-unit, but an apostolic-cypher. Now, the Divine Providence was in the strict ultimate of order on a physical-natural plane, in reference to the positions of the ballots after the urns were shaken; also in the ultimate of order in the spirits who were associated with the disciples when they did this deed, thus with the disciples themselves in ultimates; but his church was not in them, for as yet it was not established, the promise of the Father being unfulfilled; neither were they in the holy external of worship, for they were not in the performance of any part of the Jewish ritual, and if they had been, their holy external could not have been elevated into heaven, for “the veil of the temple had been rent,” and the days of this miracle had passed by. Heaven was not in conjunction with them (for their interiors had not been opened), and could no longer be in communication with them by means of externals; and as the Lord is present with his church through heaven only, it follows that he was not conjunctively present with the disciples on the occasion referred to, and hence that the result of the lot was of no moment towards their guidance as a church.

The first preliminary act of the mind with Peter and the disciples, before resorting to the lot, was a disregard, and thus a dispersion of the Lord’s truthful promise, that they should be filled with the Holy Ghost, and thus guided through their interiors before many days. The dispersion of this truth was completed by their manifestation and adoption of its contrary false, when they applied to the Lord to guide them by externals, and interpreted the result of the lot as an indica-

tion of His guiding Providence. It was a confession of record, as it were, that the internal spiritual man was closed with them, and that they had no perception of good or understanding of truth.

That such is the real signification of casting lots, appears from many passages in the writings of Swedenborg: Thus in *Explication of Nahum*, iii. 10; "Her infants are dashed at the head of all streets, and over her honored men they cast lots, and all her great men are bound in chains;" we read, that by infants are meant the first truths that are born and vivified; by the honored, the goods of love; and by casting lots over them, the dissipation thereof (*A. E.* 652). So of *Obediah*, i. 11: "In that day, aliens led his strength captive, and strangers entered his gates, and cast lots upon Jerusalem;" where, by Jerusalem, upon which they cast lots, is signified the doctrine of the church from the Word, dissipated by fables of doctrine, destroying those truths by which ingress is given into interior truths (*A. E.* 811). Again, in *Joel* iii. 3; "And they have cast lots for my people;" signifying to dissipate the truths of the church" (*A. E.* 376). And finally, of the soldier's dividing the Lord's garments, and casting lots for his vesture, signifying to pull asunder and dissipate divine truths. "Its being said that the soldiers did this, signifies that it was done by those who fought for truths, thus by the Jews themselves, with whom the Word was, who nevertheless were of such a quality, that they dissipated it; for they had the Word, and yet were unwilling to know anything internal of it, but only what was external" (*A. C.* 9942). We fear, alas, that in later days, too many of the soldiers who fight for the truths of the New Church, dissipate them, through an unwillingness to rely upon their internal potency. We think this was the very fault of the sixteen receivers, who, in the year 1787, undertook to designate "the sons of Zadok,"* by reference to the lot. We shall undertake to show that, in the spiritual sense, they were strangers who entered the gates and cast lots upon Jerusalem (*Obad.* i. 11), and by so doing dissipated "those truths by which ingress is given into interior truths" (*A. E.* 811).

The last judgment was witnessed by Swedenborg, in the year 1757, as it took place in the spiritual world. It is described in the seventh, eighth, and ninth verses of the twelfth chapter of the *Apocalypse*. The descent of the Holy City is not described, except in the ninth succeeding, or twenty-first chapter, and was not witnessed by Swedenborg, even to the time of his departure from the natural world. We are prepared to show, from his latest recorded declarations, that up to the time of his natural decease, this descent had not occurred. Any one who will read the chapters intervening between the twelfth and twenty-first of the *Apocalypse*, will see that a long succession of spiritual changes of state, and, as we must suppose, many momentous corresponding consequences in the natural world, are set down as hap-

* "But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge" (*Ezek.* xxiv. 16—Comp. with ch. xlviii. 9-12).

pening between the two events. It will be seen (ch. xii. 5) that before the last judgment, the woman brought forth the man-child, and her child was caught up unto God and to his throne. Then (v. 6) the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand, two hundred and three score days. We do not read that her child accompanied her, but the contrary is implied. After the record of the last judgment (v. 7-9) and of the joy in heaven (10-12), we read (12, 13) wo denounced to the inhabitants of the earth, on account of persecutions by the dragon, and (verse 14 *to the end*) that to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time; that the serpent cast out of his mouth water as a flood against her, but the earth helped her, and swallowed up the flood. "And the woman fled into the wilderness" (v. 6), signifies the church amongst the few, *because with those who are not in goods, thence neither in truths*" (A. E. 729, 730, 731). By the wings of the eagle given to her, after the last judgment (v. 14), is signified the understanding of truth; "That she might fly into the wilderness to her place" (*ib.*), signifies as yet amongst a few, *because amongst those who are not in the life of charity*" (A. E. 759, 760). The comprehensive commentary of Swedenborg on all the above, is as follows: "These things are thus to be understood; it is said above that the woman fled into the wilderness, where she hath a place prepared of God, and afterwards that she got the wings of an eagle, and flew to her own place, by which is signified that the church, which is called the New Jerusalem, *is to tarry amongst those who are in the doctrine of faith separate from charity*, whilst it grows to the full, until provision is made for its reception among greater numbers; but in that church there are dragons who separate faith from good works, not only in doctrine but also in life, whereas the rest in the same church, who live the life of faith, which is charity, are not dragons, although amongst them, for they know no other than that it is agreeable to doctrine that faith produces the fruits, which are good works, and that the faith which justifies and saves, is to believe those things which are in the Word, and to do them; but the dragons are altogether of another way of thinking; but what the sentiments of these latter are, *the former do not comprehend, and whereas they do not comprehend, neither do they receive*; from which it is manifest that the church, consisting of those who are not dragons, is understood by the earth which helped the woman, and swallowed up the stream which the dragon cast out of his mouth. But what is the nature and quality of the reasonings which are meant by the dragon, concerning the separation of faith from good works, and concerning their conjunction, and how subtle, and at the same time pernicious those reasonings are, will be revealed, the Lord willing, in another place, likewise that those reasonings have place *only with the learned rulers of the Church*, and are not known to, *because not understood by, the people of the church*, and that hence it is that the New Church, which is called the Holy Jerusalem, *is helped by these latter, and increases*" (A. E. 765).

The foregoing passage is its own exegesis. As our Lord, prior to the establishment of the first Christian church, commanded his disciples to tarry at Jerusalem until they should be endued with power from on high, so here is a virtual reiteration of the same command. Some have interpreted the injunction as an unmeaning command to tarry in the spiritual church (i. e. the present N. C. organization) until the receivers of the writings of E. S. should become the celestial church—as if all were not of the spiritual church who have spiritual faith; and Swedenborg expressly says that they have spiritual faith, who, being members of the Church of England, live according to her exhortations, without penetrating into the arcana of doctrine (*A. E.* 250). We read above, the express declaration that the New Church is to tarry amongst those who are in the doctrine of faith, separate from charity, until the fullness of the time, times, and half a time, shall be accomplished, or until provision is made for her reception amongst greater numbers. The word *provision* has reference to what is done by the Lord; “for what is done by man is prepared, but what is done by the Lord is provided; to be provided is also predicated of State” (*A. E.* 731).

It will be recollected by our readers, that under the Jewish dispensation, when the interiors of terrestrial men were closed, the angels dwelt in the interiors of simple angelic spirits, and through these had communication with men on earth, by means of the miraculous elevation of the Jewish holy external, coupled with the representatives by which the church was symbolized. We now see that under the new dispensation, it was provided that there should be simple-minded, truth-doing, terrestrial men, answering to the description of the above-mentioned simple spirits, and supplying their place, as the ultimate habitations of the angels. These men are in *the good of remains and the good of ignorance*, yet remains with them are few. They are in the doctrine of faith, separate from charity, yet believe that faith produces the fruits, which are good works, and must be accompanied by good works, in order to be justifying and saving. Hence they are in the Lord’s spiritual kingdom (*A. C.* 3242). Yet they are in spiritual captivity, remote from genuine goods and truths, but desirous of them. And with all such there was and is, since the consummation of the former church, a new state commencing, to wit, a state of the initiation of their interiors, by means of remains stored therein, into goods and truths comparatively superior. When the consummation of the former church was at the full, then these men were in the five-and-twentieth year of their captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten (*Ezek. xiv. 1*). Yet, humble as was their spiritual condition, they served as the receptacles of the New Church, and as the mediums of conjunction between heaven and the human race. The kingdom of the new heaven was within them. The truth, involved in the doctrine of remains, and hereinbefore set forth in the extract from *A. E.*, that the New Church was to tarry with them, until provision was made for its comparatively general reception, was the very truth and fact by which ingress is given into

those truths which are emphatically interior. For the starting point with every man, in the race of salvation, is precisely those diminutive remains, which have been stored up within him by the Lord, from the time of infancy. He must be faithful over these few things, before he can be made ruler over many.

Now it was, as we humbly conceive, this precise *ingressive* truth, which was ignored, dissipated and falsified, by the misguided persons, only sixteen in number, who in the year 1787 took it upon themselves to terrestrialize and locate the Heavenly Jerusalem, by resolving themselves into the first New Church corporation, with power to establish branches all over the mundane world. We know nothing of their internal spiritual condition, except as we find them described by Swedenborg. But we know that "the woman" was in the wilderness, when they attempted to invest her with bridal robes, and present her to the world as the Lamb's wife. We know further, that these men could not have been in illustration, or they would not have been reduced to the necessity of seeking guidance through the lot. We have Swedenborg's word for it, moreover, that they were not in charity; i. e. treating them as parcel of the *few* represented by the wilderness. Neither were they simple-minded, unreasoning members of the Established Christian Church, incapable of entering into the subtleties of scholasticism, and simply doing good works as the fruits of an indwelling faith. Lacking all these, they were in fact out of the church—yet a company of intellectual strangers, who, while in a kind of gentile state, superinduced by their rejection of existing creeds, and their secession from existing sects, had given their mental assent to the revelations of Swedenborg. How far the truths, thus received into their understandings, had been effectual in the reformation of their wills, no human judgment can decide. But we are safe in pronouncing upon them the simple judgment of Swedenborg, that they were not in charity. This we can do without any lack of charity ourselves, for the works of the New Church were for the most part hidden either in foreign manuscripts, or in the obscurity of the Latin language, and hence they could have had but a qualified degree of information concerning the heavenly doctrines in their comprehensive scope; and we know that the life is formed by truths proceeding to the will through the understanding; also, that "by little and by little" our fables and evils are driven out, until we are fruitful, and inherit the land (Ex. xxiii. 30: A. C. 9336).

We have before seen that the continuing *conatus* of the Divine Providence, since the fall, has been to re-establish the church *in* man, as distinguished from the church *with* him. We have further seen that this never became compatible with human free-agency, until after the last judgment; when we find simple-minded men, in the good of remains, and the good of ignorance, taking the place formerly filled by simple angelic spirits. Here, then, the direct channel of communication between heaven and the human race was at length opened. Here, at last, the angels had a contracted, though sure abode with the human family; and the Son of Man, whereon to lay his head. It was here, alone, that the New Church had even the desert for her

dwelling-place, and Good, in swaddling clothes, for her minister. But our Neo-Swedenborgians either did not know, or were not content with this. They wanted respectability ; *eclat* ; and a priesthood—"now, no common want." To obtain this, they entered the gates (the inductive doctrinals, *A. C.* 2943) and cast lots upon Jerusalem—dispersing, and completely falsifying the ingressive truth, that the New Church was hidden in, and could only widen from, the secret treasury of remains in simple-minded Christians, by means of influx from the Lord, through indwelling angels ; and actually representing that falsification and dispersion, by the sortilegious method they adopted, of foisting their new ministry and new baptism upon the crowded platform of sectarian Christendom.

But it may be said, we have gone too far in representing these Hierarchitects as a company of strangers. Be it so. The New Church was either in them, or it was not. If it was not, they certainly had no right to enter upon its terrestrial establishment by forming a new priesthood. If it was, they had no right to excise from themselves the simple-minded of the existing societies of Christians, who were in the doctrine of faith, separate from charity, but yet were spiritual by reason of their practical conjunction of faith with good works, and in whom the good church confessedly was. In the latter case, our sortilegists were guilty of schism ; in the former, of usurpation. Their apologists are welcome to either horn of the dilemma.

It is contended, upon the alleged authority of Swedenborg, that the clergy form the internal of the church, and the laity the external ; that the centre produces the expanse, and not the expanse the centre. We do not care to controvert this ; but if it be true, we insist that the clergy, as the centre, cannot be formed by what is outside of the expanse, and upon a lower plane. In other words, it is an absurdity to say, that the expanse cannot produce the centre, but the lot can.

Should it be urged, however, that Mr. Hindmarsh was really the unknown centre of the New Church before the lot was resorted to, and was, by the lot, merely pointed out, providentially, as such, we then ask if he produced the expanse which previously existed ; and, in particular, if he produced the good of remains and the good of ignorance stored up in the interiors of simple Christians, as described in the foregoing extract from the *Apocalypse Explained* ? Also, did he all along constitute the internal of those Christians ? If yea, was he in the body or out of the body while constituting such internal ? Moreover, in the same event, what does Swedenborg mean by saying (*T. C. R.* 784) that the new heaven makes the internal of man ?

Mr. Cabell, in his Scripture argument for the Trine, urges with great force, that the continuous line of the priesthood has been maintained unbroken since the first institution of external worship, and must ever so continue. We are not prepared to deny this. Among the Jews, the representative priesthood was chosen, and designated directly by the Lord, and their function continued until the appearance of Christ, our Great High Priest, in and by whom it was spiritualized and communicated to a succeeding order. Through Him,

therefore, the incarnate Head of the church, the chain was kept unbroken; and we are not prepared to say it can by any possibility be broken. But if the sortilegious selection of Mr. Hindmarsh availed anything, then it has been broken. Mr. Cabell sees this difficulty, and attempts to obviate it by suggesting that, as Mr. Hindmarsh at once ordained two persons who had been "ministers" in the "first Christian Church," these two "may have served as a sort of connecting link with the priesthood of that church, and that thus "from the origin of the order until the present hour, and through all successive churches, the electric chain of priestly influx has never been wholly broken." But, unfortunately, the force of this suggestion is wholly broken by the fact, that these two connecting links never belonged to the priesthood of the first Christian church. They were merely lay-preachers in the Methodist connection, whom Mr. Wesley *permitted* (we use his own word) to preach, without any license or authority to dispense the sacraments.

Mr. Cabell justifies the use of the lot in the selection of Mr. Hindmarsh, by pleading the apostolic precedent. Our remarks on that, which need not be reiterated, apply equally here. The sortilegists, themselves, determined to take as a priest that one of their number whose name should be drawn. They were free-agents, and had the physical power to draw. If the Divine Providence was in the ultimate of order in the arrangement and disposition of the ballots, it would not have been less so, in a direct and far more rational selection, founded on a comparison of the fitness of those from whom choice was to be made. The Divine Providence is universal, and descends into the most minute particulars; but this truth hardly sanctifies the *crimen falsi*, of forging the will of God in the human soul, by affixing a physical event as the Divine seal to the propriety of human actions.

Mr. Cabell further justifies the act of sortilege, by the following: "Swedenborg sent his works to the church authorities throughout Protestant Europe—thus virtually telling them of their defection, and inviting them to report (their message) anew. His remonstrance being treated with neglect or contempt, nothing remained but to appoint new messengers. This was done by a resort to *the lot*," &c. With all deference, we submit that one more thing remained to be done: which was, to STAND STILL, AND SEE THE SALVATION OF GOD. New messengers had already been appointed. Swedenborg was a new messenger. Every volume of his writings, deposited in the Universities, or distributed through the churches, was a new messenger, winding its noiseless way through the labyrinths of error and prejudice. The angels, at length pillowing their heads upon the bosom of humanity, and kindling the smoking flax within the chambers of the human heart, were new messengers, subduing to a whisper the chant of joy, "now is come salvation, and strength, and the kingdom of our God and the power of his Christ." The poor in spirit—the simple-minded, and single-hearted of Christendom—were new messengers, publishing the bans of faith and charity, and forming an unconscious cohort of terrestrial cherubim around the betrothed of the

Lamb. Science, disenthralled from sectarian pupilage, was a new messenger. The receivers of the writings of Swedenborg, everywhere, were new messengers, without the right to shift their responsibility. Artisans—the toiling congregation of the world's poor, “yet making many rich”—quickened into a sense of justice by the suffering of extreme injustice, were new messengers; and the very stones of the streets were waiting their bidding to thunder forth the new message against the bastiles of civil and religious tyranny. Compared with this mighty array of celestial, spiritual, and natural messengers, how insignificant was the pseudo-priestly lot-mongering of those who ventured the sectarian cry, Lo! here is the New Jerusalem! and lo, there! The world did not need to have the church travestied, in order to forestall the timely discovery of Sandy Mackaye, that “God is God, and nae the deevil, after a’!”

Mr. Cabell's assertion that the works of Swedenborg were treated with neglect or contempt by the church authorities throughout Protestant Europe, would not justify the sortilegious establishment of a New Hierarchy, even if it were entirely correct. But it must be taken with a grain of allowance. His works were not treated with neglect by the church in Sweden, and whatever contempt may have been entertained for them there, was not extended to the illuminated author. The books, moreover, were never officially declared heretical, and Dr. Beyer, a clerical receiver, retained his pulpit, though with a little wholesome persecution, that served to make the doctrines better known. Bishop Porteus, of the English Church, treated the “remonstrance” neither with neglect nor contempt; and Mr. Clowes, a receiver and industrious promulgator of the doctrines, died Rector of Madely. Mr. Gorham lately had serious difficulties with the Bishop of Exeter on the subject of baptismal regeneration, while Mr. Clissold has never been called in question, for his letter to the Archbishop of Dublin. Dr. Campbell states in the *British Banner*, that there are some fifty or sixty clergymen of the Established Church, who are said to be believers in “the dogmas of Swedenborg;” but he does not add that they are considered by the ecclesiastical authorities, as amenable to censure or discipline. These clergymen not only outnumber the present English successors of Mr. Hindmarsh, but, supposing their weekly congregations to average only one hundred, they are actually engaged in disseminating the essential truths of the New Church, among a much larger number than the “two or three thousand” of Swedenborg's avowed “followers” in England. May it not be that these, and others like them, and more to come after them, are the “sons of Zadok,” who keep their charge, while the children of Israel go astray? May not such be the ones whom Swedenborg had in view, when he wrote to Dr. Beyer, in 1767 (ten years after the last judgment), “The universities in Christendom are now first instructed, from whence will come ministers?” Swedenborg, on his death-bed, in conversation with Mr. Springer, defined the New Jerusalem, as denoting “a new and purer state of the Christian Church than had hitherto existed;”^{*} and we doubt not the clergymen above

^{*} Mr. Springer's account of this conversation is: “I asked him when he believed that

spoken of are, in the most orderly way, contributing largely, through the Divine blessing, to the manifestation of this state. It may be a partial result of their labors that a considerable number of members of the Church of England, in the upper walks of life, are understood to sympathize with the views of Swedenborg. Doubtless many, in all walks of life, sympathize with the same views, without knowing them to be Swedenborg's.

Mr. Cabell, after having treated the resort to the lot, in the given instance, as a justifiable, virtual appeal to the Divine Providence, prudently enters a *caveat* against a fresh appeal of the same sort. He tells us: "A new ministry was thus originated, but having been begun, and under an assemblage of solemn circumstances, *such as can never again occur*, it is not proper to make a fresh appeal of the same sort, without the most manifest necessity." Here the respected gentleman must pardon us: we cannot pardon him. His various peccadilloes of commission are excusable on the score of human frailty; but his fatal sin of omission, in neglecting to chronicle the particulars of these solemn circumstances, is without the pale of charity. He has left them to die, and make no sign. The thunders and lightnings and quakings of the mount whereon the law was delivered to Moses, have been circumstantially detailed in the pages of the Sacred Word. The rushing, mighty wind of Pentecost; the cloven tongues as of fire that sat upon the people; and the miraculous levelling of the barriers of diverse language—of these we read, and are affected by their solemnity. But as for the momentous and solemn circumstances that marked the terrestrial institution of "the crown of all other churches"—these, alas, are in the category of the ante-Agamemnonian heroes, who sank into oblivion for lack of the *sacer vates*:

"In vain they toiled; in vain they bled;
They had no poet, and are dead!"

It only needed the inexorable intimation that these circumstances, so solemn, can never again occur, to make curiosity dissolve herself in tears by the statue of despair.

Having given our New Hierarchy the full benefit of the apostolic precedent, we are constrained to express the opinion, that the use of the lot in the selection of Mr. Hindmarsh, was resorted to under the influence of more modern, if not contemporaneous, examples. The Moravians, who were making considerable noise at the time, freely practised and boldly defended sortilege. In their declaration, presented to the University of Wirtemberg, they say: "We have a peculiar esteem for lots, and accordingly use them, both in public and in private, to decide points of importance, when the reasons brought to bear on each side appear to be of equal weight. And we believe

the New Jerusalem, or the New Church of the Lord, would be manifested, and if this manifestation would take place in the four quarters of the world? His answer was, that no mortal could declare the time—no, not even the celestial angels; and that it was solely known to God. Read, said he, the Revelations, chap. xxi. 2, and Zechariah, chap. xiv. 9, and you will find that the New Jerusalem mentioned in the Apocalypse, which denotes a new and purer state of the Christian Church than has hitherto existed, will manifest itself to all the earth."—*Hobart's Life of E. S.* (Boston) 1845, p. 60.

this to be, then, the only way of setting aside our own will, of acquitting ourselves of all blame, and clearly learning what is the will of God." Wesley, who in early life was almost persuaded to be a Moravian, was also in the habit of appealing to the lot, and of deciding doubtful questions, by reference to such texts as might first strike his eye, upon a casual opening of the Bible. Respecting this practice, he thus writes to Mr. Church in 1746: "At some rare times, when I have been in great distress of soul, or in utter uncertainty how to act in an important case, which required speedy determination, after using all other means that occurred, I have cast lots, or opened the Bible." We instance two of these occasions, that their importance and character may be understood. In 1736, Wesley arrived from Georgia, and, on landing, ascertained that Whitefield was on board a ship in the offing, on his way to the same colony. It being still possible to communicate with him, Wesley at once sent him a letter, containing these words: "When I saw God by the same wind which was carrying you out brought me in, I asked counsel of God. His answer you have enclosed." The inclosure was a slip of paper, bearing this sentence: "Let him return to London." Wesley, it afterwards appeared, had decided the matter by lot, and the result was communicated as a direct mandate from the Almighty. Whitefield continued his voyage, and Wesley afterwards wrote to him in regard to the occurrence: "Though God never before gave me a wrong lot, yet perhaps he suffered me to have such a lot at that time, to try what was in your heart." Whitefield, however, rejoined: "It is plain you had a wrong lot given you here, and justly, because you tempted God in drawing one." Again, in 1739, we find Wesley and his brother Charles opening the Bible, to determine whether or not the former should pay a missionary visit to Bristol. The texts hit upon seemed more and more unpropitious, until the climax was attained by their opening upon the burial of Stephen, the proto-martyr. "Whether," says Wesley, in his journal, "this was permitted for the trial of our faith, God knoweth, and the event will show." The texts being so unfavorable, the journey was about to be abandoned, but the matter was first proposed to the society in Fetter-lane. The members, after much disputation, and an inability to agree, settled the question by lot; as the result of which, it was determined that Wesley should go. Then they again opened the Bible, and the auguries were no better than before. Charles was in much distress, lest the journey should prove fatal. Wesley went in the true spirit of martyrdom, Charles desiring to die with him; but he happily returned, to live more than a half-century longer. How often Wesley was in the habit of using the lot we do not know, but doubtless frequently. He went to Georgia in company with a number of Moravians, and may have confirmed himself in the practice from their example, and the influence of the sect upon him after his return. The Methodists, we have seen, were quite prompt in following the example of Wesley. Now, when we connect these circumstances with the fact that two of Wesley's lay-preachers, schooled in the practices of the connection, were among the sixteen founders of the New Church

Hierarchy, there arises an inference (almost irresistible, in the absence of positive knowledge to the contrary) that these two "ministers in the first Christian Church," were actively instrumental in the Moravio-Methodistical device, that resulted in their own speedy ordination. Our own suspicion is, that they either directly or indirectly suggested it.

Here we close. We entreat the friends of Emanuel Swedenborg and receivers of his writings, to ponder what has been presented. If what we have written be the truth, then, discarding all compromises with mistaken expediency, let the truth be frankly admitted, and Swedenborg vindicated from the ecclesiastical outrage that has been committed in his name. The first result will be, the setting of a little child in the midst of those who are so hotly claiming to be greatest in the kingdom of heaven.

DELTA.

ARTICLE II.

OUR BELOVED BROTHER PAUL (2 Pet. iii. 15)—IN WHAT LIGHT IS HE TO BE VIEWED?

AFTER all that I have read in the Repository and elsewhere, I am not prepared to say that I believe Paul and David to be among the lost, and Mohammed a Christian convert. (a) With Professor Parsons, I come distinctly to the conviction, that nothing whatever contained in the Diary permits us to form any definite conclusion as to the actual and permanent state of any person mentioned in Scripture. If "the issue of a more searching inquest into the true spirit of Paul's writings will go to confirm" certain statements respecting him, to my mind the effort of A. W. appears, so far, as a signal failure. My sympathies are much with J. L. J., and I am pleased with his remarks in his letter, published in the August No. of the Repository. He seems to come to the same conclusion with Prof. P. and others, and with great propriety says, "The claims of the New Dispensation rest on grounds above and beyond all questions of this nature, and need not be embarrassed by any such considerations." (b)

I cannot say that I am perfectly pleased with the article, "Piety and Paul," by W. in the April No. Might I not say, "Read W.'s epistle, and note how many times he says *Ego*." Or, as some have said, Read Swedenborg's works, and notice his egotism and continual reference to his own works, even to the number of fifty references in one connection. (c)

Paul's epistles I conceive to be according to the nature of his ministry, and the different subjects on which he wrote. In some of

them he says *I* often : in others but seldom. But Prof. Bush says, "Discussion is inevitable." I hope, then, he will allow one who has honestly and sincerely believed, and professed himself to be a New-churchman, to offer some thoughts on the subject.

The articles of A. W., introduced by the remarks of the Editor, are especially unsatisfactory to my mind. Why should the Editor say that the whole structure of Calvinism rests upon Paul as its chief corner stone, when Swedenborg says that heresies may be taken from the literal sense of the Word? (d) Swedenborg speaks of the doctrine of justification by faith alone being drawn from a single passage in Paul's epistle to the Romans, wrongly interpreted. (e) He says, "Though the epistles have not the internal sense, they are good books for the church." (f)

It seems to me that we have presented to us something *new* in the New Church. Formerly I used to hear, and read, confirmations of the doctrines of the New Church from the epistles. And where an objector said, "You do not acknowledge the epistles as ranking with the canonical Scriptures of the Word"—the answer was, "We esteem them as highly as you do. We esteem them as teaching the truth; but we esteem the *Word*, properly speaking, as containing a spiritual and heavenly sense, distinct from the letter. Not that we *love the epistles less*, but that we *love the gospels more*." (g) The doctrines of the Trinity, as centred in the person of the Lord Jesus Christ, Redemption, the Christian Life, and others, were confirmed from Paul most emphatically. Concerning the Second Coming of the Lord, there never appeared much difficulty in the sentiment, that the apostles, being ministers of the first advent, were not illuminated as to the doctrine of his second, from, we might almost say, the necessity of the case. So we might expect that the doctrines concerning the Judgment, the Resurrection, and End of the World, would only be *plainly* made known at the period of the second advent. And it did not seem *shocking* to hear that the doctrines concerning the Lord, Redemption, and even the Christian Life, are more clearly made known at the time of the second advent. But *now* shall we hear that the epistles do not teach the truth; that the writer was a *bad man*? We wish to know. Was he sincere, though more in the dark than A. W. as to some truths, striving to shun evil, and obey the Lord from right principle; or was he disobedient to the truth, and so permitted to fall into fatal error, and lead others blindly to fall into the same ditch? (h)

"The recorded sudden conversion of Paul" is referred to by A. W. in very strong language. I shall not follow him through his three paragraphs on that point. Shall we receive the narrative in the Acts as true, or not? If we receive it, then we conclude that Infinite Wisdom and Love could effect the conversion of this *one man*, in this way, if not another man among the human race; and further, we have in Paul's history a striking evidence in favor of the Christian religion. If we reject the narrative, we go over to the side of the opposers of the Christian religion, in this particular at least. Now A. W. says, the grand question is, whether the New Church views, in regard to the true nature of regeneration, are intrinsically sound.

He thinks this is the true issue, but has little hope that it will be made by our opponents. He says, "We shall be accused of discrediting a divine record, and defaming a holy apostle, while the genuine *reasons* to which we refer to sanction our opinions are passed *sub silentio*." I ask, does A. W. discredit the record or not? "The genuine reasons to sanction our opinions." What opinions? Our opinions that the record is not true? For to that point, it seems to me, we must come. (i)

In speaking of the duties of his apostleship on which Paul entered, A. W. makes correct and appropriate remarks. But when he represents him as especially evincing the promptings of an unrenewed disposition in the case of Mark, I beg leave to disagree, or at least to hesitate. I object to his statement, that Paul, rather than to accept his services, chose to carry the pique so far as to part company with Barnabas, one of the best men, &c.

Let us look at that narrative. Some think they (Barnabas and Paul) had an angry quarrel. Wesley and some others represent Paul as in the right, and the contention (paroxysm) all on Barnabas' part. Others, and among them I think Clarke, that some men, because *they* cannot be firm in their plans, though opposed by others, and warmly maintain them without anger, conclude that *others* cannot. I honor the views of A. Clarke, as nearly as I recollect them. Paul was possessed of firmness. So was Barnabas. Paul thought not good to take Mark with them, and the reason is given. Barnabas determined to take him. They contended; but neither yielded. So they separated. Barnabas took Mark, and Paul took Silas. All good men devoted to a good cause. Why say, Paul chose to carry the *pique* so far, &c.? I think I can illustrate my views by a very supposable case. A. W. & G. F. have quite opposite views, and yet both are Newchurchmen. I can suppose that they discuss their different views as to the ministry, conventions, &c., each one earnestly and warmly *contending* for his own views, until they conclude to give each other a *good letting alone*. I can suppose this, without supposing that either of them becomes angry, or has a grudge at the other. As I have had the pleasure of hearing G. F., even when assailed, I am free to say, he is *one* Newchurchman who, without getting angry, could use up an opponent if necessary.

What A. W. says in respect to the Epistles being so worded as to be readily misunderstood, of course we do not oppose. But when he speaks of more parties at variance in relation to their true sense, than in regard to any other part of the so-called Scriptures, I have this answer to make: I do not know that he is right. I doubt the assertion.

Let us look a little at A. W.'s "close and accurate examen" of the genuine drift of these epistles. First, that of

THE TRINITY. If it be true that Paul makes use of a dialect marvellously akin to that of the mass of Christians, it is also true that he uses such language as the Newchurchman can use as most emphatic respecting the Lord Jesus Christ, "in whom dwelleth all the fulness of the Godhead." The true doctrine concerning the Lord is taught by Paul, if it is by Peter. They use strong language, expres-

sive of his true divinity. A. W. acknowledges the probability that attaches to the philological argument concerning *kai—even*, often rendered *and*. Now this is important; and who does not know, that when a doctrine is proved to be taught by a writer, no form of expression which he may elsewhere use should in candor be considered as teaching an opposite doctrine, so long as it is possible to interpret such forms of expression in harmony with the doctrine which the writer actually taught, though there may be evidence that his mind was not free from obscurity in regard to the doctrine. This I think Swedenborg teaches, that mankind were not in a state to receive the clearest views on this doctrine.

I shall not review A. W. throughout, or attempt to notice all his quotations at present, although I think them answerable: but I will notice that which surprised me most—Eph. iv. 32: "Be ye kind to one another, tender-hearted, forgiving one another, even as God, *for Christ's sake*, hath forgiven you." I have heard it maintained that it would be justice to the original to render it, "*even as God in Christ has forgiven you.*" I have not now the means of determining, but is it not so? I believe it is, and if so, it shows that Paul here, as certainly elsewhere, points to the Lord Jesus Christ as the only Being who can forgive sins. For he quotes 2 Cor. v. 18, 19: "All things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit: that God was in Christ reconciling the world unto himself," &c. Does a New-churchman quote this as proving the doctrine of the modern creeds? He is of a different school from Noble, who says, in reference to this very text: "The apostle here delivers, in one single sentence, the whole doctrine of the Atonement; and to call attention to it, he propounds it in the most express and formal manner." "God hath reconciled us to himself by Jesus Christ," and the ministry of this reconciliation, committed to the apostles, was to declare this truth; to wit, that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The word here translated *reconciliation*, is the same as is elsewhere rendered atonement; it cannot then be denied that the atonement of Scripture is nothing else but our reconciliation with God, effected by the dwelling of God in the person of Jesus Christ."

How different is the teaching of Mr. Noble from A. W.! He goes on to quote another verse or two. But why need we follow him? If we pursue Mr. Noble's method, we shall find what is at first sight obscure to be made in some degree plain, by that which is plain.

To offset in some degree against A. W.'s quotations, we might bring many passages to prove the truth of Paul's doctrine and his harmony with the N. C. Doctrines. Modern creeds and modern preachers tell of the FATHER being reconciled to us by the death of

* The proposed rendering is indeed literally more correct than the established, but the sense of *ἐν Χριστῷ*, in Christ, we think is in the diction of Paul of equivalent import.—ED.

the Son. Paul speaks of *our being reconciled to God, of our receiving the atonement.*

A. W. refers to the Epistle to the Hebrews, as seeming to take for granted all the old church expiation-theory of the Levitical sacrifices. Now it seems to me that injustice is done to the author of that Epistle who is not egotistical in that Epistle. Notice the tenth chapter, in which he adverts to the weakness of the law sacrifices, and introduces the sacrifice of Christ's body once offered. And how does he introduce it? In such a manner as to show that *obedience* and not *sacrifice*, is what the Lord requires. "Wherefore when he cometh into the word, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) TO DO THY WILL, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law: Then said he: Lo, I come TO DO THY WILL, O God. He taketh away the *FIRST*, that he may establish the *SECOND*." Now, Brother A. W., it seems to me plain that the *first*, which he *takes away*, is, *sacrifice*, and the *second*, which he *establishes*, is, *to do the will of God*.

Does Paul teach Solifidianism? No! no! no! "It is evident," says a writer in the N. J. Magazine, "that Paul regarded charity as the very essence of genuine faith." It is also further evident that he assigned the *same reason* as that now assigned in the New Church for the impossibility of salvation by faith alone.

I conclude for the present, having much more I would be glad to communicate at a future day.

PETER.

Ever Green Retreat, Mich.

REMARKS.

(a) And who has required or expected any such belief? Where are either of these things asserted in the pages of the Repository? We are unconscious of having embraced any sentiment on these points other than those that occur in the writings of our illuminated scribe, and he does not anywhere affirm in unequivocal terms that either David or Paul are finally lost, or that Mohammed has become a Christian convert. He does indeed intimate very strongly that these Scripture worthies had not entered heaven at the time he wrote the Diary, leaving us to the inevitable inference that their state on earth was by no means so good as has been usually supposed by the Christian world; but we are not aware that he has said anything which is absolutely conclusive as to their ultimate destiny. Why then adopt a phraseology which goes constructively to load the N. C. with the odium of expressly holding the perdition of the individuals in question?

(b) It is undoubtedly true that the determination of the question treated by our correspondent is not one of vital moment to the interests of New Church truth or life. But the question has become mooted, and the espousers of our doctrines cannot well be wholly indifferent to the issues that are made. No receiver of Swedenborg's revelations can consistently remain unconcerned in relation to the charges brought against him on the score of his defaming the holy men of Scripture and of church history, for what he says of Luther, Calvin, and Melancthon, comes into the same category. As it regards Paul,

the case is simply this: It is a fact, now become widely known, that Swedenborg has affirmed his state in the other world not to have been, down to his day, good. Without expressly declaring that he had become an inmate of the hells, he still represents him as not having attained to the heavens. He speaks of him as having fallen into evil associations, as consorting with such spirits as would plainly imply that his own spiritual state in this world was marred by defects more serious and grievous than had ever been supposed by the mass of Christians. To this statement, nothing would be more natural than to oppose the fact of his inspiration as a penman of the Scriptures. How can it be imagined, says the objector, that the Lord would have employed *such* a man to be an inditer of his truth? Surely, if he were of the character that Swedenborg intimates, he would never have been fit for such a sacred vocation. The absolute truth of the writer is a pledge of the sanctity of the man. This then is the real position of things in the present controversy. The credit of Swedenborg is in some way at stake. If he were mistaken as to the identity of the spirit, it weakens very much our confidence in his general revelations of the other life; for though he sometimes intimates a degree of doubt as to the personages of whom he speaks, yet, in regard to Paul, his language is most decided and express. If, on the other hand, his statements on this head are worthy of entire reliance, then we think the inference not unnatural, that as Paul's state on earth was not intrinsically good, so that fact detracts more or less from the absolute truth of his writings, although we are abundantly taught that very imperfect men may still be employed as mediums of imparting divine truth to the world.

But we do not consider ourselves shut up exclusively to Swedenborg's reports concerning Paul in the other life, in forming a just estimate of the scope of his Epistles. They are not ranked by the N. C. among the genuine writings of the Word. They have not the spiritual sense; and nothing is more evident than that that form or system of Christian doctrine which is most diametrically opposed to the New Church, is built mainly upon the Epistles of Paul. If these were wanting to the New Testament, how much ground would Calvinism or Lutherism have to rest upon? The attempts of our correspondent, A. W., to establish this point may not be, indeed, beyond the reach of criticism, though to us they appear on the whole as successful, yet what would be accomplished in the way of conciliating Christendom by admitting the absolute truth of all that Paul has taught, while at the same time the charge is brought against his advocates and admirers of having utterly and universally misunderstood his true mind and purpose. Assuredly, the only way of bringing Paul's doctrines into harmony with the teachings of the New Church, is to bring them out of harmony with those of the Old, for the same sentiments cannot support at the same time two systems completely at variance with each other. For ourselves, we are more and more satisfied that the creeds built upon the epistles are the grand obstacle to the spread of the New Church, and that as the latter increases the former must decrease.

(c) It can hardly be deemed of much moment whether one is pleased or displeased at what is said on the subject, provided there is no attempt to gainsay what is argumentatively advanced. As to the intimation of Swedenborg's egotism, we imagine this is the first time that such a charge was ever hinted, and it is somewhat strange that a reproach never cast upon him by an enemy should now be insinuated by a friend. If, however, the writer designs to imply that there is no real foundation for the charge in either case, we can only say that either his perception or ours is a good deal lacking in keenness, so far as this particular object of vision is concerned.

(d) The Editor says this because he is satisfied that it is true, and the fact that heresies may be taken from the literal sense of the Word do not strike him as militating with this position. Let our friend Peter read Swedenborg's exposition of the 12th & 13th chapters

of the Apocalypse in the A. E., and he will perceive that the errors so laboriously and so triumphantly there confuted, are precisely the errors involved in the doctrines which theologians deduced from Paul's Epistles. They are the doctrines of the Dragon.

(e) This is not exactly what he says. His words are: "In the *A. R.*, No. 417, I have proved that the words of Paul in Rom. iii. 28, are quite misunderstood: and thus that the doctrine of justification by faith alone, which at present constitutes the theology of the Reformed Churches, is built on an entirely false foundation."—*Let. to Dr. Beyer. Documents*, p. 124. He does not say that this doctrine is built only "on a single passage in Paul's epistle to the Romans," though this is doubtless one of the leading texts upon which that tenet rests for support. But it is unquestionable that many other texts are regarded as teaching the same doctrine, and Luther's work on the Epistle to the Galatians goes all along on the assumption, that the whole drift of that epistle is to inculcate the doctrine of faith alone as the ground of justification.

(f) This indeed he says, but from the connexion it is quite evident, we think, that the church, of which he here speaks, is not the church of the New Jerusalem, but the first Christian church which was its predecessor. See the letter above referred to. At the same time we would not have it understood as our opinion that the Newchurchman can derive no advantage from the perusal of Paul's epistles. On the contrary, we look upon them as highly suggestive and instructive, provided the reader is careful all along to refer them to the standard of the Gospels as the test of their truth.

(g) We are aware that this has been a common style of speaking in the New Church, and if the scope of A. W.'s criticisms would tend to lower the estimate in which the Epistles have been formerly held, it is proper that the grounds of his objections should be candidly weighed, apart from usages that have prevailed in the early periods of the Church's history. An objection of this nature is not strictly an argument, nor does it avail to set aside an argument. The language alluded to was probably in accordance with the state of the New Church sentiment at the time it was employed, but allowance is to be made for the progress of that sentiment, in consequence of the developments contained in the Diary, and of the peculiar forms in which opposition to the doctrines displays itself. For ourselves, we do not feel responsible for any particular modes of speech in vogue on this subject among Newchurchmen in former days. The grand question is, What judgment are we to form of the character and writings of Paul by the light of the New Church, its doctrines and revelations?

(h) On all these points our pages have been the vehicle of communications intended to afford the materials of an enlightened judgment. If they fail to accomplish this end in any particular case, leaving the mind vague and unsatisfied as to any definite conclusion, we know not what farther to say. Every man must judge for himself from the evidence before him.

(i) If Paul was actually made the subject of a genuine conversion, it was undoubtedly according to the principles of divine order in the spiritual world, from which we do not feel at liberty to admit any exceptions. Taking this then for granted, it remains for every one to adjust this peculiar case of Paul, as related in the history, with his own ideas of what the laws of order absolutely require. If he should find it extremely difficult, as we do, to effect such an adjustment, provided the literal record of Acts be adhered to, we know of no alternative but to hold the mind in suspense as to the truth of the record, till farther evidence is accumulated. That the laws of the divine order were not set aside in Paul's conversion, if genuine, is certain; that the history recorded in the Acts of the Apostles, if it conflicts with these laws, is not infallibly authentic, is equally certain. This is

the alternative; our correspondent must take that side of it which he deems most imperative on his belief.

As to the remarks of "Peter" which follow, as they are for the most part simple assertions of dissent without any formal attempt at disproof, we deem it unnecessary to pursue them in detail. The force of evidence is, we know, very much according to the previous state of a man's likes and dislikes, prepossessions, and prejudices, in relation to the subject in question. The pro-Pauline feeling is very strong in the Christian world, and it requires no little hardihood to withstand or question it. For ourselves, while we would not "aught extenuate," neither would we "set down aught in malice." We acknowledge the sterling excellence of many things in his writings, but we are at the same time not backward to confess that the exposé which Swedenborg makes of Paul's state in the other life, coupled with the fact that his writings constitute the grand armory from whence are drawn the weapons employed in the controversial warfare with the New Church, tend powerfully to win over our assent to the general positions of A. W.

ARTICLE III.

THE STARS OF HEAVEN.

"Once, in company with angels, I walked in the world of spirits, which is in the middle between heaven and hell, into which all men after death first come, and are prepared, the good for heaven, and the bad for hell; and I conversed with them concerning many things, amongst which, also concerning this, that in the world, where I am in the body, there appear in the time of night innumerable stars, greater and smaller, and that they are so many suns, which only transmit the light into the world of our sun; 'and when I saw, that in your world, also, stars are to be seen, I conjectured that there may be as many as there are in the world where I am.' The angels being delighted with this discourse, said that 'perhaps there may be as many, since every society of heaven, to those who are under heaven, sometimes shines like a star; and the societies of heaven are innumerable, and because these were foreseen before the creation, I suppose that, according to the number of them, were provided, that is, created as many stars in the world where men were to live, who will be in a natural material body.'"—T. C. R. 160.

SWEDENBORG says, "The truths of faith are all like stars, and are as many as the verses in the sacred Word." There is an infinite revelation in these words. The Divine Word is the ultimate of the Wisdom, or spiritual form of the Lord. The material universe is also the form of the Infinite Wisdom. Each star that shines in the visible material universe corresponds with some fibre of the form of the Grand Man. Each truth in the Word is also a part of the being of God. Hence there must be as many worlds in the exterior heavens, as there are truths in the inner heavens, and these truths are countless; we may gaze in wonder up to the illimitable starry depths, and seek in vain to compass the never ending shining worlds, that grow upon us as we gaze. These are the atoms that float in the aura of the Divine Body, and give it materiality. Like the saline particles, and the red blood that in revolving globules form drops, so do suns with their planets form drops in the universal circulation of

God's life. How then shall we count the suns of the infinite material universe, when we cannot count the drops of blood that pulsate in a finite human body? for ever, as we count, new drops are in the process of formation.

This infinite life of the Lord!—how inconceivable to us! The finite mind may not perceive it but in parts, rather in points: here and there a truth strikes the perceptive faculties, and another star shines in the firmament of thought. This truth has its three degrees, celestial, spiritual, and natural, even as the stars of the external heavens have their three degrees, animal life, vegetable, and mineral; and even as the infinitesimal globule of blood distilled from our veins has its three degrees, animal spirit, receptive of the soul; its red blood, the receptacle of the understanding; and its saline particles, that bring it into contact with the material universe. Thus does a wondrous divine harmony of being pervade the universe from firsts to lasts; and these lasts must lead us up to the first. Infinity beats and palpitates in the drop of blood. Feeling, thought, and sensuous life dwell within the living drop, eluding the grasp of man in their boundless existence. The material plane is infinitesimal, but the indwelling spirit bursts the circumscribed bounds of space, and expands to infinity in a love of God to eternity, in a thought of God. But if infinity dwells in each minute life-drop of the finite human heart, with what a Divine majesty it unrolls itself to our perception in each starry world! What myriads of loving, thinking, sentient beings people the countless worlds, each, as it were, an universe in itself. And if Infinity thus dwells in these outer stars, behold! its yet Diviner glory in the stars that shine in the spiritual heavens.

These starry truths are revealed glimpses of the Divine Form, and are peopled with eternal thoughts, and infinite feelings; like every star in the material universe, they throng with life, and we but see them, as luminous points in their far off beautiful brightness.

Who does not love the solemn, starry grandeur of night? Its unfathomable depths; its serene peace; its almighty vastness, speak to the thought of man, of God, and the loving soul lifts itself up to the shining heavens as a manifestation of the greatness of God. And will it not be thus in the after life? Can death take from us any thing? Will we not ever have a starry firmament in which to gaze, that we may mount up in thought from star to star to the infinite central sun? Ah! yes, in the pure blue vault of our spiritual life are shining truths from the Divine Word, while around the earth of our natural man, circles the silvery moon of that Wisdom of the Lord, which we have appropriated by the acts of our outer life. Thus, while the eternal sun ever shines in a cloudless glory within and above, the finite *thought* of angels perceives it in its luminous points, as stars shining in their understandings; to the loving, inmost heart alone is the Divine sun revealed.

Thus, ceaseless changes of day and night, changes of state, transitions from love to thought, will make for us the living glory of the sunshine of day and the starry beauty of night.

But the Lord, so infinite in love, looks down into the thought of

man, which, proceeding from the Infinite is ever seeking the Infinite, and would grasp the stars in its soarings for knowledge, and that He may satisfy every desire of man, and give to him His entire glory and fullness of being. He has gathered the stars of Heaven, and bound them in all their radiant loveliness, in such a form, that a little child may clasp them to his heart, may bind them around his brow in a tiara of beauty, may clothe himself in their light, and make all the host of Heaven his own. For the whole heaven is embodied in the Divine Word; each truth in it is a fixed star, a material embodiment of a ray from the Divine Life, thus a glowing sun dispensing light and life to worlds. How little do we realize that in the Divine Word we clasp God's universe. That in loving the Word we love all the worlds that glitter and roll above us—all the angels of Heaven, and the Infinite Eternal Lord, who dwells in their midst in His boundless glory and fulness of life. *

ARTICLE IV.

ANOTHER SOCIAL EVIL.

In the June No. of the Repository we have an article on Association and its Connections with the New Church. We welcome with pleasure every effort to bring the Heavenly Doctrines down to renovate our political and social life. We are commanded to let our light so shine, that men may see our good works, and have we not hitherto been content to make only some effort to enlighten, and omitted the good works, and if our social life were conformed to the Heavenly Doctrines of the New Church, would not those who are in simple good come from all sides, and find rest?

Thus will it not be well, while one class of men who reflect much on abstract principles devote themselves to the defence and propagation of the Church, another class of practical men should labor to bring the social into agreement with the New Dispensation, that thus in the fullest sense the Lord's kingdom will come as in heaven so on earth? As the institutions and teachings of the Catholic church, and to a great extent of the Protestant also, tend to enslave the human mind, so in the lower spheres of commerce has not the principle of usury destroyed the brotherhood of the race, and enslaved to some extent the laboring class? As self-love prompts us not to do the work of repentance and regeneration, but to seek out many inventions to secure eternal life, so is it not the same evil love that prompts us to escape the necessity of actual labor by any expedient?

As a few, impelled by love of dominion, grounded in self-love, have usurped the fair domain of spiritual truth, so have not the more strong and rapacious, prompted by the same infernal loves, monopo-

lized not only the gold and silver, but the surface of the earth also, and thus reduced the mass to a state of dependence?

When our true riches are increased by the labor of repentance and regeneration, all the church has cause to rejoice with us, and the collective body is benefited; so when good citizens, by bodily or mental labor, increase their goods, the state is strengthened and enriched; on the contrary, when the Christian declines his appointed work, trusting some human invention for security, a branch of the church is withered. So is not every man of leisure, who lives without useful labor, a dead member of the body politic, worse than dead, wasting the living branches by usury?

As the object of the article referred to above was to call the attention of members of the New Church to the subject of association; and as the writer did not class usury among the defects of Fourier's system, so the object of this is to call attention to the subject of usury, whether it is not the rock upon which associations have split, and whether it is not in its origin and operation the chief evil of our evil day and social state.

S. A. R.

CORRESPONDENCE.

From our English correspondent—

MY DEAR SIR—You do right to remind me of the letters if they afford the least gratification to any of your readers, and perhaps I should have written more frequently if I had not had considerable doubt on the subject. Unhappily, there is so little community of feeling in the "New Church," that nothing is more difficult than to be on companionable, and, at the same time, on honest terms with one another.

It may seem unwise to make a statement of this kind in the pages of a work intended to advance the cause; but without *faith in the truth*, neither new nor old churches will ever make any progress, and faith in the truth is not consistent with cloaking it over, and hiding it from observation. Now, the truth is, the standard to which the "New Church" has been gathered is not sufficiently high to bring together a high class of people—by which I mean the more noble and intellectual class of the community, and not the highest in point of worldly circumstances. In short, a fatal error has been committed in making the *creed* of the "New Church" its symbol of unity, for it places her on the same level as the old dispensation, which Swedenborg justly discriminates as a "creed" or "symbolic church." There is hardly a lower symbol by which the people could be gathered together than a *creed*. It is a thing that the most indifferent and common-place order of people can easily subscribe to. It initiates a man into no action. It enjoins no social purpose. It represents nothing but itself, and that as a *religion of speculation*. It points no whither but to the family pew on a Sunday. It elicits nothing as a consequence of its own formula but here and there the virtue of patience.

Let me put it to the common sense of your readers, my dear sir, whether there is any use in *agreeing together to believe certain tenets*? We all believe that the nearest way between two given points is a straight line, but who supposes that any benefit could accrue from signing a *credo* to that effect? What does our belief

amount to if we need to go between those two points, and never draw any straight line from them? In like manner, what does it amount to if here and there a hundred people or so agree to believe that the nearest way of approach, and, indeed, the only way of communion between man and God, is by the Divine Humanity? The question is, what road is there here that we can travel along, and (granting the road) is there any serious intention of travelling along it?

Of course, I mean nothing more here than a hasty illustration of the principle that *the creed* is a low standard, infinitely lower than the standard to which the future church can be gathered. Every thing and every movement for ages past has pointed to action as the ground of association. Observe, also, that I make no objection to believing in the creed, any more than to a man's wearing clothes; the point is, not what is necessary and common to all, but what is necessary and common to an association of all, in order to accomplish some human or divine end. Is there any use in associating together to believe in a creed, and sing *Io triumphe* over the creed that we do not believe in? I see none whatever. The use would consist in those who have the creed associating together for some practical object, some work of God which He requires their agency for effecting in the world. If the creed expressed all that it aimed to do, it would still be nothing more than a means to an end; and associations intended to promulgate it without the recognition of that end, as the *chief object* of the propaganda in which they engaged, might be useful as far as they went, but would never entitle themselves to rank so high as the claims of the "New Church" amount to.

Look at the history of the "symbolic church"—the church of creeds, and then say whether its last consequences are not to be found in the present state of Christendom, and whether they might not have been found elsewhere, and been far other than they are, had higher standards of association been set up and preserved. The Christian brotherhood in the age of the Apostles, was full of life and vigor. By it the idols were thrown down from their niches in the Roman pantheon, a new current of action set in, and a way was prepared by which the transformation of the empire could take place without the destruction of human society. The associations of that age invested themselves with all the insignia of authority as they fell from the grasp of effete imperialism, so that Christian bishops at length sat themselves down in the curule chairs, and exercised both political and ecclesiastical authority. That was the result of the practical purposes kept in view by the associations of the primitive church. Meanwhile, the development of the creed system had been proceeding, and after the dreadful struggle which took place with Arianism, it got itself firmly established as the standard of Christianity, and as the real bond of fellowship in Christian communities. Then the papacy arose, the protector and interpreter of creeds; and at length the famous protest against the infringement of every man's right to make a creed for himself, and rally as many believers to his standard as his success might enable him to influence. The creed has thus continued to be set up as the standard of Christian fellowship ever since the first differences broke out in the church, and at length its inadequacy has become so manifest that society is rapidly breaking to pieces, and no one presumes to say to what standard it can henceforth rally. The "New Church," which ought to find its work and inheritance in this state of things, as the primitive church found it, and entered into it when the Roman empire was subverted, is as helpless as the other struggling sects of the old dispensation. It holds up no distinctive banner. Among the thousand flags, all inscribed with a profession of faith, why should the sinking, despairing soul, single out the flag of the "New Church" to rest his hope upon, or even to read, in preference of all others? The inscription on the ensign may be a true one, but that does not constitute the ensign itself true. The question is, does it stand in a leading position, and can we follow it to any issue? Does it anywhere head a movement which contains the least promise of practical results in the present state of society?

It may seem to many rather the work of an enemy than a friend to answer these questions in the negative; but no other answer can honestly be given. The grandest opportunity ever enjoyed by the "New Church" has just passed over our heads; and though leading men have been here from the continent and other distant parts, sufficient in number, and sufficiently varied in experience, one might have supposed, to form a *Senatus consultum* for some practical purpose, we have nothing to show

in the way of actual product, but a few common-place harangues, delivered from a kind of hustings to a number of people got together by advertisement for the purpose, and now printed for the edification of such as could not be got together. The thing might have been well enough in itself, for surely there is a world of pleasure to be derived from hearing one another talk, even if that were all it amounted to, but the question is, whether it was the thing at all for the year 1851, when the general belief is, that the very last hells are being opened, and when it is obvious that the inhabitants of the better part of Europe are like a ship-wrecked crew upon a raft at sea, making signals of distress to everything, likely or unlikely, that happens to heave in sight. Should not some attempt have been made to bear down upon these poor wretches, even if it had been necessary to suspend preaching our superior nautical astronomy for a little season? Plainly it is not the creed of the "New Church" that will help society out of its present convulsions, and yet, singular to say, it is just that creed, rightly understood, which enjoins all manner of help to society. Once more, the grand mistake has been the making of a speculative faith, instead of a practical work, the ground of association. We have seen, too, that this mistake has been gradually bending to a new hierarchy, just as it did fifteen hundred years ago.

It is not a priesthood, to initiate the world into external piety, that is wanted, or that will ever again command the suffrages of thoughtful men. We must leave piety, like soberness and chastity, to the operation of general laws upon the heart and conscience according to individual freedom, and shall henceforth discover that it is as easy to promote either of these, and pledge men to observe them as to be religious. Associations for the promotion of piety, so long as there are those who think them necessary, will still continue to exist, like associations for the promotion of teetotalism, or the fine arts, but they will have no more right to call themselves the Lord's church than the latter. The question will soon become, Of what avail is all this external show and parade of devotion, and the vast expense at which it is kept up?

Far be it from me to undervalue the genuine feeling of piety, for I know not a more human and godlike sentiment, and recognize no value in works which are not tintured by it as with the heavenly blue of man's original birth-place. The question is not one of piety or no piety; but it is a question of what piety consists in, and, for one, I boldly maintain that it consists in almost anything but the present system of church patronage. Neither do I presume to say that there are no pious people in the meeting-houses. God is great. And there is nothing so distant from Him, but some sound of his ever-sounding word may reach to it. Enough, that piety should always attend human works, and spread itself with a perennial glow over all brotherly uses. The fruits of faith are all of this kind, as faith itself is the steadfast recognition of a God's presence in the world. On such fruits there will always rest, as a rich purple bloom, the delicate hue and fragrance of the devout spirit; a thing as far exceeding all human artifice as the blush that suffuses itself over the human countenance. To conclude for the present,

I remain, my dear sir, very truly, yours,

ELIHU RICH.

Extract of a letter from a former correspondent.

While I have read all the articles in the Repository with much satisfaction, my attention has been specially excited by the articles on the subjects of Conventions, Church government, and the Clergy. I was, as you know, educated in the dogmas of Calvinism, and to esteem Presbyterianism as the only proper form of church government. I can well remember when I verily believed that my father, and the members of the session, were about infallible, and that none but the clergy had any right to license any one to declare the way of salvation. I considered the idea of a society selecting a teacher from any but the clerical ranks, and of any but the clergy

giving any one a place in those ranks, as a most disorganising abomination. For fourteen years I have been, and am now a member of a religious organisation, by which a qualified, or rather improved and strengthened, Episcopacy is recognised, and in which it is the law. True, the Episcopacy wisely avoid making a display of their power, which, according to the Book of Discipline, is omnipotent, or nearly so, and judiciously consult the popular will. But this of concession, and not of right. The commonalty, and the Quarterly Conference, may recommend one as a teacher. But is that recommendation all-powerful? As influence it is powerful. But of right it has no power. The Conference license preachers, and receive into full connexion. I allude to the fact of my past educational influences, merely to show that I am not a taught or instructed organizer.

In reading the writings of our Seer, before I read a single article in the Repository, or elsewhere, in favor of what is or may be called the disorganising side of the subject, I never was at any loss to understand the quotations usually made from those writings in support of the peculiar functions of the clergy, their sole right to appoint one another, and their successors, and the utility and necessity of regular organizations, founded not upon present exigencies, or choice, but upon right and external law. I saw, or thought I saw, at once, that E. S. introduced the usage and external condition of old churches, then extant, illustratively, and not otherwise. But it also seemed to me clear that the New Church, which he announced was to be internal in its character, controlled by internal choices and selections, and the Lord's Providence, and not at all by power, dictation, or the imprimaturs of men, or bodies of men, judging of, or prescribing for others. This view of the subject is daily strengthened. It is written, "Judge not." By this command Newchurchmen understand that they are prohibited from judging of the internal state of others. Whence then do the clergy derive the right to license teachers, and to decide that one is sufficiently in good to be a priest, and another sufficiently in truth to be a teacher? If I have read E. S. aright none can pronounce, ever so meekly, of the measure of good imparted to any one. Nor can any one pronounce upon the measure of truth imparted to another. But all may judge of the capacity of any one to teach truth; and each individual is, by far, the best judge as to what other particular person is the best qualified to teach him. Individuals craving the same or similar mode and measure of teaching will naturally coalesce, and form a society, and then that society is, by far, better capable than any other man, or body of men, of selecting such a teacher as will naturally fall into their vein; i. e. they will select an expert of their own grade or plane. The greatest use will result from this mode of selecting teachers, and the authority follows from the use to the exclusion of all other authority. If this be not so, then the New Church system is not congruous, but inconsistent; for all its analogies indicate this individual and personal power, and right of selecting for oneself. While a man lives, the New Church teaches that he is in society with his own in the spiritual world, and when a Newchurchman dies, his friends say he has gone to his own. The ancient church said the same of the Patriarchs. They were gathered to their own. Shall a Newchurchman select his own in the other life, and yet he be prohibited from making like selection in this life? If E. S. teaches any one thing more clearly, and with more repetition than others concerning man's destiny in the other life, that one thing is the doctrine of societies, caused by elective affinities and repugnances, which are as much fixed as laws of spiritual life as are the laws of chemical affinities in nature. In the present state of the New Church, these affinities and repugnances are not fully developed. And if they were, there is but little opportunity for them to act, owing to the small number of its members and their remote positions, one from another. In a century or two, when these proclivities become active, and when, in portions of the world densely populated, they will compose half or more of that population, it may be foreseen, with something like certainty, that those in a similar state will seek each other out for the purposes of society and worship. In the exercise of this their elective franchise, one will leave a chapel, in sight of his home, to go miles to another, without offence to any one. No priest will claim jurisdiction over his person, or claim to be his spiritual director, or teacher, because of locality, nor will any body of laity take a miff at his preference. Priest and people will recognize that state—not place—leads to association. All matters connected with as

sociation will be governed by the voluntary of each one, no one prescribing for another. I know it is said that in the present state of the New Church it will not do to trust this voluntary—that the great body of receivers are too unintelligent to act for themselves; that it is a matter of *necessity* and *expediency* that the clergy should give teachers their imprimatur *first*, and that then the people may select their teacher, or medium, from the entire body of such thus licensed by authority. I answer that *necessity* and *expediency* have ever been the pleas alike of the wicked tyrant, in church and state, and of the well meaning who have assumed to “lord it over God’s heritage” (which I understand to be the mind of man), not understanding that, in so doing, they assume to be God’s vicegerents. I answer also, that this clerical claim is an invasion of the right of societies to elect their teacher as effectual, though less extensive, when the right to license is only claimed, as when the claim goes to the right to appoint. The right to license includes the right of rejecting and prohibiting, and consequently the right of electing is limited, and restrained thereby. No one knows what kind of bread suits my taste as well as I know myself. Another may urge upon me that he is a professional cook or baker. He may have a diploma from a college of cuisiniers, or epicures, and yet I will eat the bread I like best, even though it lack his high imprimatur. The learned, the experienced, and skilful—of a high order of taste—may select wisely for themselves; but it does not follow that they will select wisely for the unlearned, the inexperienced, and unskillful. I verily believe that many honest Newchurchmen are seized with a tremor at the idea of every association of a dozen people calling themselves Newchurchmen, choosing, setting apart, and ordaining teachers for themselves. They apprehend that disorder will result. Well, I believe so myself. Let disorder come. A little of it is a less evil in the New Church, and will sooner pass away than is or will be a hierarchy, or any, more or less, departure from the established philosophy of the New Church, which indicates the existence of affinities, and elective choices as the law of the moral and natural universe. The masses are ever prone to err; but are just as prone to correct these errors. Experience is their literature. Not so with abuses, or assumptions of power. They have no corrective power in themselves. They strengthen with their strength, are never abandoned, but at the end of, or in fear of, a revolution; and, in the end, become what they at first assume to be, *necessary* and *expedient*.

Priests will, as I judge, frequently and generally not be the subject of external recognition. They will be revered and loved, and secretly discerned by some. In the old church my experience is, that the best members—those most in good—are little noticed. Yet, in the old and in the New Church, they exercise an unseen and unnoticed influence for good. Their tongues are silent, but their spheres are active. One knows when he is led by a tongue; but when led by a sphere, he thinks he leads himself. Any one is capable of judging of the merits or capacity of a teacher for himself. It is a matter of taste, having its origin in the capacity of the hearer or disciple to receive, and not of the teacher to communicate. And it by no means follows, that because one is an able teacher to one society of disciples, that he will be equally acceptable and profitable to others. Nor does it result from such ability, as a teacher, that its possessor is much in good—a priest. On the contrary, our Seer informs us that the spiritual angels are able teachers, and preach to their betters (as to good) the celestials. It is said that the clergy are the inmost of a society, and that influx is thence. I deny that this true saying has allusion to teaching clergy, or to any externally recognized men. It alludes to the unknown, unrecognized, priesthood of each society—i. e. to those who are most in good, and to the good in each one. Influx is from good.

I have had no difficulty in believing all the marvels related by E. S. His theology is self-evident and irresistible. I swallow the marvels for the sake of the theology, for it is impossible that one is true and the other false. But if it is to be conceded that our Seer has really dictated to us a clergy, appointed only by clerical authority, and forbidden us to select our own teachers, and that this is of obligation, my swallow being too small for a dogma, to me, so self-evidently false and destructive, I have no refuge but in skepticism. The dogma is at war with all the analogies, and entire philosophy—the rationale—of the New Church system. I cannot but see it so.

Were I a young man, I should expect to live to be outvoted upon this subject, and *hope* to live long enough to be sustained by the great body of the New Church membership in Europe and America. As I am old, I scarce expect to see more than the beginning of a struggle, out of which Divine Providence will bring to *mind* the desire, the taste, and the will, to be emancipated, and to choose for itself; and such desire, taste, and will, cannot fail to work out their own way. I do not think that it is exactly true, at present, that "the priests bear rule, and the people love to have it so." But there is something of it. The people of the New Church are reconciled, by custom, to church government, and are more engaged in spiritual experience than in the investigation of their rights, or of church economy. They will hence be indolent, and modest in the premises. But truth is mighty, and will prevail. Jehovah reigns. You perceive that the perfect independency of each society is my faith.

W.

NEAR NASHVILLE (Tenn.), Sept. 10th, 1851.

PROFESSOR BUSH,

Dear Sir :—In the conclusion of your remarks on the visions of John Engelbrecht, in the June number of your Repository, you state that you have collected some materials in that department, and that you will be happy to receive from others the fruits of their studies or discoveries in the same field. Having witnessed what I conceive to have been, clearly, a case of intromission to a higher sphere of existence than the natural, I cheerfully comply with your request. I deem it important that all such facts should be made known, as they possess interest to the investigator into psychological phenomena, and if you think the following case and remarks of any value, you are at liberty to dispose of them as you may think proper.

Very respectfully, &c.,

WM. W. SEARCY.

In the year 1837 I was in attendance as physician upon Mrs. E., a very intelligent and amiable lady who was slowly sinking from the effects of chronic pleuritis. Whether I had a presentiment that something unusual would occur, or what motives influenced me, I scarcely know, but I had a desire amounting to anxiety to be present on the occasion of her death, which event was then looked for daily. I had requested of her friends when they thought her about to die, to let me know, as I lived but a little distance. Accordingly, a messenger arrived with intelligence that Mrs. E. was dying; when I arrived I found her breathing with much difficulty, her pulse weak and thread-like, her extremities cold, the surface generally bathed with cold, clammy perspiration. Her countenance presented that peculiar appearance indicative of approaching death, and she was unconscious to surrounding influences. In a little while her breathing ceased, not the slightest pulsatory movement could be detected over the region of the heart, radial, carotid, or temporal arteries, and she presented every appearance of being perfectly dead, in so much, that the attendants closed her eyes, and were in the act of arranging her limbs in bed, when, to the astonishment of all present, a gentle sigh was perceptible, which was repeated again and again, until respiration was fully restored, and she returned to external consciousness. The time she lay in this apparent lifeless condition was not accurately noted, but as well as I could judge did not exceed three minutes. After her revival she continued in an extremely feeble state for three days, when the spirit finally released its proprietorship over the physical form.

After she revived sufficiently, the first words uttered manifested the most poignant grief and bitter regrets that she found herself yet alive in the body, and that she was not permitted to remain in the blissful state she had just experienced. She declared the door of heaven had been opened, and she had been permitted to enter and see the lovely inhabitants, and inviting landscape, and appreciate its unutterable

joy. She described in glowing terms the beautiful and lovely forms of persons in whose presence she had been ; the peculiar aroma of affection which seemed to emanate from them, and affect her so sensibly, the exceeding love they manifested for her, and her own appreciation of exquisite delight and satisfaction. She deplored the poverty of language that did not permit her to describe the lovely place, with its fine groves, meandering streams, and beautiful flowers, which was presented to her view. For the three days which she lived after the event spoken of, she did not cease, when strength would permit, to speak or whisper of it, and desire again to realize the beatitudes of the spirit-home, and its attendant ecstasies.

The question presents itself, was her consciousness of being, and manifestation of mind, during the unconscious and apparent lifeless condition of her body, in anywise dependent thereon ? I think not, for it cannot be supposed that a person so circumstanced, could have as active and energetic a use of their perceptive and reflective faculties, and see and feel as exquisitely as this lady did at the time spoken of. Such a supposition would be preposterous ; I would as soon expect to see the evidences of feeling and thinking in the inanimate stone, or an amputated limb, for it would be in direct opposition to every thing we know of the laws governing the physical organism of man. Nothing known to the physiologist or pathologist can account for the phenomena. In a natural state the brain is the organ by or through which the mind is manifested ; the blood is the natural stimulus of that organ, and without it, it cannot act, or the more feebly it circulates, the more feeble will be the mental manifestation. This lady was, to all appearances, dead, she had ceased to breathe, the heart had ceased to contract, not the slightest respiratory or circulatory movements could be detected, and if those functions were performed at all, they must have been exceedingly feeble, consequently her brain was incapable of performing its office, yet her consciousness and perception were more active, while in the state of suspended animation, than when she was in health, and her recollection of what she had seen and felt was perfect. It is clear to my mind, that in the case under consideration, the spirit was so far separated from the physical frame, that it was enabled to realize its more progressed state of existence, and the consciousness and intellect then manifested were independent of it. I can come to no other conclusion. The case was, to me, highly interesting and instructive, and I feel profoundly thankful that I was permitted to witness it. I had experienced in my own person the phenomena of syncope, and after having recovered out of it, I had no recollection of consciousness while in that state, and in consequence, I at times experienced unpleasant fears lest will, and understanding, and sense of being, might be dependent upon the body, and when it would undergo the change termed death, they would cease. I had no facts to demonstrate so conclusively the separate existence of the soul independent of the body, as to prevent the occasional obtrusion of a fear on that score. Since, however, I witnessed the case above detailed, as often as such apprehension would insinuate itself into my mind, a recurrence to it would as certainly dissipate such fear, for it taught me that consciousness and intellect could exist independent of the material body. It also enlightened me with respect to the spiritual body, that it was like the natural form, and that it has all the senses, intelligence, &c., of the natural, only in a much more perfect degree, and it further revealed the existence, or the appearance of a place, such as the natural eye may perceive on earth, only much more inviting ; landscapes and spiritual beings in human form, clad in beautiful habiliments ; feeling, loving, and infusing into all within the reach of their influence, their own ineffable ecstasies. It was so seen and felt by Mrs. E., whose pious soul, by virtue of a correct moral posture of her inner being, was enabled, during the lifeless state of the body above spoken of, and since, no doubt, to approximate and associate with angelic intelligences. Further, it taught me that all this is realized at the instant of separation from the natural body, and not at a remote period of time, and it prepared the mind for a rejection of that most unphilosophical and *unscriptural* dogma which teaches the literal resurrection of the material frame. After witnessing what I did, and drawing the inferences which I was compelled to draw, I was prepared to appreciate to some extent, at least, the sublime disclosures of that most extraordinary man, Emanuel Swedenborg.

Very respectfully, yours, &c.,

W. W. S.

Extract of a Letter recently received.

The writer of "The Eternity of Evil and the Hells," may be answered in few words, by showing him how the Divine order is in regard to His created subjects. I understand the whole matter thus: *the whole human race* are created a seminary for the Heavens, man being in a state of equilibrium and consequent freedom; he is at liberty during his various states of trials and temptations during his life in the natural world, to appropriate the Divine Influx of Life from the Lord to himself, and write it in his book of life—to remain with him to eternity, by living according to Divine order in keeping the commandments, or by perverting the Influx of the Good and True and doing things at the time of temptation in accordance with his own self-love, and self-derived intelligence, thus appropriating to himself so much of evil and the false, thus becoming a devil or Satan. Now, as the Lord is not a destroyer of any quality that man makes his own in freedom during his life in the natural world, and as every man in another life, as here, is nothing else than himself and his own book of life, what else can he be. When shall he be changed, and how? There is no other God besides the Lord to work the change, and He cannot act contrary to his own order. Every man's eyes, both natural and spiritual, must be opened progressively, and Swedenborg's, among others; his Diary contains, with his other works, a record of his progressive enlightenment. Swedenborg says that no created man can see the Truth as it is, because there is no ratio given between the finite and the Infinite. But we understand his theological writings to be shown to him (Swedenborg) in spiritual light by the Lord alone, and not by any angel or man; not so altogether in regard to the Diary, of which work we do not understand him to say the same. The progress that an angel makes to eternity, upwards or inwards, which is the same thing, is in this, that an angel becomes more and more interiorly happy, and more and more interiorly enlightened as to the regeneration quality or book of life that he has written or made his own, during his life in the world; so also the wicked spirits are more and more unhappy, and more and more insane to eternity in the evil and false quality that they have made their own. I write this hasty sketch, merely to show how utterly futile it must be to endeavor to maintain in true light the fallacious pre-conceived opinion of a final restoration of all men to a heavenly state, grounded in the idea of the Infinite mercy of the Lord. The Lord's mercy is only according to His Infinite wisdom, which in act is a one, as shown in the work on the Divine Providence. I speak of a one, because the Lord, in mercy to finite man, reveals Himself as Goodness and Truth and Act so that we may have some comprehension of Him by affection, thought, and act in ourselves. It should not be thought of the Lord that His love acts, and His wisdom reacts and produces effects, because that would convey the idea that He was of three qualities, when the truth is he is essentially one, in essence and person, in His Divine Human.

MISCELLANY.

REPORT OF THE CINCINNATI AUXILIARY AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY.

This Society held its Annual Meeting in the Lecture Room at the Temple, in Cincinnati, O., on Monday evening, Oct. 6th, 1851.

Upwards of fifty friends to the enterprise were present, and the greatest unanimity prevailed throughout the proceedings. The meeting was opened by the Rev. J. P. Stuart, with reading from the Word (Isa. xxxiv.) and prayer, and the delivery of an Address.

The President, J. L. Wayne, having taken the chair, the minutes of the previous evening were read and approved.

The following Report of the Board of Directors for the past year was read and adopted.

REPORT.

In presenting the first years' Report, the Directors have the pleasure of congratulating the Society upon the success which has attended their efforts thus far, and are happy in being able to state, that the future, from the many additional manifestations of interest in our objects, promises to bring us equal, if not increased success.

This Society was organized on the evening of the 20th of October, 1850, as an Auxiliary to the American Swedenborg Printing and Publishing Society; our numbers being forty-three male and five female members, the majority of whom had subscribed their names a few months previous to the organization, at a Sunday evening meeting in the Temple, when an Address was delivered by the Rev. B. F. Barrett, upon the plans and objects of the Society. The first circular of the Society was read, and a hearty response given to its call; which response, it is to be hoped, is yet vibrating in the breasts of those who uttered it, and will continue to come from all who desire to see the knowledge of the Heavenly Doctrines of the New Jerusalem extended to the widest possible limits.

The amount of funds collected, and sent on to the general fund, during the past year, will be found in the Treasurer's Report.

At the annual festival of the N. C. Sunday-school of this city, held on Christmas-day last, our worthy pastor, Rev. J. P. Stuart, was presented with a life membership, raised by subscriptions from several friends of the cause; it having been deemed proper that the Cincinnati New Church Society should be represented through its ministers as well as by its members.

In alluding to the subject of Life Membership, the Directors would especially call attention to it, as a grand means of adding immediate strength to our efforts, by the larger amount of funds it brings at once to bear upon, and thereby hasten our work. It is a subject well worth the consideration and action of all New Churchmen who have the means; and with such the Directors will leave it, hoping that our funds for the coming year will be augmented by the addition of several Life Memberships to our lists.

Seventy copies of the Society's edition of "Divine Love and Divine Wisdom," and seventy copies of "Divine Providence" have been received from the Society's agent at New-York, of which sixty-four copies have been sold.

The Directors would recommend to the notice of the members the quarterly issue of the Society, the *N. C. Messenger*, as containing all matters of interest relating to the operations and prospects of the printing cause.

* * * * *

Its existence has been called for by the innumerable inquiries for information of the progress, &c., of the parent Society. It is therefore desirable, in order that the *Messenger* may be sustained and continued, that members subscribe to it, at the small annual cost of 25 cents.

The sympathies of the West appearing to be almost wholly with the parent Society in the attainment of their great object—a cheap, uniform, and superior edition of the Writings of Swedenborg. The Directors would strongly recommend the adoption of a resolution inviting that Society to hold its next Annual Meeting in this city, trusting that in its noble labors it will continue to meet with the warmest support and co-operation of the West. The Report of the Treasurer was presented and approved.

TREASURER'S REPORT

For the Year ending October 6, 1851.

Dr.		Cr.	
1851.		1850.	
Oct. 6.	For Subscriptions from 48 members, - \$149 00	Dec. 15.	By Draft to Parent Society at New-York, - \$130 00
	" Amount Rev. J. P. Stuart's Life Membership, 25 00	"	By Am't Premium paid for same, - 25
	\$174 00	1851.	
		March 7.	By cash to Parent Society at New-York, 34 88
		"	By Dis't on paper sent, 12
			\$165 25
			Balance on hand, 8 75
			\$174 00
		CIN., Oct. 6, 1851.	\$174 00
		CHAS. S. KAUFFMAN, Treasurer.	

On motion of S. S. Carpenter, the following preamble and resolutions were unanimously adopted.

"Whereas, at the Second Annual Meeting of the American Swedenborg Printing and Publishing Society, held in Boston, June 12th and 13th, 1851, a resolution was adopted as follows:—

"Resolved, That this Society will proceed to stereotype and print as the next work it publishes, the several volumes of the Arcana Coelestia, in regular order, as fast as the funds of the Society will permit, *Provided* that this resolution shall not be considered as interfering with any arrangements already entered into by the Board of Managers."

"And, whereas, in our judgment, it would, at this time, be fatal to the interests, and even to the existence of the Society, should said resolution be carried into effect; for the reasons—that the Arcana Coelestia is too large a work for publication, with the present limited means of the Society, which is now in its infancy, and supported by comparatively few;—as it would require several thousands of dollars, and many years to accomplish it;—that the demand for it would be very trifling, compared with that which now exists for the smaller works of Swedenborg, to supply the Missionary needs of the Church, by circulating them as tracts, at the low prices of the Society, and which should, therefore, and as being within its means, be first published;—and, further, that the publication of the Arcana, at this time, would, for these reasons, paralyze the energies of the Society, and deprive it of the support of a large majority of those who have been its warmest and most active friends, without gaining for it the support of those to conciliate whom said resolution appears to have been passed; whereas, on the contrary, should so great a work be reserved until after the publication of the smaller ones, the Society would receive the cheerful and continued support of all who are *really* favorable to its objects and operations. And, whereas, by reason of the distance and other preventing causes, the greater part of the members of the Society were necessarily absent from the Annual Meeting in Boston, and their views and wishes were not represented, and said resolution was, therefore, not a full and fair expression of the will of the whole Society, but is believed to be highly unsatisfactory, and repugnant to most of the members in the West, and many in the East, Therefore,

1. "Resolved, that the Board of Managers be requested to call a special meeting of the Society, at New-York, to reconsider said resolution.

2. "Resolved, That we are well satisfied with the past operations of the Board of Managers, both in their selection of works for publication, and the translation, style, and form in which they have published them; and that their unselfish and disinterested labors entitle them to the warmest approbation and entire confidence of the Church.

3. "Resolved, That we heartily approve of the resolutions of the Detroit Auxiliary American Swedenborg Printing and Publishing Society, passed at its meeting on the 24th day of August, 1851, and recommended them to the earnest consideration of the Society.

4. "Resolved, That the several societies of the New Church throughout the West, be earnestly requested to form Auxiliary Societies, as, by their means, more extensive and permanent aid to the Society will be afforded."

On motion of C. S. Kauffman,

"Resolved, That the Parent Society be requested to amend the constitution, so as to permit it to accept the invitation we now tender to it, to hold its next Annual Meeting in Cincinnati."

On motion of George McGregor, it was

"Resolved, That this Society cordially approves of the "*New Church Messenger*," and recommends it to the favorable notice of the Church in general."

On motion of O. Lovell, it was

"Resolved, that the proceedings of this meeting be sent to the N. C. Messenger, the N. C. Repository, the Medium, and the N. J. Magazine, with a request for their publication therein."

On motion, adjourned.

E. MENDENHALL, Secretary.

NOTICES OF BOOKS.

1.—A COMMENTARY on *Ecclesiastes*. By MOSES STUART. New York: G. P. Putnam, 1851.

The Andover Professor has grappled in earnest with the many problems which the book of *Ecclesiastes* presents. Its canonical authority he contends for, but admits that this has been questioned by Jewish Rabbis, Christian Fathers, and German critics. "Since the revival of criticism," says Prof. S., "in its late, and specially in its most recent form, the book has been treated as indeed a clever performance of the kind, but after all as the work of a *skeptico-Epicurean*." The question of its canonicity is, however, but slightly discussed, and the fact of the book's being named in the ancient catalogues is the grand proof on which the Professor relies. On the subject of the authorship of *Ecclesiastes*, he goes decidedly against the claims of Solomon, assigning it to a much later period of Jewish history, but is unable to ascribe it to any particular individual as writer. Had he dealt as freely with the evidence of its divine inspiration, he would hardly have rested in his present conclusion on that head. But this is with us a matter of comparatively small concern. We have testimony on this point beyond that of history or hermeneutics; still it is interesting to see how Biblical literature deals with its themes. The general scope of the book Prof. S. considers to be *ethico-philosophical*. Its paramount topic is the *vanity and nothingness of all earthly efforts and objects*. Consequently, most of the thousands of sermons which have been preached from the book have been of an ethical and hortatory character. This the commentator thinks well enough, but he is somewhat puzzled to see how good orthodox homilies can be founded on such texts as, "There is nothing better for man than that he should eat and drink, and cause his soul to em-

joy good in his labor." On the whole the Prof. has given the world a learned treatise on the book before us, especially for the Hebrew student, in whose behalf he has poured out a cornucopia of roots, points, and forms, and that in some cases where we should have preferred a logical to a philological treatment of texts.

- 2.—THE POPULAR CYCLOPEDIA of *Biblical Literature, condensed from the Larger Work*. By JOHN KITTO, D.D., F.S.A., *Author of the "Pictorial Bible," &c.*, assisted by Rev. JAS. TAYLOR, D.D., of Glasgow. *Illustrated by numerous engravings*. Boston: Gould & Lincoln, 1851. 8vo. pp. 800.

The larger work, of which the present is a condensation, was published a few years since in two bulky volumes, and is now very generally and very justly considered as standing at the head of all works of its class. It is made up of the contributions of eminent Biblical scholars in Europe and America, each one of whom furnished such articles as his peculiar tastes or studies enabled him to execute with most ability. The result has been an immense accumulation of materials, drawn from the most recent sources, on the Antiquities, Languages, Geography, Natural History, &c., of the sacred volume, the substance of which is very skilfully condensed in the present volume, and amply illustrated by pictorial designs. The work deals of course altogether with the letter of the Divine Word, and makes no approaches towards its essential spirit, but even viewed in this light, it may be of important service to the Newchurchman, who comes at the spirit through the body of Revelation.

- 3.—THE WORKS of William Cowper: *his Life, Letters, and Poems. Now first completed by the introduction of Cowper's Private Correspondence. Edited by the Rev. T. S. GRIMSHAW. With Illustrations*. New York: Robert Carter & Brothers, 1851. 8vo. pp. 749.

An every way admirable edition of the golden works of Cowper greets us in this goodly volume. We have here condensed the substance of all that in Southey's edition is spread over fifteen volumes, and in Grimshaw's English edition over eight, and all at the low price of \$3. As the works themselves of the immortal author of the "Task," are beyond the need of panegyric, we would simply call attention to the edition of the Messrs. Carters.

- 4.—THE THEORY OF HUMAN PROGRESSION, and *Natural Probability of a Reign of Justice*. Boston: B. J. Mussey & Co., 1851. 12mo. pp. 528.

One who has time and patience to follow a strong and original mind through a round-about mazy course of reasoning, to a series of pregnant conclusions, bearing upon the destiny of the human race, will find himself enriched with new thoughts in the perusal of this work. The author's logic is somewhat lumbering, and the reader comes often with a jaded mind to some of his grandest results, but the vigor, the generosity, the bravery of his sentiments are singularly attractive to liberal souls. He gives no quarter to sophisms, whether in science, religion, or politics, and however antiquated or legitimated. He boldly declares, for instance, the appropriation of the soil in Great Britain, to so great an extent, by individual landholders, while thousands need it for their support, to be an enormity which is indeed sanctioned by law, but which no law can deprive of its essential character of gross usurpation and cruel wrong. The work is, on the whole, one of much value on the score of suggestion, and though

often heavy and prolix, abounding in those sound principles of reason and equity which are calculated to make reform safe, and progress a blessing.

5.—THE END OF ALL OLD CHURCHES; *a Tract for the Times.*

Our English correspondent, Mr. Rich, has done a good work in getting up this little tract, which consists mainly of a series of extracts from the "True Christian Religion" of Swedenborg, preceded by a nervous and pithy introduction from the pen of Mr. R. It seems to have been suggested by the revival of the Roman Catholic controversy in England, but the matter of the pamphlet adapts it to general use every where. It would serve a grand purpose if re-published in this country, and widely distributed.

6. BLOSSOMS OF CHILDHOOD. *By the Author of "The Broken Bud."* New-York: R. Carter & Brothers. 1852.

The authorship of this volume of poetic gems, all bearing upon the subject of "Childhood," will invest it with special interest in the minds of many of our readers. We cannot do better than to introduce the work in her own graceful language. "Charmed with the sweet flowers of Infancy and Childhood, blooming in the garden of our literature, I have woven some of the choicest into a Chaplet, with which I would fain crown the brow of Maternal Affection and Childish Innocence. May this offering, fresh with the dews of Life's morning, and glowing in the sunlight of Love, receive a kind welcome from those to whom it is now dedicated. The grateful testimony that many hearts, mourning over their 'BROKEN BUDS,' have found sympathy and consolation in the 'REMINISCENCES OF A BEREAVED MOTHER,' has brought with it a sweet and peculiar reward. Should any such sorrowing heart, cherishing flowers not yet transplanted, find solace in these Blossoms of Happy Childhood, it will be an additional satisfaction." As the reader will have inferred, the volume is made up of the choicest poetical extracts which the language affords touching upon the theme of Childhood; and though the grand merit of such a work is the taste displayed in the selection, yet no one can fail to be grateful for being made aware of the riches of our literature in this department.

7.—THE EPOCH OF CREATION. *The Scripture Doctrine contrasted with the Geological Theory.* By ELEAZER LORD. *With an Introduction by* RICHARD W. DICKINSON, D. D. New-York: Charles Scribner. 12mo. 1851.

"The Mediæval Man," was the title of a Lecture recently delivered in this city by the distinguished Lecturer, Rev. H. Giles, who set forth the man thus denominated, in contrast with the Hebrew, the Grecian, and the Roman man. We should judge, from the scope of the present work, that its author might have well sat for the picture of the man of the dark ages. A more complete retrocession from the light of true science to the shades of monkish ignorance and Romish bigotry has never before come under our notice. His object is to explode all those inductions from the facts of Geology which would assign a vastly longer period to the earth's past duration than has usually been ascribed to it on the authority of the literal record of Moses. Wedded to the theory of sovereign and miraculous action on the part of the Most High, he seems not to have the least idea of an orderly process of creation

from higher principles to lower, but carries into the physical world the same arbitrary rules of operation which his brother D. N. Lord does into the moral. The spirit in both theories, which fraternize as fully as their authors, plays the second to the letter throughout, and under the plea of doing honor to revelation strikes a deadly blow at the root of every Divine perfection. "Those who disparage physical science," says Prof. Powell in his "Connexion of Natural and Divine Truth," "particularly under the extraordinary misconception of thereby advancing the cause of religion, are in truth vitiating all rational evidence of religion. Those who decry reason are not likely to be very logical in their own arguments. They do not perceive, that in discarding the proofs of reason, they are cutting away the pillars of the temple of faith. In censuring physical philosophy, they are vainly assaulting the bulwarks of natural religion, and are attacking their own allies in the dark." We should be glad if every one who had imbibed the bane of Mr. Lord's speculations, could have recourse to the antidote of Prof. Powell's admirable work.

EDITORIAL ITEMS.

The Swedenborg Printing and Publishing Society have just issued their edition of "Heaven & Hell," which is the third in the series of their proposed publications. It is a reprint of Mr. Noble's excellent translation, with some slight modifications in the arrangement, and is got up in the same exquisite style, as to paper and type, with its predecessors the "Divine Love & Wisdom," and the "Divine Providence"—works which have already obtained a wide acceptance in the N. C. community. The price of this edition of "Heaven & Hell" is 50 cents.

Another publishing enterprise of peculiar character has been recently set on foot, the design of which is to publish the writings of Swedenborg at a far greater reduction of price than has ever been imagined in the most sanguine anticipations of Newchurchmen. A specimen of the work on the "Divine Love & Wisdom" has been already forwarded to our subscribers, with a prospectus annexed, from which it appears that *ten copies* will be given for *every dollar* subscribed, and that when once stereotyped, it will ever after be afforded at 6 1-4 cents per copy, or 20 for \$1; i. e. 5 cents per copy. This work we learn is now just upon the eve of appearing, though the subscriptions do not yet cover the expense, which makes it desirable that all who hold such subscriptions should forward the names and the amount without delay to Mr. Clapp of Boston. We are ourselves but little conversant with the details of the present enterprise; but we have received from the gentleman who has originated it a letter on the subject, from which the following is an extract. "Perhaps it may be well for you to say in your next Repository, that this work is the entering wedge for publishing all Swedenborg's works, Scientific, Philosophic, and Theological, for \$10, provided I am sustained in the good work. Also it may be well to say, that the project is entirely carried on by one individual, and has *no* reference to any society—that it is neither *antagonistical* to or *for* any association whatever. Let *names* here be dropped, and *works* only mentioned." It will be seen at once that such an immense reduction of price must afford the greatest facilities for disseminating the writings, and yet it need not necessarily supersede the ends of the Swedenborg Printing and Publishing Society, which proposes to furnish a really cheap and beautiful edition

of the works of uniform page, fair paper, and readable type, such as one would wish to have to adorn the shelves of his library. But how far both projects will be sustained in the community is to be seen. As chroniclers of the leading events, bearing on the interests of the New Church, we have felt prompted to advert to each of these publishing schemes, which are likely to constitute a new era in the Church's history, and which show, at any rate, that the idea of *use* in its highest form is beginning to be operative in many minds, after giving up all hope that Conventions will consent to engage in the performance of that charity which in truth is the only adequate ground of their formation.

The work announced some months since, entitled "The Nineteenth Century," &c. written by a layman, who sees fit for the present to preserve his incog, has just appeared—at too late a date to allow of anything more than the simple mention of the fact, together with the remark, that in point of typographical execution it is one of the most exquisite issues of the press which it has been our privilege for a long time to witness. We shall hope to give a fuller notice of it in our next. Price \$1.

We omitted inadvertently in our last to state that the publisher of Hugh Miller's "Legends of the North of Scotland" is Mr. W. H. Moore of Cincinnati, though the work is to be had of M. H. Newman, of this city, and indeed of all the leading booksellers.

We are rejoiced to learn that a new and vastly improved edition of the Index to the Arcana is in process of preparation by Mr. E. Rich of London. The specimen given in the October No. of the Intellectual Repository, assures us that all that can be reasonably desired in that department is about to be realized. Some months, we understand, will probably elapse before its appearance, and a much longer time we fear, before it is republished in this country, but it will be accessible by importation. We shall announce its publication as soon as the event is made known to us.

A very interesting letter from Miss Bremer to the Editor of *Buchanan's Journal of Man*, contains the following passage: "Our diverse feelings in behalf of the knocking spirits, &c., is, perhaps, in great part, to be accounted for by the different circumstances in which we have grown up. You in a land and people too green and young to listen to tales of old, to the voices of old spirits; I in a country full of mystic lore and life, where faith in spiritual communications, where stories of spirits and ghosts and their influences, are daily heard. I never have doubted their truth; I have myself, and in my family, experienced the influence of departed spirits upon our destiny in many ways. But it is clear that both spirits and ways must be classified and rightly distinguished. It has become clear to me (from experience and reflection) that among the spirit revelations the *knockings* have the lowest degree, and have nothing to do with higher revelations and influences. They are often the little Barnums of the spirit-world, or the criers of 'old clothes!' And rather would I never have a manifestation, on earth, of the existence of a dear, departed friend, than have it in that low, degrading way—degrading to spirits that can speak and work as spirits grandly and silently as the stars, or as the Spirit that made them shine!"

Balzac, a writer of note in the *beau monde* of France, or rather of Paris, in a "Theory of Gait and Demeanor," seems to have stumbled upon another theory of vastly more importance, that of *Spheres*. "Look," says he, "at the visage of a man inspired with a profound sentiment. It is a wonder that it does not produce a visible radiation. I believe, myself, that the movements of a man throw off more or less of a positive fluid of influence. It is a transpiration which is the smoke of an unknown fire. Hence the prodigious effect produced by the bearing and demeanor of some men." The same writer shrewdly remarks:

"Dogs have nothing false in their movements. I really think that some brute animals are Christians, to make up for the Christians that are brutes."

LECTURES.—We have just received the following programmes of two courses of N. C. Lectures, now delivering, or about to be delivered, the one in Cincinnati, by Rev. J. P. Stuart, and the other in St. Louis, by Rev. G. Field. It is interesting to see over what fields of thought the mind of the N. C. preacher can profitably range, making every subject and every science tributary to the confirmation of that truth which the New Jerusalem alone propounds to the world.

Mr. Field's announcement is as follows:

"Course of Lectures on the Philosophy, Origin, and Perversion of True Religion, as contemporary with men in all ages of the world; and among Pagans, Jews, Christians, &c., embracing the following subjects:

"Influence of the Dissemination of the Word of God, on the Arts and Sciences. The Relation of Christianity, Judaism, and Paganism, to each other, and to Divine Truth, and the Influence of each on the Social and Civil World. The Characteristics of the Word of God, its Style and Laws of Composition, and why it has given Birth to the Ancient Estoric, and Exoteric Worship, and all their Degenerate Offspring, Mysticism, Idolatry, Secret Societies, &c. Lifting of the Veil of Isis, and Revealing the Macrocosm within the Microcosm. How this 'Key of knowledge' opens the Sacred Lore of the Hindoos, Egyptians, Greeks, &c. Remains of these Arcana of Wisdom among the Alexandrian Jews, and the Early Fathers of the Christian Church. Difference between the Plenarily Inspired Word, or Word of God, given through a Human Instrument, and the Words of Good or Holy Men. The Laws of Correspondence between Natural and Spiritual Things in Relation to Time and Eternity. Extension and Infinity; also to Numbers, Quantities, Colors and Substance. The Relative Immensity of the Natural and Spiritual Worlds. The Natural Worlds an Evolution from the Spiritual Worlds, and Subsisting from it. The Natural Creation not only a Type of the Spiritual, and a Product from it, but a Finite Embodiment of the Goings Forth of the Creator, and His Reflected and Correspondent Image. The Macro-uranus, and Micro-uranus. The Origin of the Divisions of the Natural Heavens into Constellations, especially the Twelve Signs of the Zodiac, from Correspondences. The Signification of the Path of the Sun through these Twelve Signs. The Subserviency of the Imagery of the Natural Heavens and Earth to Convey Divine Instruction, and its Adaptation to all States. Antediluvian History, or Rise, Fall, and Decline of the Golden Age. Post-diluvian History, or Origin and Decline of the Silver Age, and the yet Extant Monuments of its Ancient Wisdom and Art in Pagan Lands. Jewish and Israelitish Economy (or Copper and Iron Age,) the Era of a New Style, or the Embodiment of Spiritual Truths in Literal History. Miracles, their Laws, Character, and Uses. Miracles of Egypt—Divine and Magical. Why the Magicians, (though performing all the Antecedent Miracles) could not turn the Dust into Lice. Magic, Necromancy, Witchcraft, Obsessions, Animal Magnetism. The Incorporation of Paganism into Christianity, and the Adoption of their Ritual and Ceremonies by the Christian Church, &c., &c.

"These Lectures will be delivered every Sunday Evening throughout the winter, at the corner of St. Charles and Sixth Streets, by the Rev. G. Field, and will be addressed to the candid and reflecting mind, whether Christian, Skeptic, or Infidel, opening to each, new ideas, and ranges of thought, equally interesting to every intelligent mind."

That of Mr. Stuart is the following:

"SUNDAY EVENING LECTURES, during the Fall and Winter, by the Rev. J. P. Stuart, on the Revelations of Science and Scripture, at the New Jerusalem Temple, Centre or Longworth Street, between Race and Elm, commencing on Sunday Evening, Nov. 2nd, 1851.

SYLLABUS.

LECT. 1.—The Origin of the Earth. Order in the Work of Creation. The Nebular Hypothesis. Other Theories Examined.

LECT. 2.—Formation of the Earth's Crust. Order of the various Strata. The Utterances of Geology. Fossil Remains. The Un-Scientific Opinions Examined.

LECT. 3.—The Pre-Adamite Earth; its Animals and Vegetables. The Pre-Adamite Deluges. Opinions in regard to the Noetic Flood. The Erosions of Rivers—as the Gorge cut by the Niagara. The Formation of Deltas and Terraces.

LECT. 4.—The Use and Design of the Earth, as Revealed by Scripture and Science. The Mosaic Account of the Creation Explained. The Regeneration of Man. The Creation of the Microcosm. Impossibilities of the Literal Sense of Moses.

LECT. 5.—Duration of the Earth. Perpetuity of the Earth Demonstrated. Notion of a Final Conflagration Examined. The Scripture Phrase "*Εσχατσία τοῦ αἰῶνος*,"—End of the World,—explained.

LECT. 6.—The Bible, considered as a Book, as a Mystery, and as a Revelation.

LECT. 7.—Correspondences, or Universal Analogy, as a Science. The Word of God, Inspired and Written according to an Exact Method. The Science of Correspondence the Key to its Inspiration; and the only Basis of a Universal Language.

LECT. 8.—Adam and Eve; the Scripture Allegory Explained. The Formation of Adam from the Dust, and Eve from the Rib. The Question of One Original Pair-Considered. Unity and Variety in the Human Race.

LECT. 9.—The Garden of Eden; the Original State of Man. The Rivers of Paradise. The River of Life. The Trees of the Garden. The Temptation. Discourse of the Serpent with the Woman explained.

LECT. 10.—The Golden Age. Paradise. The Garden of God. The Forbidden Fruit. Nature of the Death Threatened. The Fall. Death of Adam and Eve. The Cherubim and Flaming Sword.

LECT. 11.—Origin of Evil. The Scripture Doctrine. Original Sin. The Prevalent Opinions examined. Origin of Angels and Devils. Origin of Heaven and Hell.

LECT. 12.—The Flood in the Days of Noah. The Ark. Mount Ararat. Import of these Symbols. Impossibilities of the Literal Sense. Various Opinions examined.

LECT. 13.—Tower of Babel. Confusion of Tongues. Unity and Variety in the Languages of the World. Tendencies to Diversity in the Barbarous Ages. Tendencies to Unity as a Final Result.

LECT. 14.—The Old Empires. Their Antiquity and Greatness. Babylon, Nineveh, Egypt, and China. Their Civilizations, Monuments and Ruins. The Prevalence of Correspondences among them.

LECT. 15.—Hieroglyphics; their Origin in Correspondences. The Great Prevalence of this Mode of Writing in Ancient Times. Its Decline into Alphabetical Writing. Its Consequent Discontinuance and Oblivion.

LECT. 16.—Idolatry, Magic, and Witchcraft. Their Origin in the Perversion of Correspondences. Their Effect in Ancient and Modern Times. Their Decline and Downfall.

LECT. 17.—Chronology. Age of the World. Various Opinions. Hebrew Chronology. Perverted Scripture Interpretations. Chronology of the Chinese, Hindoos, and Egyptians. The Great Antiquity of the Old Empires.

OBITUARY.

HON. LUCIUS LYON.

The fact of the recent departure from the flesh of this much esteemed and honored brother in the New Church, was mentioned in our Oct. No. At that time we had not heard the particulars of his sickness and death. We have subsequently received the Medium of Oct. 1st., containing an appropriate and impressive sermon, delivered at his funeral by Rev. Jabez Fox, in connexion with which we learn that the event of his transition to the spiritual world occurred on Wednesday morning, Sept. 25, at half past one o'clock.

"His physical health had been gradually declining for some time, and he had expressed a conviction that his continuance here would not be long. On Sunday morning preceding his departure, he attended public service, and appeared to be in usual health, and in the evening he attended a meeting for the study of the writings of the church. It was observed that he took a less active part in the meeting than was his wont; and at its close, on his remarking that he felt ill, a friend accompanied him home. He soon retired for the night, without mentioning to any in the house his indisposition. When he came down to breakfast on Monday morning, his appearance at once excited the utmost

alarm. A physician was immediately called, who pronounced his disease paralysis. He spoke but few times, and with great difficulty; and by ten o'clock had lost all power of expression, either by words or signs. And in this state, gradually failing, he continued till Thursday morning, when he left the earthly house of tabernacling. The funeral was on Sunday, at half-past 1 o'clock, P. M., at the 1st Presbyterian (Dr. Duffield's) church."

The sermon of Mr. Fox contains an able and, we believe, a fair estimate of the general character of Mr. Lyon, together with the leading events of his personal history and his religious experience. We extract as much as our limits will allow:

"Of the departed brother, funeral obsequies over whose mortal remains we are assembled to celebrate, I have a few words to say. He was a most worthy and valuable citizen—one of the first in the State. During a residence in Michigan, which antedates by several years the admission of the State into the Union, he was frequently called to the performance of important civil duties, and proved himself a faithful, discreet, and honorable officer. He was a delegate in Congress from the Territory of Michigan; and was elected to the American Senate, as soon as the admission of the Commonwealth entitled her to a representative in that august body. Since the close of his Senatorial term, he has been the recipient of important offices, both from the people and from the national Government. In all these responsible stations he has acquitted himself with acceptance, and he has borne their honors without haughtiness.

"His mind was comprehensive and well disciplined; and his strong will was trained to obedience to his reason. Solidity, rather than brilliancy, was a characteristic of his intellect. His judgment was sound, and his opinions, matured with deliberation and great care, were not readily changed. His mental manifestations were not so much the manifestations of genius as of strength of intellect, patient observation, and laborious study."

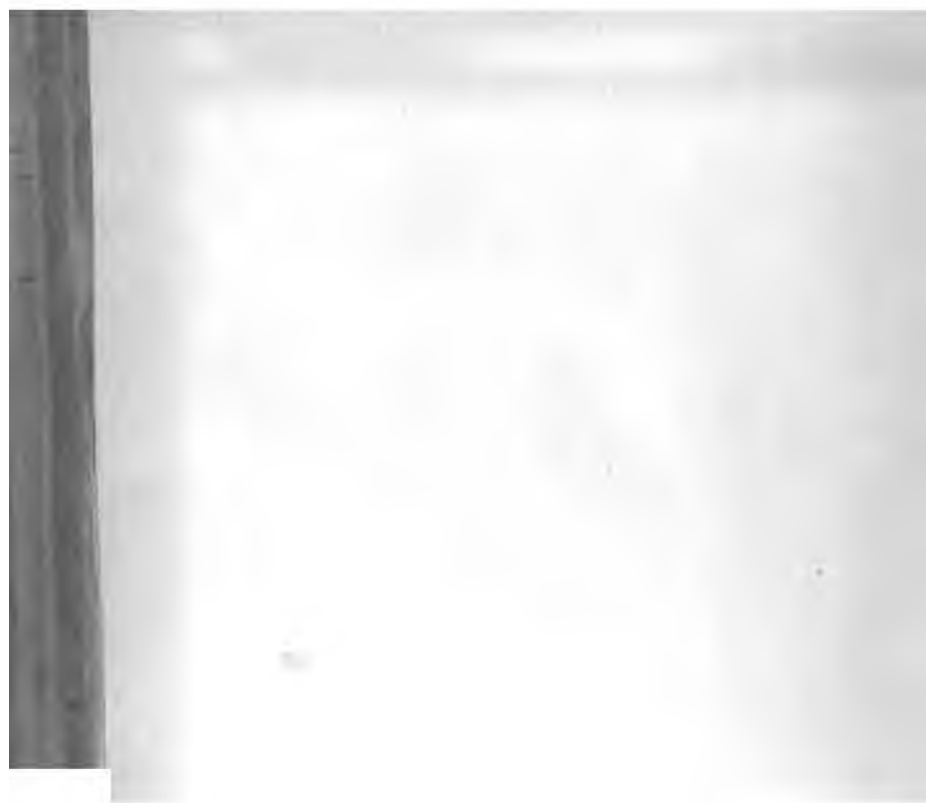
That Mr. L. had, prior to the reception of the N. C. doctrines, imbibed skeptical sentiments, and retained them for several years, Mr. F. does not scruple to admit; but he refers it to the fact that he was never satisfied with the teachings of the evangelical church in which he had been trained.

"He had too much natural honesty to wish to deceive himself—too much good-sense to believe that faith in an absurdity was requisite to salvation; and so, when he came to years of understanding, he found that he was a skeptic in regard to the popular traditions concerning the trinity. Nor could he wholly free himself from doubts of the divine origin of a book which he supposed taught the popular faiths of Christendom. Reading and more extended observation, as they matured his judgment, confirmed his skepticism. And that engrossment in worldly pursuits which usually marks the active period of middle age, leaving him no leisure, his heart and mind were gradually more and more withdrawn from the contemplation and love of the faith of his ancestors."

"It was in such a state of mind that (five or six years since) the writings of the Seer of the New Dispensation attracted his attention. The first volume which, in the Divine Providence, fell into his hands, was a treatise "Concerning Heaven and its wonders, and concerning Hell,"—a book of philosophy and disclosures of the spirit-land. His understanding was convinced by its arguments, and his heart satisfied with its goodness. It was indeed the voice of the angel of the Lord, calling him out of Egypt. He obeyed the summons.

Many who knew him (but knew not what those writings were) expressed their astonishment. Is it possible, said they, that his sound judgment and solid common sense is yielding to such delusions as the dreams of Emanuel Swedenborg? It was possible; as it has been with many a strong mind since; and as it is with a daily increasing number of strong minds and honest hearts. . . . It was my good fortune to enjoy an intimate acquaintance with him in his last years; and I never came near a human spirit which shed a more holy and elevating influence around it. He has been called an enthusiast, and he was truly so. But his enthusiasm never exhibited itself in loud and exciting words. It was as calm as a summer morning, and as full of light, and genial warmth, and quiet joy. It was not the turbulent effervescence of blind passion; but the strong, deep, still current of holy feeling, under the perfect control of pure and elevated thoughts. I never spent an hour, or an evening in his society, but, at its close, I felt that my moral nature had been improved by the interview. You all know with what delight he always addressed his conversation to the teachings of the doctrines of the Church, and particularly those doctrines that directly enforce a good life. And this he always managed to do very unobtrusively, and with the dignified manner of a true gentleman, which on no occasion did he ever lay aside. He seemed so imbued with the love of the Lord and the neighbor, that glory to God and good will to men flowed spontaneously from his tongue, and dropped in kindly offices from his fingers."











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